SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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PREFACE

This volume covers the publications of the year 2007, with some additions from previous years that we missed in earlier volumes and from studies published after 2007 but pertaining to material from 2007. We are aware of numerous omissions, which will be covered in SEG LVIII.

This year Eftychia Stavrianopoulou (Heidelberg) has joined the editorial board as an assistant editor. She prepared a substantial number of lemmata for various sections and for varia, especially supporting Tybout in covering monographs and articles not accessible to him in Dutch libraries. For the present volume, Stroud and Papazarkadas were responsible for Attica and the Peloponnesos. Chaniotis, assisted by Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten, assisted by Kuhn, Richardson, and V.Scheibelreiter, was responsible for Asia Minor; also this year, many lemmata in this section were written by Harry Pleket. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues, and especially from Pleket. The four editors and their assistant editors have compiled indices I-IV for their respective sections, which were then jointly consolidated by Corsten (Index I) and Chaniotis (Indices II-IV). Chaniotis also compiled the rest of the Index (V-VIII), assisted by Corsten and Tybout and by his research assistants D.Papamarkos, Emma Rix, and Irene Salvo (Oxford). The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. We welcome Miltiadis B. Hatzopoulos (Athens) to the board of Advisory Editors; he will primarily be responsible for Macedonia. Angelos P. Matthaiou (Athens) has offered yet again invaluable assistance to Stroud and Papazarkadas. Pleket has carefully read and commented on large parts of the manuscript. Hatzopoulos offered valuable comments to lemmata in the Thessalian and Macedonian sections. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, making many valuable contributions. Hallof has read lemmata from the areas covered by *IG* VII-XIII, making several corrections and providing the numbering of Koan inscriptions in the forthcoming *IG* XII.4.1. Lazzarini and Martin, with characteristic precision, read the sections pertaining to *IG* XIV and the Near East (from Cyprus to Kyrenaika), respectively. Di Segni (Jerusalem) carefully read the sections devoted to Syria, Palaestina, and Arabia, and contributed many pertinent comments. All our advisory editors saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Stroud and Papazarkadas would like to express their gratitude to Voula Bardani (Athens) for her continuous help with the Messenian lemmata; Benjamin Millis (Leicester); and Yannis Kalliontzis (Paris). For his invaluable clerical, technical, and research assistance they thank once more Randall Souza whose work was funded by a grant awarded to Papazarkadas by the Committee on Research (UC Berkeley). Chaniotis and Kantor would like to express their

gratitude to Alexey Belousov (Moscow), Dan Dana (Paris), Nikolai Sharankov (Sofia), Sergey Tokhtasiev (St. Petersburg), and Andrey Vinogradov (Moscow), who have helped them with publications from the Balkans, Russia, and the Ukraine. Tybout would like to express his gratitude to Catherine Dobias-Lalou (Université de Bourgogne, Dyon) for reading and correcting the Kyrenaika section, and to Julien Aliquot (Maison de l'Orient et de la Méditerranée, Lyon), María Paz de Hoz (Salamanca), and G.Renberg (currently IAS, Princeton) for sending him off-prints and xeroxes of publications otherwise inaccessible to him. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of Greek inscriptions.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant and its continuing support the publication of *SEG* would have been impossible. For the preparation of *SEG* LVII, Tybout's position in Leiden was funded by the Packard Humanities Institute. Our publisher, Brill, covers part of our operating expenses. The Fédération Internationale des Associations d'Études Classiques (FIEC) has also made a contribution to the costs of publication. At Brill we thank Irene van Rossum and Caroline van Erp, who maintain direct contacts with the editors, for their pleasant and efficient co-operation.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX-XXXVI.

A serious obstacle in our work is the fact that local periodicals, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We can guarantee that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, or Xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our notice. Xeroxes and offprints should be sent to:

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October 2011

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T.Corsten
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ABBREVIATIONS

(see p. vi of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
ACSS	=	*Ancient Civilizations from Scythia to Siberia*
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
AEMΘ	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)
Ager, *Arbitrations*	=	S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
Agora XXIX	=	S.I.Rotroff, *Hellenistic Pottery. Athenian and Imported Wheelmade Table Ware and Related Material* (The Athenian Agora 29; Princeton 1997)
ala 2004	=	C.Roueché, second edition of *ALA* on the internet: http://www.insaph.kcl.ac.uk/ala2004 (see *SEG* LIV 1018)
Altgriechische Dialekte	=	I.Hajnal (ed.), Die altgriechischen Dialekte. Wesen und Werden. Akten des Kolloquiums Freie Universität Berlin 19.-22. September 2001 (Innsbruck 2007)
AMS	=	*Asia Minor Studien* (Münster)
Ἀμύμονα Ἔργα	=	E.Semantone-Bournia et al. (edd.), Ἀμύμονα Ἔργα. Τιμητικὸς τόμος γιὰ τὸν καθηγητὴ Βασίλη Κ. Λαμπρινουδάκη (Archaiognosia no. 5) (Athens 2007)
Aneziri, *Techniten*	=	S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
Ancient Macedonia VII	=	Ancient Macedonia VII. Macedonia from the Iron Age to the Death of Philip II. Papers Read at the Seventh International Symposium Held in Thessaloniki, October 14-18, 2002 (Thessalonike 2007)

ANMED	= *Anadolu Akdenizi Arkeoloji Haberleri – News of Archaeology from Anatolia's Mediterranean Areas*
AO	= R.Develin, *Athenian Officials, 684–321 B.C.* (Cambridge 1989)
AP	= *Anthologia Palatina*
APF	= J.K.Davies, *Athenian Propertied Families, 600–300 B.C.* (Oxford 1971)
Arena I-V	= R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I^2 and II^2, appeared in 1996 and 2002, respectively
AST	= *Araştırma Sonuçları Toplantısı* (Ankara)
Ἀττικὰ Ἐπιγραφικά	= A.A.Themos, N. Papazarkadas (edd.), *Ἀττικὰ Ἐπιγραφικά. Μελέτες πρὸς τιμὴν τοῦ Christian Habicht* (Athens 2009).
AvP VIII.3	= C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	= *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
Bean, *JNLyc*	= G.E.Bean, *Journeys in Northern Lycia 1965-1967* (*Denkschrift der Österreichische Akademie der Wissenschaften*, phil.-hist. Klasse, 104) (Vienna 1971)
Bosnakis, Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ	= D.Bosnakis, Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ. Ἐπιτύμβια μνημεῖα και ὅροι (Athens 2008)
Bresson, *Recueil Pérée*	= A.Bresson, *Recueil des inscriptions de la Perée Rhodienne (Pérée Intégrée)* (Paris 1991)
Brixhe, *Essai*²	= C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy1987²)
Cabanes, *L'Épire*	= P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)

Canali De Rossi, *Selezione*	= F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; see *SEG* L 1685]
CCCA	= M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* I-VII (*Études préliminaires aux religions orientales dans l'empire romain* 50; Leiden etc. 1977-1989)
Cirene e la Cirenaica	= L.Gasperini, S.M.Marengo, *Cirene e la Cirenaica nell'antichità. Atti del Convegno Internazionale di Studi, Roma-Frascati, 18-21 Dicembre 1996* (Tivoli 2007)
CIGD	= L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
CIIP	= Corpus Inscriptionum Iudaeae/Palestinae (Berlin 2010 →)
*CIPG*², *CIPG*³	= P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum (Editio maior)* (Debrecen 2001) (cf. *SEG* LI 1478) [=*CIPG*²]; *Corpus Inscriptionum Graecarum Pannonicarum Editio* III. *Aucta* (Budapest 2007) [=*CIPG*³]
Delemen, *Rider-Gods*	= I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn 1999)
Dumont-Homolle, *Mélanges*	= T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)
Durrbach, *Choix*	= F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
EAH	= *Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
EBGR	= A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*
Économies et sociétés	= P. Brun (ed.), Économies et sociétés en Grèce classique et hellénistique. Actes du colloque de la SOPHAU, Bordeaux, 30-31 mars 2007 (Pallas 74; Toulouse 2007)
EGH	= M.P.de Hoz, 'Epigrafía griega en Hispania', *Epigraphica* 59 (1997) 29-96 (see *SEG* XLVII 1533)

Épire, Illyrie, Macédoine = D.Berranger-Auserve (ed.), Épire, Illyrie, Macédoine ... Mélanges offerts au Professeur Pierre Cabanes (Clermont-Ferrand 2007)

ΕΥΧΑΡΙΣΤΗΡΙΟΝ -- Domanskogo = A.D.Stolyar et alii (edd.), ΕΥΧΑΡΙΣΤΗΡΙΟΝ: Antikovedchesko-istoriograficheskij sboknik pamiati Ya.V.Domanskogo (St. Petersburg 2007)

Evagoras = Flourentzos, P. (ed.), *From Evagoras I to the Ptolemies. The Transition from the Classical to the Hellenistic Period in Cyprus. Proceedings of the International Archaeological Conference, Nicosia 29-30 November 2002* (Nicosia 2007)

Feissel, *Recueil* = D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)

Felle, *Biblia* = A.E.Felle, *La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus, *III-VIII secolo* (Bari 2006; cf. *SEG* LVI 2126)

FHN = T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)

Forme di aggregazione = E.Lo Cascio, G.D.Merola (edd.), *Forme di aggregazione nel mondo romano* (Bari 2007)

FS Bosch = O.Tekin (ed.), *Ancient History, Numismatics and Epigraphy in the Mediterranean World. Studies in memory of Clemens E.Bosch and Sabahat Atlan and in honour of Nezahat Baydur* (Istanbul 2009)

F.Xanthos VII = A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)

Gignac, *Grammar* = F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)

Girlanden-Sarkophage = F.Işik, *Girlanden-Sarkophage aus Aphrodisias* (Mainz am Rhein 2007)

The Greek Theatre = P.Wilson (ed.), *The Greek Theatre and Festivals* (Oxford 2007)

Griechische Epigraphik in Lykien = C.Schuler (ed.), *Griechische Epigraphik in Lykien. Eine Zwischenbilanz. Akten des Int. Koll. München, 24.26. Februar 2005* (Österr. Akad. der Wiss., Ph.-Hist. Kl., Denkschriften Band 354 = Ergänzungsbände zu den *TAM* 25; Vienna 2007)

Hagel-Tomaschitz, *Repertorium* = S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)

Hatzopoulos, *Macedonian Institutions* I, II = M.B.Hatzopoulos, *Macedonian Institutions under the Kings.* I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)

Herrmann, Malay, *New Documents* = P.Herrmann (†), H.Malay, *New Documents from Lydia* (Österr. Akad. der Wiss., Ph.-Hist. Kl., Denkschriften, 340. Band; Vienna 2007)

HTC = A.Bresson, P.Brun, E.Varinlioğlu, in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241

Hyettos = R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)

I.Alexandreia Troas = M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)

I.Alex.Imp. = F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^er^-III^e^ s. apr. J.-C.)* (Cairo 1994)

I.Alex.Ptol. = E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)

I.Apollonia = P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire.* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 2 A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)

I.Apulum = I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)

I.Aquileia = J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)

I.Arykanda = S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)

I.Beroia = L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)

I.BurdurMus = G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (*RECAM* vol. V; The British Institute at Ankara Monograph 34; London 2007)

I.Bouthrôtos = P.Cabanes, F.Drini, M.Hatzopoulos, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire 2. Inscriptions de Bouthrôtos* (Athens 2007)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion.* I. *Die Inschriften* (*IGSK* 58; Bonn 2000)

I.Caesarea Maritima = C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)

I.Catania = K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)

I.Col.Memnon = E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)

I.Deir el-Bahari = A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)

I.Dor.Ins. = W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)

IDR I-III.4 = I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

IDR III.6 = C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)

IDRE II: = C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (Ier-IIIe siècles): tome* II (Bucharest 2000)

I.Eleusis = K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme.* I A. Text; I B: Plates (*BAAH* no. 236; Athens 2005); II: Commentary (*BAAH* no. 259; Athens 2008).

I.Épidamne = P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire.* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-*Paris 1995)*

I.Estremo Oriente = F.Canali De Rossi, *Iscrizioni dello Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)

I.Éthiopie = E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG* XLII 1637-1656; L 1625)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

IGDS, *IGDS* II = L.Dubois, *Inscriptions grecques dialectales de Sicile. Contribution à l'étude du vocabulaire grec colonial* (Rome 1989); *Inscriptions grecques dialectales de Sicile.* II (Geneva 2008) [= *IGDS* II]

I.Gerasa = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)

IGF = J.-C.Decourt, *Inscriptions grecques de la France* (Lyon 2004)

IGLN = V.Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)

IGLS XI = *Inscriptions grecques et latines de la Syrie.* XI. J.Aliquot, *Mont Hermon (Liban et Syrie)* (Beirut 2008)

IGLS XXI = *Inscriptions grecques et latines de la Syrie. Inscriptions de la Jordanie.* XXI.2. P.-L.Gatier, *Région centrale (Amman - Hesban - Madaba - Main - Dhiban)* (Paris 1986); XXI.4: M.Sartre, *Pétra*

	et la Nabatène méridionale du Wadi al-Hasa au golfe de 'Aqaba (Paris 1993)
I.Hermoupolis	= E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)
IJO I-III	= D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)
I.Ikaria	= A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003)
I.Kallatis	= A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure*. Deuxième série. *Inscriptions grecques et latines de Scythie Mineure*. Vol. III. *Callatis et son territoire* (Bucharest–Paris 1999)
I.Kanais	= A.Bernand, *Le Paneion d'el-Kanaïs* (Leiden 1972)
I.Kaunos	= C.Marek, *Die Inschriften von Kaunos* (*Vestigia* 53; München 2006)
I.Khartoum	= A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
I.Kibyra	= T.Corsten, *Die Inschriften von Kibyra*. I. *Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)
I.Kition	= M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes.* Testimonia *littéraires et épigraphiques et* Corpus *des inscriptions* (Paris 2004)
I.Leukopetra	= P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)
I.Lipara	= L.Bernabò Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)
I.Messina	= I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli* (2 vols.; Rome 1990 and 1995)

Inscr.Ital. = *Inscriptiones Italicae* (Rome 1931→)

Inv.Palm. = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933). X (ed. J.Starcky; Damascus 1949). XI (ed. J.Teixidor; Beirut 1965). XII (edd. A.Bounni, J.Teixidor; Damascus 1975)

I.Oropos = B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Pal. Tertia I a, I b = Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia.* I a. *The Greek inscriptions from Ghor es-Safi (Byzantine Zoora)* (*Μελετήματα* 41; Athens-Paris 2005); *Inscriptions from Palaestina Tertia.* Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora) (Supplement), Khirbeth Qazone and Feinan* (*Μελετήματα* 57; Athens-Paris 2008)

I.Parion = P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)

IPArk = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I.Pessinous = J.Strubbe, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)

I.Pisid.Cen. = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)

I.Reggio Calabria = L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)

I.Salamis = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

ISE III = F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)

I.Sinope = D.H.French, *The Inscriptions of Sinope*. Part I (*IGSK* 64; Bonn 2004)

I.Sultan Dağı I = L.Jonnes, *The Inscriptions of the Sultan Dağı I (Philomelion, Thymbrion/Hadrianopolis, Tyraion)* (*IGSK* 62; Bonn 2002)

I.Syringes = J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)

I.Thespiai = P.Roesch, *Les inscriptions de Thespies*, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro (Lyon 2007) [second edition, 2009]

I.ThessEnipeus = J.-C.Decourt, *Inscriptions de Thessalie*. I. *Les cités de la valle de l'Enipeus* (Paris 1995)

I.Thrac.Aeg. = L.D.Loukopoulou et alii, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου)* (Athens 2005)

I.Tyana = D.Berges, J.Nollé, *Tyana. Archäologisch-historische Untersuchungen zum südwestlichen Kappadokien* (*IGSK* 55, 1/2; Bonn 2000) (cf. *SEG* L 1366)

I.Tyr I, II = J.-P.Rey-Coquais, *Inscriptions grecques et latines découvertes dans les fouilles de Tyr (1963-1974)*. I. *Inscriptions de la Nécropole* (Beirut 1977; see *SEG* XXVII 995) [= *I.Tyr* I]; *Inscriptions grecques et latines de Tyr* (Bulletin d'Archéologie et d'Architecture Libanaises, Hors-Série III; Beirut 2006) [= *I.Tyr* II]

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LGPN II = M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names. 2. Attica* (Oxford 1994)

LGPN III.A = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names. 3 A. The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)

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LSJ	= H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek–English Lexicon* (9th edition with a revised supplement by P.G.W.Glare and A.A.Thompson, Oxford 1996)
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Mélanges -- Rey-Coquais	= J.-B.Yon, P.-L.Gatier (edd.), *Mélanges en l'honneur de Jean-Paul Rey-Coquais* (Beirut 2007; = *MUSJ* 60 [2007])
Mémoire et Histoire	= S.Benoist, A.Daguet-Gagey (edd.), *Mémoire et Histoire. Les procédures de condamnation dans l'Antiquité romaine* (Metz 2007)
MEP	= Minima Epigraphica et Papyrologica (1998→)
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PAT	=	D.R.Hillers, E.Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
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Philippi II^2	=	P.Pilhofer, Philippi. II. Katalog der Inschriften von Philippi (Tübingen 2000) ++
Phones Charakter	=	M.B.Hatzopoulos, V.Psilakakou (edd.), *ΦΩΝΗΣ ΧΑΡΑΚΤΗΡ ΕΘΝΙΚΟΣ. Actes du V^e congrès international de dialectologie grecque (Athènes 28-30 septembre 2006)* (Athens 2007)
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PLRE	= A.H.M.Jones, J.R.Martindale, J.Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)
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NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editors as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣ α	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̣β̣ (underlined)	= letters seen by an earlier editor but no longer visible on the stone
	= ligature
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[----]	= lost or illegible letters of an uncertain number
	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed.pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
	= denotes the start of the 5th, 10th, 15th, etc., line on the stone

→ ← = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

= denotes an *SEG* lemma in an earlier volume, where the reader can find further references to an inscription

ATTICA

1. Athens. Lolling and Attic inscriptions. K.Hallof, in *Symposium Lolling* 25-58, presents the contribution of Lolling to the epigraphical output of the Berlin Academy through its *Inscriptiones Graecae* work, a contribution that benefited enormously several Attic volumes of the project. At 97-108, A.P.Matthaiou provides a more detailed account of Lolling's contribution to Attic epigraphy, eventually endorsing the late D.M.Lewis' verdict that Lolling was indeed a 'first-class epigraphist.' Matthaiou offers a compendium of the journals in which Lolling unfolded his work, singling out the most important documents and the individual points raised by Lolling: *IG* I^3 4; 11; 48; 127; 366; 448; 511; 784; 1149; *IG* II^2 1; 844; 908; 909; 987; 988b; 1277; 2083; 2094; 2409; 2798; 3130. Besides, Lolling generously sent thousands of transcripts of unpublished inscriptions to A.Kirchhoff, U.Koehler and W.Dittenberger. Matthaiou's concluding paragraph is a call to complete an important work left unfinished by Lolling's untimely death: the final publication of the catalogue of the inscriptions that are stored in the Epigraphical Museum.

2. Athens. Public space and inscriptions. In her discussion of the transformation of public space in the late 5th/early 4th cent. B.C., J.L.Shear, in R.Osborne (ed.) *Debating the Athenian Cultural Revolution. Art, Literature, Philosophy, and Politics 430-380 BC* (Cambridge 2007) 91-115, looks at the places of publication of several Attic inscriptions, including *IG* I^3 27, 71, 104/105; *SEG* XXVIII 45, XXXII 161; Rhodes-Osborne, *GHI* 11 (table provided on 98). Following the oligarchical regimes of the late 5th cent. B.C., public documents, honorific statues, and victory monuments started being erected in the Agora, which was deliberately transformed into the democratic commemorative space par excellence.

3. Athens. Decress of the Athenian democracy. In 2007 in Athens the Greek Ministry of Culture and the staff of the National Epigraphical Museum jointly mounted an exhibition of public inscriptions and published two accompanying catalogues, both with the same title, *Ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι. Η Αθηναϊκή δημοκρατία μιλάει με τις επιγραφές της.* Both are lavishly illustrated with excellent photographs of the inscribed stones, drawings, plans, reconstructions, etc. They contain transcriptions of the original texts of Attic decrees, followed by a modern Greek translation. We note, however, that the quality of the translations varies: whereas some of them have been prepared by competent epigraphists, some others have inaccuracies. The first of these catalogues (which we shall call A) is larger in format and contains

detailed lemmata, including inventory numbers, physical description of fragments, measurements, basic bibliographic reference to e.g. Meiggs-Lewis, *GHI*, and scholarly commentary interspersed with brief essays on topics such as law, foreign relations, historical setting, etc. In one instance (marked below with *) there are notes on readings. The smaller format version (B), which appears to be aimed at a more general readership, contains ca. 50 pages of introductory material on the topography of the Agora, ostracism, kleroteria, eponymous tribal heroes, time-charts, etc. The inscriptions then follow in numbered sequence with brief contextual notes. In view of the excellent photographs we give a table of their contents:

IG	**A**, pp.	**B**, pp.
I^3 1 Salamis decree	20-22	50/51, no. 1
II^2 2864a Kleroterion	30-33	56/57, no. 2
II^2 896 Honorific decree for Zopyros	36-40	60-63, no. 3
I^3 104 Drakon's law on homicide	45-48	68-71, no. 4
I^3 49 Springhouse decree	49/50	72/73, no. 5
I^3 35/36 Temple of Athena Nike	51-53	74/75, no. 6
II^2 659 Aphrodite Pandemos	53-55	76/77, no. 7
I^3 34 Kleinias decree	60-63	80-83, no. 8
I^3 61 Methone decrees	63-66	84-87, no. 9
I^3 54 Alliance with Leontinoi	67/68	88/89, no. 10
II^2 43 Second Athenian Confederacy*	69-73	90-95, no. 11
Meiggs-Lewis, *GHI* 23 Themistokles' decree	74-77	102-105, no. 13
I^3 93 Sicilian expedition	78-80	106/107, no. 14
I^3 46 Colony at Brea	81-83	108-111, no. 15
I^3 156 Honorific decree for Leonidas of Halikarnassos	87-89	114/115, no. 16
II^2 950 Honors for Protagoras, priest of Asklepios	89-92	122/123, no. 19
II^2 971 Citizenship decree for Telesias of Troizen	92-95	124-128, no. 20
I^3 102 Honors for Thrasyboulos	102-105	130-133, no. 21
II^2 145 + *Agora* XVI 52 Honors for Eukles and Philokles	105-107	134/135, no. 22
II^2 505 Honors for the metics Nikandros and Polyzelos	116-118	116-119, no. 17
II^2 641 Honors for Poseidippos	119/120	120/121, no. 18
II^2 686/687 Alliance with Sparta Decree of Chremonides	121-125	96-101, no. 12
II^2 677 Honors for Herakleitos	126/127	138/139, no. 23
II^2 1046 Work on the temple of Asklepios	128-130	140-143, no. 24
II^2 1078 Eleusinian procession	130-132	144-147, no. 25

4. Athens. Κατὰ τὸν νόμον and the intersection of domestic and international law. P.Low, *Interstate Relations in Classical Greece* (Cambridge 2007) 83-102, explores this topic through analysis of diction, procedure, source of authority, scope of legislation, oaths, customary behavior, interstate treaties, etc. almost exclusively in a number of Athenian decrees and treaties in an attempt to define the sources and scope of Greek international law in the Classical period. She quotes, translates, and comments upon the following relevant documents: *IG* II² 43, 109, 125, 343, 1128; Rhodes-Osborne, *GHI* 29, 35. She finds 'the rules and obligations of international law. . .in the will, the hearts and minds of society,' as they are reflected in these inscriptions and literary passages here examined.

5. Athens. Historical change and stability in the conventions of interstate relations, 5th/4th cent. B.C. With the exception of the Argive decree regulating the agreement between Knossos and Tylissos (see our lemmata nos. 334 and 860), Attic inscriptions form the core of the argument of P.Low, *op.cit.* (our lemma no. 4) 212-251, to the effect that most of the procedures, structures, mechanics of treaty creation, military commitments, and other norms of interstate relations remained remarkably stable during this period. Key links in this chain of reasoning are *IG* I³ 1454 (honorific decree for the Eteokarpathians); I³ 83; *IG* II² 43, 112, 1443, LL. 93-95; *Agora* XVI 53. The stark exception to this continuity, with exceptions, is the period of the Athenian Empire with its 'disparity in the distribution of power between the *poleis* of the Greek world' that 'made it increasingly difficult for many Greek states to participate in the fiction that they formed part of a single community, bound by an agreed set of normative constraints' (250).

6. Athens. Democracy in the 4th cent. B.C. P.J.Rhodes, in U.Bultrighini (ed.), *Democrazia e antidemocrazia nel mondo greco* (Alessandria 2005) 275-289, argues that constitutional changes in ca. 400-350 B.C. were in line with earlier democratic ideals but that towards the second half of the century they were 'not so democratic by fifth-century standards.' The Secretary (γραμματεύς), for instance, was no longer appointed from one tribe and for one prytany (368/7 B.C.: *IG* II² 104-107) but from all citizens and for a year (363/2 B.C.: *IG* II² 109-111). Nonetheless the anti-tyranny law of 337/6 B.C. (*SEG* XII 87; Rhodes-Osborne, *GHI* 79) shows that antidemocratic elements did not exercise universal influence. Since the League of Corinth had allowed its member states to retain their constitutions (*IG* II² 236 = Rhodes-Osborne, *GHI* 76), the law of 337/6 B.C. envisioned domestic oligarchic rather than Macedonian interference. In the 330s democracy had currency: see *IG* II² 2791 with *SEG* LIII 16, and *IG* II² 1496. Antipater's constitution of restricted citizenship was described after its demise as an oligarchy (*IG* II² 448), but it produced decrees with the same formulae as the earlier democracy, except for one innovation: the office of ἀναγραφεύς. It was held, e.g., by Θρασυκλῆς (*IG* II² 378), who later proposed the decree *IG* II² 450 under Demetrios of Phaleron, by Ἀρχέδικος (*IG* II² 380-384), who also proposed decrees (*IG* II² 402, *Agora* XVI 104), and by Εὔκαδμος (*IG* II² 385-388, 390).

7. Athens. Early Hellenistic Athens. The monograph by G.J.Oliver, *War, Food, and Politics in Early Hellenistic Athens* (Oxford 2007), is full of important, and well-treated, epigraphical material. Amongst other topics, the author discusses Athens' grain supply, demographic issues, civic finances, including εἰσφορά and ἐπίδοσις. Appendix I (267-269) is a list of early Hellenistic eponymous archons with their respective secretaries and their tribal affiliation. In Appendix II (270/271), Oliver provides a list of hoplite generals in the same period. Appendix III (272/273) lists officials appointed by the Macedonian rulers of Athens in ca. 307-229 B.C. In Appendix IV (274-276), the author offers a very useful table of groups (στρατιῶται, ephebes, demesmen, etc.) attested in the numerous epigraphical documents from Eleusis, Rhamnous, and Sounion. For specific topics or texts, see our lemmata nos. 29. 33, 51, 102, 143.

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7 bis. Athens. Links with Amathous on Cyprus. For the close ties between Athens and this Cypriot city, especially in the 4th cent. B.C., see our lemma no. 1735.

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8. Athens. Ambassadors to Ptolemy VI and Antiochos IV, ca. 170 B.C.? *SEG* LVI 18. C.Habicht *per ep.* has kindly pointed out to us that the identifications of Καλλίας Σωσικράτους Φλυεύς reported in *SEG* LVI 18 were all made previously by him in *Hesperia* 60 (1991) 227.

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9. Athens. Early Hellenistic honorary decrees. M.Haake, *op.cit.* (our lemma no. 2138) 18, collects a number of honorary decrees from the years following Demetrios of Phaleron's flight from Athens that stress freedom and autonomy, as background for his discussion of the Law of Sokrates of 307/6 B.C. that banned the philosophical schools from the city. Cited are *IG* II^2 457, 463, 467, 487, 505/506, and 554.

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10. Athens. Ephebic decrees. M.Haake, *op.cit.* (our lemma no. 2138) 44-55, discusses a number of ephebic decrees, offering Greek texts and German translations of excerpts from *IG* II^2 1006, 1028-1030, 1039, 1041-1043. H. demonstrates that at least as early as 122/1 B.C. the ephebes studied at a range of philosophical schools in Athens; cf. *BE* (2007) no. 193.

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11. Athens. Inscribed lists. In a discussion heavily based on epigraphical evidence, P.Liddel, *Civic Obligation and Individual Liberty in Ancient Athens* (Oxford 2007) 182-199, examines lists inscribed on stone according to genre: i) Lists of citizens liable to obligations; ii) Accounts of the naval epimeletai: *IG* I^3 498-500, *IG* II^2 1604-1632; iii) Lists of dedicants and dedications, including inventories set up by temple officials (*IG* II^2 1370-1552) and the φιάλαι ἐξελευθερικαί–inscriptions (*IG* II^2 1553-1578); iv) Honorary lists, including ἐπιδόσεις (e.g.

Agora XV 49; *IG* II^2 2820), dedications by prytaneis and councillors (*IG* II^2 2790, 2792; *SEG* XXXII 238; *Agora* XV 1-5, 20/21, 27/28 etc.), dedications by διαιτηταί (*IG* II^2 1925-1927; *SEG* XXXIV 63, etc.). Liddel contends that erection of lists on permanent material was a means of encouraging rather than coercing the fulfilment of civic obligations.

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12. Athens. Choregic monuments. In an article of mainly archaeological scope accompanied by illustrations and topographical maps, H.R.Goette, in *The Greek Theatre*, 122-149, surveys the five main types of choregic dedications celebrating dithyrambic victories: i) votive reliefs; ii) herms; iii) statues; iv) marble phalloi; v) rectangular or three-sided bases for tripods. To these Goette adds the monumental temple-like choregic dedications, known from their surviving inscribed architraves, such as *IG* II^2 3040, 3052, and 3054 (ph.) that belongs to a Doric building erected by Lysikles in 323 B.C. Following the abolition of χορηγία by Demetrios of Phaleron, we find agonothetic dedications, e.g. *IG* II^2 3073 (our lemma no. 156) and 3079 (ph. see also our lemma no. 177) functioning similarly to the choregic dedications they replaced. After a discussion of the Tripod Street, Goette briefly notes the existence of choregic monuments outside Attica, the decline in number of Attic examples in the Hellenistic period, and the resuscitation of ἀγωνοθεσία in the Roman Imperial period (e.g. *IG* II^2 3114). Remarkably, Philopappos, one of the greatest choregoi of all time, chose to glorify himself with his famous mausoleum (*IG* II^2 3451), which makes no reference to his benefactions at all.

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13. Athens. Honorific statues on the Athenian Akropolis. For a broad, general, illustrated essay on this topic, see R.Krumeich, 'Ehrenstatuen als Weihgeschenke auf der Athener Akropolis. Staatliche Ehrungen in religiösem Kontext,' in C.Frevel, H.von Hesberg, *Kult und Kommunikation. Medien in Heiligtümer der Antike* (Wiesbaden 2007) 381-413 (ph.). Massive bibliographies, citation of several inscriptions, discussion of placement and form of monuments, etc., but all at a very general level.

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14. Athens. Epitaphs and population mobility in Attica. Inspired by E.A.Meyer's 1993 study on epitaphs and citizenship (reported in *SEG* XLIII 116), R.Etienne, A.Muller, in *Individus, groupes et politique*, 215-231, lay out some methodological principles, and using the evidence of 1,321 funerary stelai, examine the mobility of 1,791 individuals coming from, or interred at, demes of Mesogaia, especially in the period 400-250 B.C. They observe that the main poles of attraction were the *astu* and Peiraieus, and secondarily Tetrapolis, Eleusis, Acharnai, Paiania, Hagnous, and Sphettos. Political considerations and marriages had little to do with mobility patterns. On the contrary, geographical proximity seems to have been a major factor. The most striking feature is the huge number of immigrating individuals, which does not tally well with what we would expect from a rural society. The study is accompanied by charts and annotated maps.

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15. Athens. Athenian citizenship. For a study of the procedure of δοκιμασία involving a trial presided over by the thesmothetai at Athens, see C.Feyel, *REG* 120 (2007) 19-49, who examines literary and epigraphic evidence. Among the latter we single out, e.g., *IG* II² 398, 496, 507, 646, 850, through which Feyel traces development and changes in procedure. He speculates that the process of dokimasia may have arisen out of the procedure of διαψήφισις of the Athenian citizen body. On 38-48 he briefly adduces examples from other poleis in literature and in inscriptions, tracing the influence of Athenian institutions and concluding that dokimasia was basically an Athenian invention, although often adapted by other states for local needs; e.g. Larissa, *Syll.*³ 543; *IG* IX.2.517; Phalanna, *IG* IX.2.1228; Thebes, *IG* VII 2433; Dyme, *Syll.*³ 529; see our lemma no. 2139. See now C.Feyel, *Δοκιμασία. La place et le role de l'examen préliminaire dans les institutions des cités grecques* (Nancy-Paris 2009). *BE* 2010, nos. 105, 138.

G.J.Oliver, in *Individus, groupes et politique* 273-292, contests the views of M.J.Osborne, *Naturalization in Athens,* and others who hold that access to Athenian citizenship significantly increased in the later Hellenistic period, particularly after ca. 140 B.C., when official citizenship decrees inscribed on stone disappear, and may have been replaced by other procedures. Oliver maintains that (1) citizenship was not extended automatically to the several foreigners whose names are recorded on ephebic documents; (2) the evidence of funerary monuments inscribed with the names of Athenians married to non-Athenian wives (e.g. *IG* II² 8377) is not conclusive for the citizenship status of their offspring; (3) the downdating of *IG* II² 982 from ca. 150 to 130 B.C. (Tracy, *ALC* 241) weakens the case for a change in the formula of granting citizenship reflecting reduced importance of the grant; (4) the example of the proposed grant of citizenship to T.Pomponius Atticus (rejected by him) demonstrates the continued value attached to such honors.

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16. Athens. Foreigners in Classical Attic epitaphs. This topic is treated by T.Vestergaard, *Nova Tellus* 22.1 (2004) 53-71, who notes an increase of the number of epigraphically attested ξένοι buried in Athens from 43 in the 5th cent. to 435 in the 4th cent. B.C. On the basis of several epitaphs, the author raises various points including the origin of Greek and non-Greek foreigners. The best represented Greek group is that of the Heracliots who, according to V., must have come from Ἡράκλεια Pontica. In general, individuals from the eastern Mediterranean, the Black Sea, and areas in the vicinity of Attica are better represented in this dossier of inscriptions.

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17. Athens. The official status of the foreign residents of Athens 322-120 B.C. *SEG* LV 43. M.Niku has now published her monograph with the above title briefly noted in *SEG* LV 43, in the series *Papers and Monographs of the Finnish Institute at Athens* XII (Helsinki 2007). Inscriptions naturally form the bulk of the ancient evidence. The work is basically divided thematically into three parts: (1) The obligations of the foreign residents toward the state in the Hellenistic Period, i.e. paying taxes, military service, εἰσφορά gradually giving way to

ἐπίδοσις (13-58); (2) The rights of the foreign residents, i.e. judicial status, land ownership inaccessible, mixed marriage legitimate, limited participation in state religion (59-82); (3) State honors and privileges, i.e. honorific decrees, *IG* I^3 106; II^2 61, 211, 237, 245, 287, 505, 516, 545, 554, 660, 715, 768+802; *SEG* III 122; naturalization, ἔγκτησις (83-144). Conclusions (145-152). The year when Athens won back her independence, 229/8 B.C., marks the end of the μετοικία and ἰσοτέλεια; also, thereafter, descendants of naturalized citizens were automatically considered citizens. There is no credible evidence that Antigonos Gonatas abolished μετοικία in 262/1 B.C. Sons of foreign families gained access to the ἐφηβεία, which meant participation in state religion. Niku briefly (150-152) notes that the *unofficial* status of foreigners in Hellenistic Athens, their social and cultural milieu, is a rewarding and challenging topic for future research. For the πάροικοι see our lemma no. 18.

18. Athens. Πάροικοι. M.Niku, *op.cit.* (see our lemma no. 17) devotes Appendix I (153-171) to these foreigners (known only through decrees from Rhamnous), in which she speculates that this special status was used to more effectively attract experienced mercenary soldiers into the service of Athens by offering them more than just basic wages and inducing them to stay to form 'a veteran elite corps.' Concordance of Inscriptions at the end.

J.-C.Couvenhes, *op.cit.* (see our lemma no. 15) 293-313, takes up the same topic, stressing that the paroikoi from Rhamnous are distinct from homonymous groups attested elsewhere in the Greek world. They were mercenary soldiers living in Rhamnous with their families, after the withdrawal of the Macedonian garrison, active as a group certainly by 248/7-244/3 B.C., enacting and paying for the public display on stone of honorific decrees that echo procedures of Athenian state documents, but not enjoying full citizenship status. On 309-313 Couvenhes collects the relevant inscriptions from Rhamnous, the same body of material used by Niku, with full bibliographies. On 311-313 he reprints the texts with apparatus, lemmata, and translations of Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος* II nos. 22 (*SEG* XV 111) and 23 (*SEG* XLIII 35). For convenience, we list these documents here:

Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος* **II**	*SEG*
Unpublished	Cf. XLV 205; XLVII 151
Unpublished	Cf. XLVII 161
Unpublished	Cf. XLVIII 202
23	XLIII 35
27	XLIII 32
30	XLIII 36
38	XLI 92
40	XXXI 119
41	XXXVIII 132
42	XL 138
43	XV 113
47	XLV 141

50	XLIII 43(=*IG* II^2 1309)
51	XXII 130
151 (= Couvenhes p. 310 no. 180).	

19. Athens (Academy of Plato). Inscribed schist fragments. *SEG* XLI 37; XLIX 297-312; LI 315; LVI 40.* L.L.Threatte returns to these controversial inscriptions in a monograph, *The Inscribed Schist Fragments from the Athens Academy Excavations* (Athens 2007). After analysis of the field notebooks from Stavropoullos' excavations in 1958 and discussion of earlier attempts to locate the Academy of Plato (1-50), Threatte presents a full corpus of 18 inscribed fragments with ph., dimensions, detailed notes on finding-places, archaeological context, readings based on autopsy, text, extended linguistic commentary (51-95). On 97-119 he takes up the following 'external characteristics:' the nature and original purpose of the schist, techniques of inscribing, chronological significance of the letterforms. In 'Final Observations' (121-135), Threatte concludes that these fragments never once formed parts of much larger inscribed slabs and that after inscription many of them were intentionally broken up into smaller pieces. 'The single greatest proof that these texts were not schoolboys' slates is the complete impossibility of erasing text.' Nor are these fragments palimpsests. Threatte refutes the view, expressed by some modern scholars, that these inscriptions are intentional modern forgeries. Thus, they 'are genuine, [but] their date remains very uncertain, and there is thus no certainty that they are ancient, i.e. earlier than the sixth century after Christ' (131). He believes finally that the writers were 'amusing themselves by attempting to carve texts because of an amateur interest in inscriptions, probably in the period after ca. 1850.' He calls for analysis of the associated excavated pottery and possible scientific investigation of the traces of weathering within the strokes of the letters. Despite the controversy over these inscriptions, expressed in several recent publications, Threatte appears to be the only published scholar who has actually examined the fragments.

20. Athens. Sculpture in the National Museum. In *Horos* 17-21 (2004-09) [2010] 601-615, E.C.Papoutsaki and I.N.Kalliontzis publish the Concordance, mentioned in *SEG* LI 17, of all the inscribed sculpture published in N.Kaltsas, *Εθνικό Αρχαιολογικό Μουσείο: Τα Γλυπτά* (Athens 2001). For each inscription, the two scholars provide a reference to a major corpus or other publication, the enrty from Kaltsas' catalogue, the inv. no. in the EAM as well as indication of the exact location within the Museum. The publication of EAM inv. no. 15245 is said to be forthcoming.

21. Athens. The Athenian sculptor Euboulides and his family, ca. 150-100 B.C. For this artist's activity in Messene, see our lemma no. 377.

22. Athens. Craftsmen in the Erechtheion, 409/8-405/4 and 395/4 B.C. C.Feyel, *Les artisans dans les sanctuaires grecs aux époques classique et hellénistique à travers la documentation financière en Grèce* (Athens 2006) [see *SEG* LVI 2080], 15-17, 31-57, makes extensive use of the accounts concerning construction work in the Erechtheion (*IG* I^3 474-479 and *IG* II^2 1654) for a reconstruction of the socio-economic position of craftsmen. He discusses the presence of citizens and foreigners, slaves and free men among them (320-324), and observes the predominantly local origin of the workers (342-348). On 31-57, he presents a prosopography of 123 crafstmen. For craftsmen at Eleusis and Epidauros see our lemmata nos. 145 and 339.

23. Athens. The provision of arms to Athenian citizens in the 4th and 3rd cent. B.C. J.-C.Couvenhes thoroughly explores this topic in P.Sauzeau, T.Van Compernolle (edd.), *Les armes dans l'antiquité. De la technique à l'imaginaire* (Montpelier 2007) 521-539. In addition to the extensive literary evidence, his examination of the inscribed record leads to the conclusion that not only war orphans and ephebes but also hoplites and light-armed troops were frequently outfitted at state expense, sometimes in the Hellenistic period through the intervention of their strategoi. Inscribed inventories in sanctuaries often list weapons and armor, not always in the form of dedications, e.g. *IG* II^2 1412, 1414, 1422, 1424. Discussion of arsenals in Athens and Peiraieus and the Chalkotheke on the Acropolis, *IG* II^2 120. He reprints the text with translation and commentary of the inventory of mostly defective and broken weapons, 343/2 B.C., from Panakton, *SEG* XLVI 145, suggesting that two of the objects connected with a forge could indicate a public repair shop at the fortress. For Couvenhes' observation on the sculptured decoration of the Ephebic Oath stele from Acharnai, see our lemma no. 117.

24. Athens. Ikaros (Failaka). The Athenian general Σωτέλης, 300-250 B.C. *SEG* LV 1590.* *EBGR* 20 (2007) 54. For this Athenian military commander (στρατηγός), see our lemma no. 1772.

25. Assorted inscriptions from Acharnai and adjacent areas. In her conspectus of the excavations carried out during the construction of the Attiki Odos and related works, M.Platonos-Yiota, in *Αττικής Οδού Περιήγηση* 25-61, briefly mentions several inscriptions (no text given), some of which are accompanied by excellent colored ph. Some of these documents have already been reported by the author in her monograph *Αχαρναί* [cf. *SEG* LIV 14]: *SEG* LIV 81 (39/40; ph.), 237 (57; ph.), 375 (57), 383 (57). See also our lemmata nos. 75 and 240.

26. Athens. The deme of Euonymon. A.Moreno, *Feeding the Democracy* (see our lemma no. 32), devotes 37-76 (maps, plans) to an analysis of the archaeology, topography, agriculture, and economy of the large deme of Εὐώνυμον. He places the acropolis at Trachones but notes problems in locating two inscriptions critical for this identification, *IG* II² 6158 and 6195. Helpful list of Euonymon gravestones on 48 note 40, but Moreno (47/48, 72) warns that in the 19th cent. many ancient objects were removed to Trachones and caution is required with, e.g., *IG* II² 1196-1198, 1200, 1202, 1872, and 1876. Roads and land communications (49/50), stone mounds and agricultural terracing (51-57). The discussion quickly turns to attempts at estimating the population of Euonymon, the maximum extent of cultivable territory, and maximum possible production (57-63). On 64-66 detailed analysis of the evidence in the deme lease of Aixone, *IG* II² 2492, regarding planting and production of olive trees. Honey (66-68). Boundaries (69-72). The agricultural economy of the deme and its interaction with the Athenian market (73-76).

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27. Athens. The deme Kerameis. I.Steffelbauer, *MDAI(A)* 122 (2007) 227-261, takes up this perennial topic (see *SEG* LV 267*) beginning with a detailed topographical examination of the water systems, roads, hills, demes, bouleutic representation, etc. of the settlements in northwest Athens. Basically following the view that Κεραμεῖς designates the deme, with closely defined borders, and the demesmen, whereas Κεραμεικός designates a place, specifically the main ceremonial street that leads through the deme from the north, entering the Dipylon Gate, continuing on to the northwest corner of the Agora, she then examines the evidence for 19 fixed points directly related to both. The following points entail the use of epigraphic evidence: **1.** (pp. 244-245) The Kerameikos horoi, *IG* II² 2617-2619; *SEG* XLI 122; *Agora* XIX H30-31 (*SEG* LV 267). Here Steffelbauer basically follows the position of Stroszeck outlined in *SEG* LV 267. **2.** (pp. 245/246) The Μακρὰ στοά, *IG* II² 968 L. 14. **6.** (p. 247) Inscription of the potter Bakchios in the deme Kerameis, *IG* II² 6320. **7.** (pp. 247-248) The Demosion Sema, *IG* I³ 503/4; *SEG* XXXVIII 29. **8.** (pp. 248/249) Epitaph for three Kerameis, *SEG* XXV 248. **9.** (p. 249) Akademy, *SEG* XXIV 54. **14.** (pp. 252/253) The deme Βουτάδαι, *SEG* XXXVII 160-162. On 256-261 the author speculates about the boundaries, the shape, and the character of the deme Kerameis, which unlike many of the other more compact city demes, was apparently strung out along a main thoroughfare accommodating a large number of potters.

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28. Athens. The deme of Μυρρινοῦς. E.P.Vivliodetis has published a monograph on this topic, *Ὁ δῆμος τοῦ Μυρρινοῦντος. Ἡ ὀργάνωση καὶ ἡ ἱστορία του*, *AE* 144 (2005) [2007]. He devotes chapters to early travelers and history of excavations, literary testimonia, topography and borders, settlement patterns, political and economic organization, religious organization, cults and sanctuaries (organized by deity), the demesmen with a prosopography and stemmata on 201-222 (318 entries), excavation and organization of the main cemetery, history of the deme. The author cites inscriptions often throughout, especially in the

prosopography and discussion of sanctuaries, but on 41-93 there is a detailed and generously illustrated catalogue of 88 inscriptions, both those found at the demesite and those concerning demesmen found elsewhere; all are cross-referenced in the index of inscriptions on 225-226. Each entry in the catalogue consists of physical description (with dimensions), finding-place, bibliography, date, Greek text, commentary, often a ph. The only item not in the standard corpora or *SEG* is our lemma no. 197.

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29. Athens. Peiraieus in the early Hellenistic period. The history of the port in the late 4th and 3rd cent. B.C., and in particular the crux whether Πειραιεύς was recovered by the Athenians at some point between 295 and 229 B.C., are treated by G.J.Oliver, *op.cit.* (our lemma no. 7) 48-68, who draws on several epigraphical documents: *Agora* XVI 181; *IG* II^2 654, 657, 1225, 1262/1263, 1271, 1273, 1282/1283, 1316, 5227a + *Hesperia* 39 (1970) 45 (our lemma no. 211); Petrakos, *Ὁ δῆμος τοῦ Ραμνοῦντος* II, 6.

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30. Athens. Demarchs. S.Georgoudi, in P. Schmitt Pantel, F. de Polignac (edd.), *Athènes dans le sillage de Claude Mossé* (Paris 2007) 83-109, explores the various roles of the δήμαρχοι, primarily in cult but also in finances, administration etc, making use of literary and epigraphical sources: *IG* I^3 78, 138, 253, 258; *IG* II^2 1177, 1186/1187, 1196, 1198, 1362; *LSCG* 18; *SEG* XXVIII 103; XLIII 26 (our lemma no. 123); Rhodes-Osborne, *GHI* 63, 81.

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31. Athens. Economy and coinage in the Classical period. C.Flament, *Une économie monétarisée : Athènes à l'époque classique (440-338). Contribution à l'étude du phénomène monétaire en Grèce ancienne* (Namur 2007), offers a comprehensive analysis of Classical Athenian economy, including public and military finances and monetization. In the course of his analysis, he makes heavy use of epigraphical evidence, citing and/or analyzing amongst others *IG* I^3 52, 71 (our lemma no. 61), 93, 99, 283, 369, 375, 1453; *IG* II^2 1675; *SEG* XLVIII 96.

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32. Athens. The grain supply in the Classical period. This topic is explored in depth by A.Moreno, *Feeding the Democracy: The Athenian Grain Supply in the Fifth and Fourth Centuries B.C.* (Oxford 2007). Part I (3-33) mounts a strongly theoretical refutation of the claims by Garnsey and others that Classical Athens produced enough grain locally to feed itself. Inscriptions play only an insignificant role in this discussion, which is focused upon estimated population, crop yields, percentage of arable land, presumed fallowing, etc. Part II collects the evidence for the deme of Euonymon, on which see our lemma no. 26. It also includes an examination of the Athenian economic and agricultural exploitation of Euboia, 'the granary of the Athenian Empire after 446,' with special attention to Athenian cleruchs on the island (77-102). Among the inscriptions briefly discussed here are *IG* I^3 40 (see our lemma no.

59), 41 (our lemma no. 60), 418, 421-430 (land holdings in Euboia in the Attic stelai). On 102-115 Moreno returns to the Athenian Grain Tax Law of 374/3 B.C.; see our lemma no. 96. Attic forts protecting the grain import lanes by land and sea (115-143). Part II concludes (144-208) with The Athenian Grain Supply and Black Sea Archaeology. On 173 brief discussion of the titulature of Leukon on *SEG* LII 741. Part III: analysis of the literary evidence for σιτοπῶλαι, κάπηλοι, ἔμποροι, ναύκληροι, σιτοφύλακες, δίκαι ἐμπορικαί, in 4th cent. B.C. Athens and especially for the rhetorical, political, economic, legal, social, and financial dynamics of the grain supply, particularly from sources abroad. A centerpiece of this discussion is the honorary decree of Androtion for the Bosporan sons of Leukon, *IG* II[2] 212 (see our lemma no. 98). Bottomry loans, written contracts, and legal procedures (285-299). Helpful appendix (327-329) on Attic land leases: *IG* II[2] 1241, 2492, 2493+2494, 2498; Amorgos, *Syll.*[3] 963. Index Locorum.

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33. Athens. Grain supply in the early Hellenistic period. This topic is central in G.J.Oliver, *op.cit.* (our lemma no. 7) 228-259, and passim, who discusses amongst others: gifts of grain to Athens from Hellenistic rulers, provenance and prices of grain, and civic institutions such as σιτωνία facilitating the grain supply. Numerous prosopographical observations, quantitative analysis of the available data, historical interpretations. The evidence is primarily epigraphical, mainly but not exclusively honorific decrees. We single out Oliver's discussion of the following documents: *IG* II[2] 408, 480+479, 499, 584+679 (= *SEG* III 92), 650-655, 657, 670A, 682, 744, 792, 1241, 1272; *Agora* XVI 106G, 188, 194, 213, 216; Petrakos, *Ὁ δῆμος τοῦ Ῥαμνοῦντος II*, 7.

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34. Athens. Economy in the 3rd cent. B.C. G.J.Oliver, in P.Brun (ed.), *Économies et sociétés en Grèce classique et hellénistique. Actes du colloque de la SOPHAU, Bordeaux, 30-31 mars 2007* (*Pallas* 74; Toulouse 2007) 277-291, gives an overview of economy and society in Athens in the 3rd cent. B.C. (control of the territory, institutions, commerce). He briefly adduces numerous inscriptions (esp. *IG* II[2] 550, 677, 735, 834/835, 1222, 1225, 1283, 1672; *SEG* XXI 525; *Agora* XVI 213). For Oliver's monograph, which covers very similar ground, see our lemma no. 7.

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35. Athens. Theaters. E.Csapo, in *The Greek Theatre*, 87-121, uses literary and epigraphical evidence (see our lemmata nos. 124, and 130) to examine the system whereby Athens or her demes leased out their theaters to contractors (θεατρῶναι vel sim), who usually undertook to provide wooden benches for the spectators in return for an admission fee. Csapo offers a brief archaeological survey of the theater of Dionysos, which was trapezoidal and wooden (just like all early theaters) until it was made in stone in the late 340s. Once finished, it became the main venue for assemblies. On 108-113, he discusses the salaried officials called ἀρχιτέκτονες, epigraphically attested in Athens from 337/6 B.C. (*IG* II[2] 244) onwards. *SEG*

XXVIII 60 (270/69 B.C.) provides the earliest attestation of the ἀρχιτέκτων ὁ ἐπὶ τὰ ἱερὰ χειροτονούμενος. Eleven inscriptions dating from 331 B.C. to 185/4 B.C., show the architekton granting proedria or theater seats. He concludes that architektones became important and took charge of the theater of Dionysos at Athens once it was built in stone.

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36. Athens. Culture and society. In *Éducation, culture et société à Athènes. Les acteurs de la vie culturelle Athénienne (229-88) : un tout petit monde* (Paris 2007), E.Perrin-Saminadayar focuses on the ephebeia, the philosophical schools, and the contribution of Hellenistic rulers to Athens' cultural and artistic scene. Epigraphically relevant are the following subjects: 1) the ephebeia in 229-167 B.C.: on 34-47 a collection of twenty-two ephebic inscriptions (T 1-22); some in French translation, others with Greek texts and French translation; 2) the ephebeia in 167-88 B.C.: on 199-242 thirteen ephebic decrees (T 23-35), on 243-246 fourteen ephebic dedications (T 36-49) and on 247/248 'other texts mentioning ephebes': list of donors (T 50); lists of members of Πυθαΐδες (T 51-54) and catalogues of victors in the Θησεῖα (T 55-57); 3) on 63-81 an alphabetically arranged list of all individual ephebes known from inscriptions for the period 267-229 B.C. (E 1-75) and on 279-396 a list of all ephebes from the period 167-88 B.C. (E 76-975). After 167 B.C. foreigners were admitted to the ephebeia: 4) on 450-461 a list of all foreign ephebes (E 976-1081). In 167 B.C. the Athenians established an ephebeia on Delos; 5) on 483/484 a brief list of all ephebic texts from the island (dedications; lists of names); 6) on 489-506 a list of all individual Athenian and foreign ephebes on Delos (E 1082-1212).

P.-S. also collects the epigraphical (and literary) evidence for financial contributions by Hellenistic rulers to the city and for their visits to the city (participation in equestrian contests included, which does not always imply physical presence): 7) on 139-148 and 157-162 a collection of forty testimonia for the period 229-167 B.C.; among them the following inscriptions: *IG* II^2 905 (LL. 8-10), 1035 (L. 25), 2314 I LL. 40-42, 55/56 and II LL. 84-91 (*SEG* XLI 114); *Syll*^{3}. 641; *Hesperia Suppl.* 4 (1940) 144 LL. 8/9; *OGIS* 350 and 771 (*I.Délos* 1497bis); *SEG* XLI Col. I LL. 37/38 and 47/48; 8) on 570 and 572 and 581-583 a collection of fifteen testimonia for the period 167-88 B.C.; among them the following inscriptions: *IG* II^2 1330, 3171^5, 3172, 2316 LL. 41-46 and 2317 LL. 36/37 and 46/47; *SEG* XLI Col. III LL. 21-24 and 31-33; *AE* (1948/1949) 5-9.

P.-S. offers detailed reflections on the size of the ephebic contingents, the social background of the ephebes and the developments in the programme of the ephebic training between 229-88 B.C.. He analyses the provenance of foreign ephebes in the 2nd/1st cent. B.C. and examines the contributions to Athens' cultural life of sculptors, potters, actors, and poets (the latter especially in the context of the association of Attic τεχνῖται of Dionysos). Many tabular surveys illustrate the results of his analyses. For a review cf. H.W.Pleket, *Mnemosyne* 64 (2011) 523-526.

We give a *comparatio numerorum* with *SEG*, the Corpora and periodicals not covered in *SEG*-volumes for T 1-22 (cf. above sub 1) and 23-57 (cf. above sub 2). We add references to *SEG* to P.-S.'s bibliography.

IG II^2	**P.-S.**
794	T 2
900	T 16
901	T 17
932	T 28
944 B	T 9
956-958	T 55-57
1006 (+1031)	T 26
1008	T 28
1009	T 30
1010	T 29
1011	T 31
1027	T 24
1028 (+2181)	T 32
1029	T 33
1030	T 34
1031 (+1006)	T 26
2181 (+1028)	T 32
2456 (+2457)	T 30
2980 A	T 21
2981 (A)	T 22
(B)	T 42
2982	T 39
2983	T 41
2984	T 43
2985 A	T 45
B	T 49
2986	T 47
2988	T 44
2991	T 48
F.Delphes	
III2	
23-26	T 51-54
***SEG* XIV**	
62	T 5
71	T 11
77	T 26, T 30, T 31
***SEG* XV**	
104	T 25

***SEG* XVI**	**P.-S.**
98	T 24
101	T 28
***SEG* XVII**	
32	T 24
51	T 17
***SEG* XIX**	
77	T 6
85	T 7
86	T 12
96	T 19
97	T 35
108	T 26
109	T 10
193	T 38
***SEG* XXI**	
451	T 20
460	T 36
470	T 25
476/477	T 27/28
***SEG* XXII**	
108	T 25
***SEG* XXIV**	
131	T 13
189	T 27
194	T 50
***SEG* XXVI**	
98	T 9
103	T 14
***SEG* XXVIII**	
200	T 6
***SEG* XXIX**	
116	T 3
122	T 28
***SEG* XXXII**	
125	T 9
129	T 18
208	T 23
***SEG* XXXV**	
95	T 3

***SEG* XXXV**	**P.-S.**
96	T 9
131	T 30
***SEG* XXXVIII**	
116	T 30
278	T 28
***SEG* XXXIX**	
187	T 40
***SEG* XLI**	
109	T 40
***SEG* XLII**	
153	T 22
***SEG* XLIX**	
125	T 32
Pritchett-Meritt, *Chronology*	
pp. 110-111	T 4
Hesperia	
2 (1933) 503-505 no. 16	T 23
10 (1941) 62 no. 27	T 37
15 (1946) 190-193 no. 37	T 1
15 (1946) 193-197 no. 38	T 15
15 (1946) 197/198 no. 39	T 46
16 (1947) 168/169 no. 65	T 8
17 (1948) 13/14 no. 4	T 2

37. Athens. Officials and staff members of Hellenistic ephebate, 229-86 B.C. Within this chronological framework, E.Perrin-Saminadayar, in *Individus, groupes et politique*, 385-419, claims that honorific decrees and inscribed dedications provide ample information about individuals running the institution of ἐφηβεία. The author provides tables and prosopographical analysis of 82 individuals who are epigraphically attested to have served as κοσμηταί, παιδοτρίβαι, ὁπλομάχοι, javelin, archery, or catapult trainers, secretaries or ὑπηρέται of the ephebes, διδάσκαλοι, παιδευταί. Some of these men held the same office for several years; some κοσμηταί had previously undertaken some other related role, and moreover they often registered their sons as ephebes in the year they themselves served as κοσμηταί. Across the board, Athenians heavily involved in the ephebate appear to have served their fatherland at some point from some other post. Unsurpisingly, many of them belonged to prominent families, occasionally even to priestly families.

38. Athens. Visits of royalty and Roman emperors. E.Perrin-Saminadayar, in *Neronia VII* 126-144, proposes to explain why, after Augustus, no emperor visited Athens until Trajan in 113 A.D., on his way to Parthia, as in Dio Cassius 68.17.2 (*IG* II^2 3284 may be dated from 102-114 A.D.). P.-S. cites imperial dedications on statues (*IG* II^2 3261-3265 for Tiberius, 3266/3267 for Caligula, 3268-3274, 3276 for Claudius, 3280 for Messalina) and altars (*IG* II^2 3228 for Tiberius, 3275 for Claudius, 3278, 3229A, and *SEG* XXXIV 182, XLIV 165, for Nero, *IG* II^2 3229A, for Vespasian, and 3229B for Titus) arguing that none of these are proof of an imperial visit. Nor is there literary evidence for a visit by any Julio-Claudian or Flavian emperor. Epigraphic evidence, such as *IG* II^2 3253-3256, 3258-3260, cannot be connected with Germanicus' stop at Athens in 18 A.D. The Γερμανίκεια attested in *IG* II^2 1968 and 2245 may predate his visit, but they may equally have been instituted posthumously.

Statues honoring members of other royal families (*IG* II^2 3445 for Ptolemy son of Juba II of Mauretania, 3444 for Antiochos III son of Mithridates of Kommagene, and 3449 for the queen Berenike daughter of Julius Agrippa) should not imply visits either. Two royals, significantly both relatives of kings without kingdoms, did spend time in Athens: Rhoimetalkes son of Kotys of Thrace was archon in 36/7 A.D. (*IG* II^2 1967; 2292) and an organizer of contests (*IG* II^2 3156), while C. Julius Antiochos Epiphanes Philopappos was enrolled as an Athenian citizen and served as ἀγωνοθέτης before his eponymous archonship between 75 and 87 (*IG* II^2 3112; 3451), and also performed some other public duties (*IG* II^2 1759).

Perrin-Saminadayar cites once again Caligula's statue dedications *IG* II^2 3266/3267 as evidence of 'a certain docility' and examines *IG* II^2 3182 (our lemma no. 183). He suggests that Athens prepared for a visit from Nero that never materialized. In support of his general picture of interest from afar by the emperors, he cites Claudius' restitution of statues taken by Caligula (*IG* II^2 5173-5179); the honors accorded to him by Athens (*IG* II^2 3273); and Domitian's eponymous archonship (*IG* II^2 1996; *FD* III.2.65), held in absentia.

39. Athens. The family of Eteokles of Aithalidai. Chronological problems surrounding Ἐτεοκλῆς, his sons Χρεμωνίδης and Γλαύκων, and his daughter Φειδοστράτη are investigated by S.C.Humphreys, *ZPE* 160 (2007) 70-72, on the basis of several inscriptions: *IG* II^2 3079 (our lemma no. 177); *Syll.*^{3} 462; *IvO* 178; *SEG* XXVIII 60.

40. Athens. The family of Herodes Atticus. *SEG* XLVIII 12.* S.Follet, in *Neronia VII* 117-125, discusses the 1st cent. A.D. family of Herodes Atticus in the context of a newly attested archon Εὐκλῆς son of Eukles (see our lemma no. 153). After reviewing the lists of πυλωροί (*IG* II^2 2292-2309, and now 3541, 3882 and 6642), F. identifies Eukles as the man named with the demotic Μαραθώνιος in *IG* II^2 1989, and attempts to place him among the ancestors of Herodes Atticus. Abundant epigraphic evidence for offices held by members of that family is presented. On Herodes see also our lemmata nos. 41, 185, 204, 267, 404, 963.

41. Athens. Herodes Atticus reflected in occasional poetry of Antonine Athens. Under this title, F.Skenteri (Lund 2005) analyzes the corpus of poetry composed or commissioned by Herodes and preserved only epigraphically. She aims to show how 'occasional poetry functioned in the contemporary society and . . . how an individual like Herodes exploited the poetic medium in order to enhance himself, his family and his endeavours.' After providing a list of all known verse inscriptions connected to Herodes and his family on 12, Skenteri discusses (1) Rome: *IG* XIV 1389 A and B, two poems concerned with Herodes' estate on the Via Appia and his wife Regilla, see our lemma no. 963; (2) Marathon, Avlona: *SEG* XXIII 121, epigram on the Gate of Eternal Harmony, see our lemma no. 204; (3) Kephisia: *SEG* XXVI 290, grave epigram, see our lemma no. 267; (4) Marathon: *IG* II^2 3606, poem on his return from Sirmium, our lemma no. 185. For each poem she quotes the original, provides a translation, and then a commentary. Concordance of inscriptions and literary passages.

42. Athens. The philosopher Phaidros, son of Lysiades. M.Haake, *op.cit.* (our lemma no. 2138) 160-166, presents the epigraphic evidence for the biography of the Epicurean philosopher Φαῖδρος, son of Λυσιάδης. Printed and translated in this connection are *IG* II^2 3513 (*I.Eleusis* 291, LL. 4-17), 3897, 3899; *Agora* XXXI 20; *I.Eleusis* 291, LL. 1-3. *IG* II^2 1008 and 3898 are cited. On Phaidros' family Haake cites *IG* II^2 896, 1046, and 1938. Phaidros' lack of participation in civic government may or may not be due to the teachings of Epicurus, but since he was honored in prominent public spaces like the city Eleusineion and Eleusis itself, he was certainly not an outsider in Athenian society. Most significantly, Phaidros demonstrates the connections between Greek philosophers and influential Romans in the first century.

43. Athens. P.Herennius Dexippos and Athens. For a useful review mainly of the literary evidence for the life and works of this major figure in 3rd cent. A.D. Athens, see L.Mecella, *MedAnt* 9 (2006) 9-34, with copious bibliography. On 27-29 she briefly touches upon the epigraphic evidence for Dexippos' membership in the genos of the Κήρυκες and his connection to Eleusis, e.g. *IG* II² 3669, 3671; cf. also eadem, *MedAnt* 10 (2007) 479-511.

44. Athens. Panathenaia. In May 2004, in anticipation of the Olympic Games, an international conference was held at Athens with the aim of exploring another famous set of ancient games. Its proceedings have now been published by O.Palagia & A. Choremi-Spetsieri, *The Panathenaic Games. Proceedings of an international conference held at the University of Athens, May 11-12, 2004* (Oxford 2007). We cover papers of epigraphical interest below and in individual lemmata.

An overview of Panathenaic amphoras is offered by M.Tiverios (1-19), who discusses their shape, capacity, use, and even the standard inscription τῶν Ἀθήνηθεν ἄθλων; see also our lemma no. 91.

P.Themelis (21-32) challenges the common opinion that the amphoras of oil (ἀμφορῆς ἐλαίο) attested in *IG* II² 2311 (*SEG* LIII 192) are the same as the surviving Panathenaic amphoras. At 30/31, he provides a list of inscribed dedications made by Panathenaic victors. For his discussion of the Panathenaic amphora from Trachones, see our lemma no. 91.

Starting with a synopsis of the content of *IG* II² 334 (text reprinted) on the Lesser Panathenaia, S.V.Tracy, at 53-57, poses the question whether athletic contests for individuals took place during that festival. The absence of any reference to ἀθλοθέται in *IG* II² 334 predisposes him negatively against this possibility. Inscriptions announcing the award of gold crowns at the gymnic games of the Panathenaia either make it clear that they refer to the quadrennial festival (*IG* II² 557, 682; *SEG* XVI 208) or, we have good reasons to believe, should be associated with the Great Panathenaia rather than the annual festival (e.g. *Agora* XVI 224).

At 117-126, H.R.Goette, examines monuments set up to celebrate tribal victories in the Panathenaia. Using amongst other the evidence of *IG* II² 2311, he identifies five such contests: i) εὐανδρία ('manly excellence'), represented by *IG* II² 3022; ii) λαμπαδηδρομία (torch race), also mentioned in *IG* II² 3022; iii) ἀνθιππασία, for which cf. *IG* II² 3130; iv) κύκλιος χορός (circle dance), cf. *IG* II² 3025; v) πυρρίχη (armed dance), for which see *IG* II² 3026, and *SEG* XXIII 103 (our lemma no. 178). After examination of the iconography and form of the extant Panathenaic monuments, Goette concludes that they were not as elaborate as their counterparts of the City Dionysia.

J.L.Shear, at 135-145, examines royal participants in the contests of the Panathenaic Games (table at 136). At 142, she provides a useful table of non-royal victors from 41 different cities, gleaning from *IG* II² 2313-2317, and *SEG* XLI 114-118. One of the themes she explores is the Athenian political identity reaffirmed by the royal victors of the tribal equestrian games in the context of the reciprocal relationship between Athens and Hellenistic monarchs.

In a fully annotated and illustrated article, M.Tiverios, in M.Paizi-Apostolopoulou, A.Rengakos, C.Tsagalis (edd.), *Ἆθλα και έπαθλα στα ομηρικά έπη (Contests and Rewards in*

the Homeric Epics. Proceedings of the 10th International Symposium on the Odyssey, 15-19 September 2004) (Ithaca 2007) 179-201, offers an overview of Panathenaic amphoras from the Archaic down to the Hellenistic period, and on the basis of the "usual suspect" *IG* II^2 2311 (*SEG* LIII 192), he estimates the amount and monetary value of the olive oil awarded to the victors of the Panathenaic Games.

A.Johnston, ZPE 161 (2007) 101-104, takes issue with the revisionist theories of Themelis and Tiverios above, who claim that the decorated vases conventionally called Panathenaic amphoras were not used for the storage of olive oil awarded to the victors of the Panathenaic Games. Note in particular Johnston's careful rebuttal, on the basis of archaeological and epigraphical observations, of Tiverios' contention that the amphoras recorded in *IG* II^2 2311 are measures, rather than pots.

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45. Athens. Priestesses of Athena Polias and their families. Starting with Φιλωτέρα, mother of the ἀρρηφόρος Ἀνθεμία (*IG* II^2 3470), S.C.Humphreys, *ZPE* 160 (2007) 68-70, speculates that she may be the Eteoboutad priestess Philtera of *IG* II^2 3474, L. 5 of which (ἐν Αἰγείδαισι) refers not to the Athenians in toto but to the tribe Aigeis. Making use of sundry epigraphical sources (*IG* II^2 958, 1009, 1136, 2333, 3473, 3484; *Agora* XV 236), the author offers detailed prosopographical analysis of Οὐλιάδης of Alopeke, of Athena's priestess Χρυσίς, granddaughter of the priest of Asklepios Πρωταγόρας of Pergase, and of Ἀθηνόβιος of Eupyridai and their family interconnections.

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46. Athens. Apollo Pythios and Thargelia. P.Wilson, in *The Greek Theatre*, 150-182, explores this important, yet not thoroughly studied festival, after assiduously collecting the relevant epigraphical evidence, which starts at the late 6th cent. B.C. Amongst others, he discusses the pairing of the tribes for the appointment of the choregoi; the composition of the choruses and the venue of choral performances; the identity of the poets and the pipers; the enigmatic prominence of the genre of the dithyramb in relation to Apollo's cult; the possible direct relation between the Θαργήλια and Δήλια. On 158/159, Wilson roughly sketches the epigraphical practice emerging in victory dedications (*IG* I^3 964; *IG* II^2 3065, 3072; *SEG* XXVI 220, XXVII 14). For Wilson's treatment of individual texts, see our lemmata nos. 63, 113, 118, 156.

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47. Athens. The cults of Artemis Boulaia and Artemis Phosphoros in the Tholos. A.Zographou, in *Nommer les Dieux* 531-542, analyzes the testimonia for the cults of Artemis worshipped as Βουλαία and Φωσφόρος in the Athenian bouleutic and prytany lists, aeisitoi catalogues, and dedications of the 3rd cent. B.C. to 2nd cent. A.D., with special reference to the personnel and operation of the Tholos [On the cult of θεοὶ βουλαῖοι see *SEG* LVI 983, Chaniotis]. She explores possible connections to the sanctuary of Ἄρτεμις Μουνυχία in Peiraieus and that of Ἄρτεμις Ἐπιπυργιδία at the entrance to the Acropolis. Further evidence for these deities is

preserved in lead tesserai carrying on one side a representation of an altar and the inscription Ἀρτέμιδος Φωσφόρου and Ἀθηνᾶι Νικηφόρωι with a trophy on the other; A.Engel, *BCH* 8 (1884) 9 no. 50.

48. Athens. Zeus Hypsistos on the Pnyx, Hellenistic and Roman. *IG* II² 4738, 4783/4784, 4798-4804, 4806-4809, 4811, 4943; *SEG* XIX 225/226. In the course of a larger examination of this deity in Greek inscriptions (427-442), N.Belayche, *Nommer les Dieux* 430, cites the 27 dedications from the Pnyx to Ὕψιστος, Ζεὺς ὕψιστος, and Θεὸς ὕψιστος, observing: 'On a donc l'impression que les deux noms *theos* et *Zeus* ne servaient pas à distinguer nécessairement une divinité personnalisée et une impersonelle qui trahirait une abstraction progressive de la conception théologique.'

49. Athens. Foreign mystery cults. F.Delneri, *I culti misterici stranieri nei frammenti della comedia attica antica* (Bologna 2006), collects literary, epigraphic, and iconographic evidence for the cult of Sabazios as preface to her commentary on the fragments of Kratinos' Βουκόλοι and Aristophanes' Ὧραι (15-124); evidence for Bendis as preface to Kratinos' Θρᾷτται and Aristophanes' Λήμνιαι (125-248); and evidence for Kotys as preface to Eupolis' Βάπται (249-353). Delneri presents the inscriptions relevant to each deity (10 for Σαβάζιος, 13 for Βενδίς, 1 for Κότυς) in a list, numbered and referred to as 'Te' (testimonianze epigrafiche) in her text. These, along with the literary and iconographic evidence, inform the sections on the divinity and on the cult, and appear sporadically throughout the extremely thorough text accompanying her editions (with translations in Italian) of the comic fragments.

50. Athens. Dedicatory inscriptions. In a chapter on the role of liturgies in the social structure of Athens, D.Plácido, in F.M.Simón, F.P.Polo, and J.R.Rodríguez (edd.), *Repúblicas y ciudadanos: modelos de participación cívica en el mundo Antiguo* (Barcelona 2006) 41-54, briefly cites (on 42) the dedicatory inscriptions *IG* I³ 590 (to Athena), 596 (to Athena Nike), 948 (to Apollo Pythios) as evidence for an early process by which wealthy families performed a valuable service for the community while advancing their own status at the same time.

51. Athens. Demography. Making extensive use of literary and epigraphical sources, M.H.Hansen, *Studies in the Population of Aigina, Athens and Eretria* (Copenhagen 2006) 61-88 [see *SEG* LVI 1027] returns to this favorite topic of his. In the case of Athens he raises various points, of which we single out: i) After 307/6 B.C. the rule stating that a citizen could only serve twice in his life as a councillor was abandoned [on this, see now S.G.Byrne, in A.A.Themos & N.Papazarkadas, *Ἀττικὰ Ἐπιγραφικά: Μελέτες πρὸς τιμὴν τοῦ Christian Habicht* (Athens 2009) 215-223, which we will cover in a future issue of *SEG*]. ii) The ephebate was open to all Athenians, not only those of the hoplite class. The number of ephebes inferred from some of the best preserved ephebic

inscriptions (e.g. *IG* II[2] 1156; 2976; *SEG* XXXVI 155; XXXVIII 67; XLIX 184/185; XLI 107) shows an increasing success of the institution after its introduction in 336/5 B.C. iii) The epigraphical evidence about cleruchs (e.g. *IG* II[2] 1952A; *IG* XII.6.262) is better understood on the basis of a population of ca. 30,000 Athenian citizens. iv) Calculations about the carrying capacity of Attica and the amount of grain imported suggest a population near 30,000 in ca. 350-325 B.C. Hansen also appends prosopographical addenda to a previous list of his on the age of councillors. In a second appendix, he gives a short list of councillors who also served as arbitrators (διαιτηταί).

The topic is roughly the same, but the chronological scope is different, in G.J.Oliver, *op.cit.* (our lemma no. 7) 74-110, who looks at the population of Attica in order to detect economic patterns in the early Hellenistic period. He starts with some of the demographic models developed by Hansen over the years, and moves to the property qualification criteria for Athenian citizenship imposed by the Macedonians in 322/1 and 317 B.C., population needed to sustain a Council of 600 in 307 B.C., and estimation of the number of metics and slaves. Widespread mobility almost certainly manifested itself in Athens, as becomes clear from numerous honorific inscriptions, such as *IG* II[2] 657. A very useful collection of relevant archaeological reports in conjunction with estimations on the number of councillors per deme, as observed in the relevant documents, allows Oliver to detect a considerable decline in the population of rural Attica in the 3rd cent. B.C., with the exception of some enclaves of strategic importance (e.g. Eleusis, Rhamnous) which continued to thrive, at least epigraphically, throughout the period.

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52. Athens. Aspects of literacy in the Athenian Ceramicus. Under this modest title, H.R.Immerwahr, *Kadmos* 46 (2007) 153-198, presents a massively documented conspectus of Attic vase inscriptions to illustrate the degree and nature of literacy among potters and painters in Archaic and Classical Athens. On 153/154 brief discussion of methods for learning the alphabet and how to write. 'Vase painters at times follow rules (or practices) different from those valid for stone inscriptions,' especially in the shapes of theta and heta (155). The rest of this study consists of heavily annotated catalogues of examples of various aspects of writing on vases, e.g. the influence of songs (156/157), book rolls (157/158), alphabet strings (158/159), writing in groups of letters (159-161, 191-196), 'Abbreviated Writing' (161-163, 180-191) [see also our lemma no. 77], different levels of accuracy in different works by the same painter (163-169), copying from other painters or from other media (169-172, 176-179), use of a preliminary sketch of inscriptions later copied on the final vase surface (172-176, 196/197). Immerwahr cautions that vase inscriptions as sources for the Attic dialect vary in reliability depending on the individual painters. The standard of literacy is 'that of oral literacy rather than a prescribed written standard. . . True illiteracy, i.e. lack of knowledge of the alphabet as a whole, is found on a number of vases but they are a distinct minority.'

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53. Athens. Attic grammar. In an extensive article that almost amounts to a supplement to L.Threatte's magisterial *GAI*, B.Löschhorn, *Altgriechischen Dialekte*, 265-353, offers a detailed treatment of sundry grammatical phenomena of the Attic dialect. He examines writing conventions, representation of double consonants, aspirates and psilosis, the substitution of σύν for ξύν (χσύν), dative endings in -οις or -οισι(ν), syntax with the verb assumed. Each phenomenon is paired by a case study, and the whole is helped by detailed chronological tables. Löschhorn makes extensive use of epigraphical evidence. We present some material in our individual lemmata nos. 72, 81, but the interested reader will almost certainly find worthy discussions of other inscriptions that we cannot possibly cover in the pages of *SEG*.

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54. Athens. The Hekatompedon inscription, 485/4? *IG* I³ 4. *SEG* LVI 49.* P.A.Butz, in *Symposium Lolling* 59-76 (ph.), examines Lolling's contribution to the study of this text. We note that the delayed publication of *Symposium Lolling* means that Butz has presented part of her work in other places, most importantly in her recent monograph *The Art of the Hekatompedon Inscription and the Birth of the Stoikhedon Style*, series: *Monumenta Graeca et Romana* 16 (Boston and Leiden 2010), which we will cover in a future volume of *SEG*.

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55. Sounion. Cult regulations, 460-450 B.C. *IG* I³ 8. *SEG* XLIII 1235; L 17; LIV 39*. Upon printing a restored version of LL. 15-22 of this text, E.Lytle, *art.cit.* (our lemma no. 115) 109 with note 31, proposes to supplement ἒ hόσ'ἂν hορμ[ίζε|ται παρὰ τὸ Σού]νιọν κạ[τ]αθιθέναι ἀπα[ρχὲν | τôι θεôι πέν]τ' ὀβολ[ὸ]ς ἐπὶ τε̑ς τριετερί[δ|ος], on the alleged parallel of *SEG* L 766 [inscription repeatedly cited as *SEG* XL 766, Papazarkadas], LL. 27-29, and translates: 'whatever ships are based out of Sunium will put down [as payment] an offering to the god worth five obols every three years.' Lytle hypothesizes that the clause mainly targeted small vessels belonging to local fishermen or coastal traders.

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56. Athens. Proxeny of Delphians, ca. 430-420 B.C.? *IG* I³ 27. *SEG* XXXVII 5,* 249; XXXIX 309; XLII 23; LV 1972 (3). H.B.Mattingly, *ZPE* 162 (2007) 107/108, revisits this decree and, dismissing as usual the three-bar sigma lettering criterion, advocates the date above. He proposes to read the name of the epistates in LL. 2/3 as [Νικ]|όστρατος, tentatively identifying him with the homonymous general of the deme Skambonidai, and suggesting that 426/5 B.C. could be Nikostratos' year on Council. If one restored the name of the secretary in LL. 3/4 as [Ἀναχσικ]ράτες, one could identify him with the homonymous Treasurer of Athena of 417/6 B.C., attested in *IG* I³ 306 and 330. Otherwise, the secretary may be Aristokrates as in *IG* I³ 28 (our lemma no. 57). Comparison with *IG* I³ 155, and the similar lettering between *IG* I³ 27 and casualty lists from the late 430s/early 420s (*IG* I³ 1180, 1183) also supports the date above. According to Mattingly, the blatant imperialistic language of LL. 13-17 is at home in the early period of the Peloponnesian War.

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57. Athens. Proxeny decree for the sons of Iphiades, ca. 430-420 B.C.? *IG* I^3 28. *SEG* XXXVII 7. Mattingly, *art.cit.* (our lemma no. 56) 108, dwells on Lawton, *ATR*, 113 no. 64, who analyzing the document's relief with antae could only cite *IG* I^3 137 (ca. 422-416 B.C.) as a morphological parallel before ca. 410 B.C. Accordingly, Mattingly supports the date above, and goes on to resurrect the old theory according to which the secretary Ἀρισ̣[το]κράτε̣[ς] (LL. 7/8) may be the same as the secretary of *IG* I^3 27 (our lemma no. 56). Both proxenies, *IG* I^3 27/28, would be well placed in the first decade of the Peloponnesian War.

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58. Athens. Decree on the temple and priestess of Athena Nike, ca. 450 or 424/3 B.C. *IG* I^3 35. *SEG* L 36; LII 37; LIII 13; LV 231; LVI 74. H.B.Mattingly, *ZPE* 162 (2007) 109/110, returns to a suggestion made by Dinsmoor in 1941 and reads [Πάτ]αι̣κος as the name of the proposer of this decree. He associates him with the father of Πολυχάρμιχος, councilor of Leontis in ca. 371/0 B.C., cf. *SEG* XXVIII 148, and the father of Ἐπιχάρης, councilor in ca. 333 B.C., cf. *SEG* XXVIII 52. This identification could strengthen the low date for this long-disputed decree, which would have been passed just prior to *IG* I^3 36, dated to 424/3 B.C.

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59. Athens. Decree concerning Chalkis, 447/6 or 424/3 B.C.? *IG* I^3 40. *SEG* LV 52; * LVI 27. A.Moreno, *Feeding the Democracy* (see our lemma no. 32) 99/100, follows Ostwald (*SEG* LIII 48) in identifying the ξένοι in LL. 52-57 as Athenian clerurchs and he defends the date of 447/6 B.C. for this document, which establishes the chronology and terms of the settlement of the Athenian cleruchy in Chalkis.

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60. Athens. Decree concerning Histiaia, ca. 446/5 B.C. *IG* I^3 41. *SEG* XXXIV 14;* XXXIX 1794; XLII 24; LIV 8; LV 52. A.Moreno, *Feeding the Democracy* (see our lemma no. 32) 92, infers from the eisphora imposed on Histiaia that the Athenians expected that the settlers were already or soon to be counted among the πλούσιοι. On 98 he favors the restoration of thirty traveling δικασταί in LL. 58, 89-110. He reprints the text of LL. 72-77 and argues that the πομπή from Euboia 'is much more likely to refer to the conveyance of grain. . . than to a festival or mission.'

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61. Athens. Thoudippos' reassessment decree, 425/4 B.C. *IG* I^3 71. *SEG* LV 16, 54,* 724, 1129, 1998; LVI 27, 51. After reviewing ancient literary sources on the tribute Athens exacted from her allies in the Delian League, C.Flament (our lemma no. 31) 98-101, contends that the total capital in L. 181 should be read as [𐅇]HHHH< 𐅄 >Δ̣ - - and not [Χ̣] H H H<𐅄 >Δ̣ - -, as in the corpus.

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62. Athens. Decrees in honor of the Samians, 405/4–403/2 B.C. *IG* I³ 127. *IG* II² 1. *SEG* XLIX 26, 49, 53;* L 29; LIII 13; LV 963, 1998, 2109; LVI 21, 27. Meiggs-Lewis, *GHI* 94. A.Blanshard, in Z.Newby, R.Leader-Newby (edd.), *op.cit.* (our lemma no. 2069) 19-37 (ph.), is mainly preoccupied with the symbiosis between the inscribed document and the relief depicting the goddesses Athena and Hera greeting each other (δεξίωσις), by comparing it with other similar examples, e.g. *IG* I³ 61, 96, 128; *IG* II² 1392. He concludes that in these contexts understanding of images is dependent on the inscribed texts. In the case of *IG* I³ 127, the heading Σαμίοις ὅσοι μετὰ τô δήμο τô Ἀθηναίων ἐγένοντο (LL. 3/4) anchors the iconography. Yet, the depicted Hera as a symbol of Samian unity and the dexiosis as a symbol of stable friendship between Athens and Samos conceal the historical reality of profound political divisions and military defeat. To that end, synoptic analysis of the three consecutive decrees reveals problematic points, such as the use of the term ξένια for the Samian Ποσῆς, who is not treated as a citizen. Blanshard wonders whether Kephisophon's amendment of LL. 51-55 for the Samians to have dinner in the Prytaneion corrected an earlier invitation ἐπὶ ξένια, which would have been inappropriate given that the Samians had been granted citizenship. [For a critical reception, see R.Tybout, *Mnemosyne* 64 (2011) 125/126].

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63. Athens. Decree regulating the cult of Ἀπόλλων Πύθιος, ca. 450 B.C. *IG* I³ 143. P.Wilson, *The Greek Theatre*, 154/155, reprints LL. of 5-8 of this decree, noting that in particular 'L. 5 suggests a regulation'.

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64. Athens. State sacrificial calendar, 410/9-405/4 and 403/2-400/399 B.C. *IG* I³ 236-241. *IG* II² 1357. *SEG* LII 48; LIV 53.* L.Gawlinksi, *Hesperia* 76 (2007) 37-55 (ph.), publishes the ed.pr. of a new, non-joining fragment of a stele found in the Agora Excavations (I7577), reused in a Late Roman drain ca. 5 m. to the west of the Stoa Basileios. It is opisthographic, on white "Pentelic" marble, with anathyrosis preserved on the right side of Face A (Ionic) and left side of Face B (Attic), which probably belongs to the thicker group of fragments (0.116 m.). Gawlinski provides detailed notes on readings, translation, and extended commentary on the deities and the types of offerings. Of special note is this earliest epigraphic evidence for Apollo Prostaterios in Athens, the location of whose sanctuary still remains unknown (A L. 2); the appearance of Apollo hupo Makrais, previously attested only in the Roman period (see *SEG* LIV 24), now shows that Euripides, *Ion* 'reflects cult as well as myth, and that Apollo hupo Makrais was worshipped by at least the final quarter of the 5th cent. B.C. (A L. 4); the deity associated with the Pythion is probably, but not necessarily, Apollo (A L. 9), see our lemma no. 113; epigraphic parallels for Athena Itonia at Athens (A L. 12); the combination of Apollo with the Eleusinian deities could point to the Thargelia festival and to Thargelion 7 (A LL. 7-16); on B Gawlinski establishes that the length of line was 21-22 letters; B L. 11 is the only example of a date on the Attic side; 'too many festivals and sacrifices to Herakles are known from Attica to permit much speculation about the context of this particular offering.' (B L. 7). 'There is no known deity whose name fits the letters in line 14'; speculation (B L. 14). Hiereosyna is

calculated throughout not in terms of parts of victims vel sim., but in cash equivalents; the Hyakinthides and Euripides, *Erechtheus* (B L. 16); it is uncertain whether or not B L. 11a belongs to the original text.

Face A. Ionic. Non-stoichedon

Uninscribed vertical surface 0.075 m.

	Col. I amounts		Col. II amounts	Adjacent stele
		[- - - - -ca. 12?- - - - -]		
		[Ἀπόλλωνι Προστ]ατηρίωι	[..2-4..]	[- - - - - - - - -]
	[- - -]	[ἱερὸν τέλεο]ν	[..2-4..]	[- - - - - - - - -]
4		[Ἀπόλλωνι ὑπὸ] Μ̣ακραῖς	[..2-4..]	[- - - - - - - - -]
	[- - -]	[ἱερὸν τέλε]ο̣ν	[..2-4..]	[- - - - - - - - -]
	[- - -]	[ἱερεώσυνα̣]	[..2-4..]	[- - - - - - - - -]
	[- - -]	[Δήμητρι ἐν] ἄστει οἶ̣[ς]	[..2-4..]	[- - - - - - - - -]
8	[- - -]	[Φερρεφάττ]ηι κριός	Г [.2-3.]	[- - - - - - - - -]
		[- - - -ca. 10- - -] ἐπὶ Πυθ̣ίωι	⊢ [.2-3.]	[- - - - - - - - -]
	[- - -]	[ἱερὸν τέ]λεον	⊢ [.2-3.]	[- - - - - - - - -]
	[- - -]	[ἱερεώσυν]<α>	[..2-4..]	[- - - - - - - - -]
12	[- - -]	[Ἀθηναίαι Ἰτ]ωνίαι οἶ[ς]	[..2-4..]	[- - - - - - - - -]
	[- - -]	[ἱερεώσυν]α	[..2-4..]	[- - - - - - - - -]
	[- - -]	[Δήμητρι Ἐ]λευσῖνι ο̣ῖ̣ς	[..2-4..]	[- - - - - - - - -]
		[Φερρεφάττ]ηι	[..2-4..]	[- - - - - - - - -]
16	[- - -]	[Ἐλευσῖνι κρ]ι̣ό̣ς	[..2-4..]	[- - - - - - - - -]
		- - - - - - - - - - - - - - - - - - - -		

Face B. Attic. Stoichedon

- -

Abraded vertical surface 0.068 m.

[. . . .7. . .]O[- - -]
[. . . .8. . . .]Δ[- - -]
[. . . .8. . . .]O[- - -]
4 [. . .5. .]Ọ[- - -]
[. . . . .9. . . .]Δ[- - -]
[. . . . . . ᵛ] [hιε]ρὸ[ν τέλεον]
[ᵛ ᵛ ᵛ ᵛhερ]ακλ[εῖ hιερόν]
8 [. . . . ᵛ] τ̣έλεο[ν]
[. .]⊢ [. . .]Ọ[.]EO[- - -]
[. . . . .] h[έ]ροσι [- epithet? - - offering? - -]
vacat 0.012 m.
[. . ἐ]ν̣άτει Ἡρακ[- - -]

11a Λ̣[.]
12 Γ⊢⊢⊢ ^{vv} Τριτοπ[ατρεῦσι - - offering- -]
[.]⊢⊢ hιερε[όσυνα]
ΔΔΓ⊢ Παγκοι[- - - offering- -]
⊢⊢⊢ ^{vv} hιερε[όσυνα]
16 [Ι]^{vvv} hυακιν[θίσι]
[. . . .]^{v} καθαρμ̣[όν]
[. . . . 7 . . .]ΝΑΣΤ[- - -]
[. . . . . 10. . . . .]Ο̣[- - -]
- - - - - - - - - - - - - - - - - - -

65. Athens. Deme decree of Ikarion regulating the local choregia, before 431 B.C. *IG* I³ 254. *SEG* LIV 58*. In her minute discussion of the Ikarieis, S.Milanezi, *art.cit.* (our lemma no. 127), 256/257, reprints LL. 2-4 of this decree [approximately] as reported in *SEG* LIV 58, and true to her convinction that there were two distinct groups similarly named, offers a new restoration followed by French translation:

[ἔδοχσε]ν Ἰκαριεῦσι : Μενέστ[ρατος εἶπεν· hε]-
[λέσθα]ι τôν δεμοτôν καὶ τôν Ἰκα[ριευôν ἄνδρ]-
4 [ας . . .] τ̣ôν ἀχορεγέτον hότιν' ἂ̱ν̱[. . . . . [10]. . . . .]

2. Ἰκα[ριευôν]; there is no such form. The grammatically correct Ἰκα[ριέον] would violate the 35-letter stoichedon pattern. Papazarkadas.

On 263/264, Milanezi starts from the inscribed relief *SEG* XXXII 244 and the ἑβδομαϊσταί, whom she considers a thiasos or a subgroup of a phratry, and, noting that L. 27 of *IG* I³ 254 mentions a festival (ἑορτέν), wonders whether the cults of both Apollo and Dionysos were regulated in this 5th cent. B.C. decree.

66. Athens. Tribute quota list, 454/3 B.C. *IG* I³ 259. *SEG* LVI 51.* C.Talamo, in U.Bultrighini (ed.), *Democrazia e antidemocrazia nel mondo greco* (Alessandria 2005) 167-175, discusses faction at Miletos with particular attention to the fact that the lists cite the Milesians sometimes in their entirety, sometimes as 'the Milesians from Leros' and 'the Milesians from Teichioussa' e.g. *IG* I³ 259 VI LL.19-22. She acknowledges that this alternation may reflect different accounting methods rather than separate political entities but maintains that the absence of Milesians proper from the list for 454/3 shows that the *polis* itself did not pay in that year, and that such non-payment fits pseudo-Xenophon's account (*Athenaion Politeia* 3.11) of a divided and ready-to-defect Miletos.

67. Athens. Epigram for the victory over the Boiotians and the Chalkidians, ca. 506 B.C. and mid-5th cent. B.C. *IG* I³ 501. *SEG* LIV 70, 518; LVI 62, 521. Meiggs-Lewis, *GHI* 15. For a reexamination and a discussion of *P.Oxy.* 31.2535, a papyrus that preserves part of this epigram and attributes it to Simonides, see D.Sider, *ZPE* 162 (2007) 5-8.

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68. Athens. Dedication by Hegelochos, 470/460s B.C. *IG* I³ 850. *SEG* XLVII 53. After autopsy, J.L.Shear, in Z.Newby, R.Leader-Newby (edd.), *op.cit.* (our lemma no. 2069) 235-238 (ph.), offers a detailed description of this monument and a reproduction and brief analysis of the text. The base was later reused and a new text inscribed: *IG* II² 4168, our lemma no. 192.

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69. Neo Faliro. Dedication to Kybele by Hipparete, 5th cent. B.C. M.Petritaki, in *Mesogeia to Argosaronikos* 467-469 (ph.), gives a thorough description of a shrine of Kybele discovered at Kifisou Avenue by the river Kephisos. The finds suggest a date in late 6th/late 5th cent. B.C. Petritaki publishes a ph. of a statue of the goddess dedicated by Ἱππαρέτη, wife of Alcibiades and daughter of Hipponikos, which she associates with Hipparete's difficult family life, as known from literary sources. She never explicitly mentions an inscription, but the proposed identification must have been based on epigraphical evidence. Yet, we can make out no inscription on the good colored ph. of the sculpted figure.

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70. Athens. Boundary stone of a shrine of Zeus Polieus, 2nd half of 5th cent. B.C. In his brief report of excavations conducted by the 3rd Ephorate of Prehistoric and Classical Antiquities in the sector of the Kynosarges cemetery located at 10 Diamantopoulou St., T.Eliopoulos, *AD* 56-59 (2001-2004) B1 [2010] 209, briefly mentions the discovery of this boundary stone, which is not to be connected with the cemetery. He returns to this find in H.Frielinghaus, J.Stroszeck (edd.), *Neue Forschungen zu griechischen Städten und Heiligtümern. Festschrift für Burkhardt Wesenberg zum 65. Geburtstag* (Möhnesee 2010) 88-91 (ph.), where he provides measurements, archaeological context, and a date on the basis of the lettering.

[Δι]ὸς
Πολιέως
ἄβατον

After wondering whether this is a pierre errante from the Acropolis (discussion of *IG* II² 4965), Eliopoulos concludes that the horos had probably been set up by the side of some busy street and that it designated one of the shrines in the Ilisos area, some of which were duplicates of those on the Acropolis, as allegedly implied by Thucydides 2.15 [On sanctuaries near streets, see the study by L.Kostaki, in A.P.Matthaiou, I.Polinskaya (edd.), *Μικρὸς Ἱερομνήμων. Μελέτες εἰς μνήμην Michael H. Jameson* (Athens 2008) 145-177, which we will cover in *SEG* LVIII].

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71. Salamis (now in Athens). Epigram on the Corinthians killed in the battle of Salamis, after 480 B.C. *IG* I³ 1143. *SEG* XLI 23; XLII 1751; XLIII 9.* Meiggs-Lewis, *GHI* 24. F.Ferrandini Torisi & S.Cagnazzi, *RSA* 37 (2007) 61-75 (ph.), offer a substantial but not exhaustive secondary bibliography, and discuss several aspects of this epigram, including the notable absence from the stone of LL. 3/4, which are only philologically attested. F.Ferrandini Troisi tentatively connects the composition of LL. 3/4, with their emphasis on the salvation of 'sacred Hellas', with the emergence of Philip II as a new threat. In her turn, S.Cagnazzi connects Herodotus' inexplicable silence about the funerary monument of the Athenians who fell at Marathon [for which see now *SEG* LVI 430] with his silence about the Salaminian epitaph of the Corinthians. Writing his oeuvre at a time when animosity dominated relations between Athens and Corinth, the historian omitted the details above so as neither to offend his Athenian friends by glorifying Corinth nor to appear too partial by singling out the Athenian monument.

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72. Athens. Funerary epigram for Archias, 540-530 B.C. *IG* I³ 1265. *SEG* XL 1650; XLIX 39. In his discussion of the spelling of double consonants at the end of words, B.Löschhorn, *Altgriechischen Dialekte*, 272-274, examines the crux of LL. 5/6, Φαίδιμοσοφός. In his long footnote 16, an afterword to the analysis he provided in the 2001 conference, the author proposes to read the very last word as retrograde and to transcribe: Φαίδιμος, σοφό (i.e. dual σοφώ, modifying both Εὐκοσμίδες and Φαίδιμος).

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73. Athens. Bilingual epitaph, ca. 525 B.C. *IG* I³ 1344. *SEG* XLII 56, 68;* XLIX 39, 505. M.Demir, *Olba* 14 (2006) 1-22, examines the evidence for Carians named Τύμνης, arguing that the deceased in this well-known bilingual Greek-Carian epitaph may not have been called this name, since the Greek inscription is incomplete [Indeed, LL. 1/2 of *IG* I³ 1344, LL. 1/2 are now printed as σε̃μα τόδε : Τυρ[- - -]ι Καρὸς τõ Σκύλ[ακος]. This updated version, of which Demir seems to be unaware, renders much of his discussion obsolete]. However, the name Σκύλαξ shows that the deceased was indeed a Carian, who might have come to Athens after the conquest of Asia Minor by the Persians, serving as 'the leader of Carian mercenary soldiers' of Peisistratos in 546 B.C.

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74. Koropi. Epitaph of Ampharete, late 5th cent. B.C. O.Kakavogianni, in *Αττικής Οδού Περιήγηση* 185/186 (ph.), briefly mentions a fragment of this fragmentary white marble stele found in an underground basin at Liotrivi: Ἀμφαρέτ[η]

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75. Monomati Acharnon (Pergase). Inscribed funerary lekythos, 5th cent. B.C. (?) M.Platonos-Yiota, *art.cit.* (our lemma no. 25) 58 (ph.), assigns the date above to this marble lekythos, discovered built into a wall of a Roman farmstead, that is decorated with a scene of dexiosis. From the ph. we confidently read the defective inscription above the standing male

figure as [- - -]κράτης, but we are unable to decipher the fully (?) preserved inscription above the head of the seated woman.

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76. Salamis (now lost). List of prizes, ca. 450-425 B.C. *IG* I³ 1386. *SEG* X 349; XLVII 185. A.Johnston, *art.cit.* (our lemma no. 44) 103, agrees with D.M.Lewis' interpretation of the recorded bare numerals as referring to amphoras of oil, and disagrees with Lewis' rejection of Raubitchek's theory that the elusive festival could be the Panathenaia because the prizes in *IG* I³ 1386 are half those recorded in *IG* II² 2311. Johnston believes that this discrepancy makes sense if one assumes, following Shear as per *SEG* LIII 192, that in ca. 380 B.C., Athens increased the rewards for the Panathenaia in order to internationalize her paramount national festival.

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77. Athens. Abbreviated writing in vase inscriptions. *SEG* XLI 259. R.Wachter, in *Altgriechischen Dialekte*, 479-498, shares with his readers some thoughts on the format and usefulness of Immerwahr's *Corpus of Attic Vase Incriptions* (*CAVI*), which is now available electronically (cf. *SEG* LVI 79), and uses it to explore the so-called 'abbreviated writing', that is, the inadvertent omission of a vowel when the vowel in question appears in the actual name of the preceding letter: e.g., alpha omitted after lambda, Μενέλ(α)ος, omikron omitted after rho Ἵμερ(ο)ς, etc. Wachter collects examples from several inscribed vases, and notes that errors like these may account for inscriptions classified by modern students as 'nonsense-inscriptions'. He warns however against automatic implementation of the principle of 'abbreviated writing' to explain every single spelling irregularity. For new suggestions for readings of individual inscriptions see our lemmata nos. 79, 82. Wachter also stresses the need to revisit older readings of vase inscriptions, especially red-figure ones. See also our lemma no. 52.

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78. Myrrhinous. Nonsense inscription? 540 B.C. Three fragments of an Attic black figure kylix found in excavations of the Archaeological Society at Athens in the ancient cemetery at Merenda; dipinto in an animal scene. Ed.pr. E.A.Vivliodetis, *AE* 146 (2007) [2008] 117 no. 93; no ph.: NHET.TA

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79. Athens (Acropolis). Inscribed black-figure cup, ca. 550-525 B.C. *CAVI* 1077. R.Wachter, *art.cit.* (our lemma no. 77), hesitantly proposes to read the retrograde inscription designating a giant as Εὐ(σ)θέν(ε)ς or Εὐ(σ)θεὺς. Contra previous interpretations, he reads another inscription as Εὐρόπε[ς], which he considers an unusual version of Zeus' epithet Εὐρυόπα. A third inscription, on the same vase, unanimously read as Επχο[. . .], is expanded by Wachter as Ἐπ(ι)χθ[όνιος], a fitting name for an earth-born giant.

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80. Myrrhinous. Kalos-inscription, 530-520 B.C. Fragmentary Attic black figure lekythos found in excavations of the Archaeological Society at Athens in the ancient cemetery at Merenda. Dipinto behind a seated male figure playing double pipes, with nude male dancers to either side; orthograde. Ed.pr. E.A.Vivliodetis, *AE* 146 (2007) [2008] 95/96 no. 31 (ph).

hερμοκρέον
κ[αλός]

[We read from the ph. κα̣[λός]. The name Hermokreon is very rare at Athens; could he be a xenos? Stroud]

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81. Athens (now in Malibu), Inscribed hydria, ca. 510 B.C. *CAVI* 4991. Intrigued by the perplexing form and direction of the letters of the inscription ΑΡΤΕΜΙΔ̣ΕΣ, which has been inscribed in error instead of Ἀρτέμιδος, B.Löschhorn, *Altgriechischen Dialekte*, 266-269, attempts various interpretations with the help of graphic representations of the crucial word.

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82. Athens. Inscribed lid, late 6th cent. B.C. *CAVI* 1207. R.Wachter, *art.cit.* (our lemma no. 77), combines two of the inscriptions preserved on the lid, and transcribes as [Ἀρ]ιστομάχε̣, hε̃χ' (h)εσυχ(ί)α̣[ν], (i.e., ἣ ἔχει ἡσυχίαν), 'Aristomache, die Pause macht', without excluding some other analysis, e.g., no pronoun and third singular present hέχ(ει), or imperative hέχ(ε).

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83. Peiraieus. Graffito on a sherd, 6th/5th cent. B.C. In his report on the Zea Harbour Project, B.Lovén, *AD* 56-59 (2001-2004) B1 [2010], 459 (dr.), mentions an incised fragment of a black-glazed kantharos discovered in 2002 in the rock-cut pit of shipshed η. He does not provide the text of the graffito, but he notes cautiously that the letters suggest the date above [From the dr., we read [- - -].ΥΡΤΑ̣[- - -], Papazarkadas].

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84. Myrrinous (Merenda). Inscribed amphora, 5th cent. B.C. Clay amphora, found in a grave in the form of a deep pit cut in the soft rock in the East Cemetery of Merenda. The amphora contained the bones of a deceased person and was incised with the letters ΛΑΝ in Attic script. Ed.pr. O.Kakavogianni, *Mesogeia to Argosaronikos* 72/73 (ph.), interprets the inscription as the abbreviated name of the deceased Λάν(πων), possibly the father of the Myrrinousian councillor [- - -]..ος Λάνπωνος of the early-4th cent. B.C. prytanic catalogue *Agora* XV 27.

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85. Athens. Inscribed hydria, 5th cent. B.C.? In his account of the tumulus and the channel of offerings found in the cemetery of our lemma no. 70, T.Eliopoulos, *AD* 56-59 (2001-2004) B1 [2010] 209, mentions the discovery of a small red-figured hydria with a

dancing scene consisting of three male figures: above a naked male dancer the inscription καλέ; no. ph., no date, no other details.

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86. Lambrika. Inscribed amphora, 5th cent. B.C.? Sherd of a plain unglazed amphora, found in a small temenos at the site called Bota, near the security horos reported in *SEG* LVI 227. Ed.pr. O.Kakavogianni, *AD* 55 (2000) BI [2009] 130, who prints the following text without suggesting a date, but other finds from the cist receptacle excavated there are said to date to the mid-5th cent. B.C.:

ΗΔΥΛΟΣ ΜΑΝΕ[θεκεν]

[We would transcribe Ἡδύλος μ' ἀνέ[θεκεν], or ἀνέ[θηκεν], Papazarkadas.]

Similar information is provided by O.Kakavogianni et al., in *Mesogeia to Argosaronikos*, 268/269.

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87. Koropi. Graffito on a vase, 500-475 B.C. O.Kakavogianni, in *Mesogeia to Argosaronikos*, 402, 405, mentions a graffito (majuscule text) on the base or the lid of a vessel, from the same cemetery as that mentioned in our lemma no. 92.

hοπασίομ Σμικύθο

The name Ὀπασίων is apparently unattested, but it probably derives from ὀπάζω, which is etymologically connected to the aspirated ἕπομαι, Matthaiou.

Because of its findspot in Oe, Kakavogianni tentatively associates the patronym with *SEG* XXIV 262, L. 7, suggesting that the latter may have been a descendant of the Smikythos of the graffito. P.Galatsiatou, ibid 419, identifies the inscribed object as a black-glazed lid of a psykter, notes that the graffito is incised in the interior of the lid, and advocates the date above.

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88. Athens. Kalos-inscription, 470-465 B.C. O.E.Tzachou-Alexandri, in E.Konsolake-Giannopoulou (ed.), *"Επαθλον. Αρχαιολογικό Συνέδριο προς τιμήν του Αδώνιδος Κ. Κύρου, Πόρος, 7-9 Ιουνίου 2002. Τόμος Α΄* (Athens 2007) 413-474 (dr.; ph.), publishes five Early Classical lekythoi found in the cremation pyre discovered at 85 Demetrakopoulou St., i.e., on the street leading from the Phalerian Gates to Phaleron. At 414-421, she offers an exhaustive treatment of the white-ground lekythos inv. no. 2575 which has a depiction of two standing women. καλός can be read between the women's heads, and Νικόνδας between their thighs. The author considers the lekythos to be a mature work of the Timokrates-Painter and assigns to it the date above.

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89. Athens. Inscribed white-ground lekythos, ca. 465 O.Tzachou-Alexandri, *art.cit.* (our lemma no. 88) 421-431 (dr. ph.), dissects lekythos inv. no. 2569, which has a depiction of two men visiting an inscribed funerary pedimental stele and offers a majuscule transcription of the text. She tentatively attributes the vase to the Painter of Athens 1826, and on stylistic grounds and the careless stoichedon lettering of the inscription, she assigns the date above. At 475-477, G.K.Papadopoulos and A.P.Matthaiou offer a minuscule rendering of the painted text, which they interpret as a funerary elegiac epigram:

[T]ôνδ' ἀρ[- - - c. 9-10 - - -]ενπτος ἐν αἰθέρι
[σ]όματ̣α [- - - - c. 8 - - - -]κρυφσεν̣ γε̂ NOṆ^{v}
[h]ένεκ[- - - - - - c. 9 - - - - -]ας vacat

After detailed analysis based on numerous parallels, Papadopoulos and Matthaiou offer the following philological transcription:

[T]ῶνδ' ἀρ[- - - c. 7-8 - - - ?ἄμ]εμπτος ἐν αἰθέρι, | [σ]ώματ̣α [δ' – ⏑]
[ἔ]κρυψεν̣ γῆ νῶ<ι>ν | εἵνεκ[α? - - - c. 8 - - -]ας

On the basis of the dual pronoun νῶ<ι>ν, an emendation, the authors suggest that the epigram might have commemorated two brothers or two close friends.

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90. Marousi (Athmonon). Kalos-inscription on white-ground lekythos, ca. 440 B.C. D.Schilardi, in *Αττικής Οδού Περιήγηση* 62-77, presents the results from the excavation of cemeteries and roads in the site Pelika of Marousi. On 69 (ph.) he publishes a white-ground lekythos found in grave VII. The lekythos, said to be the work of the Achilles Painter, has a scene of two standing female figures in a funeral context; between them an inscription: [Ὑ]γιαίνων | καλός

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91. Trachones (now in the Museum of Peiraieus). Inscribed red-figure amphora, ca. 420-410 B.C. *ARV*^{2} 1154, 38 bis; Archaeological Museum of Peiraieus inv. no. 7341. P.Themelis, in *Panathenaic Games* 21-23 (ph.), provides a detailed treatment of this amphora traditionally attributed to the Dinos Painter or his circle. In the main scene a man, identified as Ἄλκιμος by a dipinto, collects olive oil under the close inspection of Athena, who is also labelled (Ἀθηνάα). A third, partly preserved inscription, can be seen above the head of a younger man: ΘΑΛΛΟ[- - -]. Themelis thinks that this may be the youngster's name, e.g. Θάλλο[ν], without excluding the possibility that it somehow refers to the growing of the sacred olive (μορία). The author believes that Alkimos may have been an athlothetes or one of the treasurers of the sacred money of Athena. At 12/13 of the same volume, M.Tiverios dismisses this interpretation, suggesting instead that Alkimos must have been a landowner with moriai in his estates, who had commissioned the vase. On the other side of the amphora, there is a scene

of Demeter, Kore (Φερέφαττα) and Pluto (Πλούτων), chosen as deities of vegetation according to Tiverios. Instead, Themelis thinks that a special connection between the Panathenaia and the City-Eleusinion accounts for the iconography of side B.

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92. Koropi. Graffito on a urn, 425-400 B.C. *SEG* XLVIII 295. O.Kakavogianni, in *Mesogeia to Argosaronikos*, 402/403 (ph.), returns to this clay urn (inv. no. 3467) , found next to a large poros cist that contained a bronze kalpe, in the cemetery located at the junction of Athenon Avenue and Erchias Street, at the northern edge of Koropi. The clay kalpe itself contained a small lekythos. Kakavogianni reports that the name of the deceased was incised both on the vessel and the lid and offers a slightly improved majuscule text, which we transcribe: Ἄριστος hοε̃θεν. At 4054-406, discussion of the location of the deme Oe, on the basis of epigraphical evidence, including *SEG* XLVIII 296/297, 312 and our lemma no. 87. P.Galiatsatou, ibid 419 (ph.), gives the inscription of the lid as Ἄριστος hοε̃(θεν), and clarifies that the graffito on the actual urn is incised on the two sides of the vessel, Ἄριστ[ος] and hοε̃θεν respectively.

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93. Athens. Inscribed amphora, late 5th cent. B.C. Fragmentary red-figured amphora of Panathenaic shape found in the Agora. *CAVI* 425. Ed.pr. P.E.Corbett, *Hesperia* 18 (1949) 306/307 (ph.); also discussed by P.Valavanis, *AA* 1991, 493/495, and J.H.Oakley, in *Panathenaic Games* 89/90 (ph.). On side A, three youths in procession, of which the first is probably an auletes labelled ΧΡΥΣ[- - -]; one could restore Χρυσ[ός], according to ed.pr., or Χρυσ[όγονος] according to J.Binder apud Valavanis (followed by Oakley) and identify him with the homonymous famous flute player. Two youths follow, of whom the second is labelled Κοπρεύς. On side B three crowned youths carrying various objects move forward. The last one carries an amphora, above which one can read Εὔπονπ[ος] rather than εὔπομπ[οι] (Beazley apud ed.pr.; also favored by Valavanis).

94/94 bis. Athens. Inscribed voodoo-dolls, ca. 430 B.C. In his account of the tumulus-like mound and the offering ditch found in the cemetery of our lemma no. 70, T.Eliopoulos, *AD* 56-59 (2001-2004) B1 [2010] 210, briefly mentions the discovery of two lead voodoo-dolls. He returns to this find in H.Frielinghaus, J.Stroszeck (edd.), *Neue Forschungen zu griechischen Städten und Heiligtümern. Festschrift für Burkhardt Wesenberg zum 65. Geburtstag* (Möhnesee 2010) 88 (ph.), where he provides the above date on the basis of the stratigraphy and speculates that the two accursed individuals were an illegitimate couple. He furthermore mentions the discovery of 'nine inscribed lead curse tablets that are folded and pierced with an iron nail. Unfortunately, these have not yet been unfolded and read.' [For similar dolls encased in lead coffins see *SEG* XLIX 314-318, Stroud.]

94. Naked male figure, inscribed Σημιάδης καταδέδεται

94 bis. Naked female figure, inscribed Μυννὼ καταδέδεται

95. Athens. Decree in honor of Hebryzelmis, King of the Odrysians, 386/5 B.C. *IG* II² 31. *SEG* XLV 48,* 231, 830; XLIX 47; LIII 39; LIV 624; LV 21. Tod, *GHI* 117. After reprinting and translating this text, D.Kellogg, *AJAH* n.s. 3/4 (2004/2005) [2007] 58-71, argues that the wording of the praise clause does not indicate a date for Hebryzelmis' ascension to the throne shortly before the decree. Nor did the ships of L. 20 (περὶ τῶν νεῶν) have anything to do with the grain supply. Rather, they were collecting the 5% tax imposed by Thrasyboulos in 391/0 B.C.

96. Athens. Agyrrhios' law concerning the grain tax on Lemnos, Imbros, and Skyros, 374/3 B.C. *SEG* XLVIII 96; LV 135;* LVI 185. Rhodes-Osborne, *GHI* 26. In *Feeding the Democracy* 102-115 (see our lemma no. 32), A.Moreno essentially restates his interpretation of this inscription along the lines already summarized in *SEG* LIII 88, which we do not repeat here. He prints the text with translation on 330-333. We briefly report here and will cover in a later volume of *SEG*, A.Magnetto, D.Erdas, C.Carusi (edd.), *Nuove Ricerche sulla Legge Granaria Ateniese del 374/3 a.C.* (Pisa 2010), but note in the context of Moreno's research that R.S.Stroud 16-20 rejects his theories regarding computation of the annual yield of wheat and barley in the islands, his view that only a fraction of the imported grain was stored in the Aiakeion, that about 300,000 medimnoi were produced by this tax, that the Aiakeion 'perhaps still. . .lies undiscovered to its [the Agora's] north or east,' that there was only one successfully bidding πριάμενος, that the pretty exclusive target of the tax were the Athenian cleruchic pentakosiomedimnoi on the islands, and that the six members of a symmoria in LL. 31-36 are tax-payers not priamenoi. On 24 he endorses Moreno's demonstration on 211-299 that many of the priamenoi involved in collecting this tax were 'closely related to the clever, wily, imaginative—and sometimes dishonest and unscrupulous men we meet in the private speeches of Demosthenes' et al. It is utopian to seek for a single, all-embracing theory as to how these ingenious men made a profit by collecting this tax. On 38 L.Migeotte observes, regarding Moreno's calculation that the tax produced 300,000 medimnoi, 'cette énorme quantité est en contradiction avec ses propres calculs. En effet, comme il évalue la production annuelle des trois iles à 540 000 médimnes, il faudrait en conclure que la taxe s'élevait à 50%!'
See also our lemma no. 2084.

97. Athens. Decree concerning Neapolis, 356/5 B.C. *IG* II² 128. *SEG* XL 65;* XLII 248; XLV 231; L 604, 617; LI 17; LII 1; LIII 37. O.E. Tzachou-Alexandri, *AE* 146 (2007) [2008] 16/17 (ph.), briefly discusses the drapery style of the figures in the relief.

98. Athens. Honorific decree for the Bosporan monarchs Spartokos, Pairisades, and Apollonios, 346/5 B.C. *IG* II² 212. *SEG* XLVII 131;* 281; L 1712; LI 17; LIII 37; LV 21, 22, 1998. A.Moreno, *Feeding the Democracy* (see our lemma no. 32) 260-273, presents a detailed analysis of the political diction and rhetorical purpose of this decree, as well as the iconography of its relief ('sculpted kings who looked like young Athenian aristocrats'), with ample discussion of the political stance of its proposer, Androtion. Speculation also about the identity of Σῶσις and Θεοδόσιος (L. 50) and the status and political affiliation of the proposer of the rider in LL. 65-68, Πολυεύκτος, and other associates of Androtion (269-272).

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99. Athens. Treaty between Athens and Macedon, 336, or 334, or 333/2 B.C.? *IG* II² 329. *SEG* LVI 139.* Tod, *GHI* II 183. *Staatsverträge* III no. 403 II. I.B.Antela-Bernárdez, *ZPE* 160 (2007) 77/78, suggests that following the destruction of Thebes in 335 B.C., Alexander the Great, qua King of Macedon, signed a series of bilateral treaties with the Greek poleis that were members of the Corinthian League. This, he continues, is the historical context of this lacunose document which should therefore be dated to the spring of 334 B.C., or some date shortly after the razing of Thebes. Amongst others, the treaty recorded Athenian troop levies to Alexander's Persian campaign.

After reexamination of the confused literary sources, I.Worthington, *ZPE* 162 (2007) 114-116, rejects Antela-Bernárdez's reconstruction as historically impossible, and reaffirms his earlier view (cf. *SEG* LIV 148) that the treaty was signed in the period 333-332 B.C.

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100. Athens. Law and decree on the Lesser Panathenaia, ca. 335/4-330/29 B.C. *IG* II² 334 + *SEG* XVIII 13. *SEG* LVI 145.* Rhodes-Osborne, *GHI* 81. For the πεντηκοστή in the Νέα, see our lemma no. 2084.

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101. Athens. Decree in honor of Kolophon, 307 B.C. *IG* II² 456. *SEG* XXI 328; XXXIV 268; XLVIII 25; LI 8. After inspection of the stone, a squeeze and photographs, R.Catling, N.Kanavou, *EA* 40 (2007) 59-66, read in L. 24 of the Athenian inspection: [Ἐξ]αίτου Γονέα[ν] Ἑρμησ[ιάν]ακτος etc. (*IG*: ΣΤΑΙτουγοπε[..] Ἑρμ[.....]αντο[. etc.]); cf. our lemma no. 1122.

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102. Athens. Decree on voluntary contributions to a defense fund and list of contibutors, 248/7 B.C. *IG* II² 791+. *SEG* XXXII 118; LII 109.* *Agora* XVI 213. M.Haake, *op.cit.* (our lemma no. 2138) 86-89, discusses this inscription as the first epigraphic attestation of the Hellenistic philosopher Λύκων in Athens and an indication of Lykon's involvement in the civic life of Athens, as a contributor to the epidosis.

In his discussion of civic finances, G.J.Oliver, *op.cit.* (our lemma no. 7) 200-209 (ph.), analyzes this decree as the archetypal Athenian ἐπίδοσις. He offers detailed prosopographical notes, historical contextualization, and a rejection of Ferguson's old theory of regional groups

determining this specific action. 'Instead, the *epidosis* of 248/7 provides excellent evidence for the care the wealthiest Athenians displayed towards the defence of Attica . . .' (203). In particular, the question of regional representation is addressed in Appendix 6 (282-284), which includes a table of demes represented in *IG* II^2 791 through the contributors. The contributors themselves are tabulated in detail (deme, ethnic, status; tribal affiliation; sums contributed; offices held; *LGPN* II references) in the massive Appendix V (277-281). For the date, he follows the latest chronological trends that are based on unpublished material, for which see *SEG* LII 127. On 204-209, Oliver brings in the evidence from other, less well-preserved contributions, namely *IG* II^2 768 + 802, *IG* II^2 729 + 442, and *IG* II^2 798, and discusses the honors usually bestowed upon such contributors.

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103. Athens. Decree in honor of Prytanis, 226/5 B.C. *Agora* XVI 224. *SEG* XXV 106; XLIX 115*. After reproducing and translating this inscription, M.Haake, *op.cit.* (our lemma no. 2138) 89-99, offers a discussion of this philosopher's role as an ambassador for the city and of the particular philosophical and political importance of the term παρρησία (LL. 20/21).

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104. Athens. Decree honoring ephebes, 214/3 B.C. *SEG* XXIX 116; LI 95*; LV 17. Perrin-Saminadayar, *op.cit.* (our lemma no. 36) 35/36 T3, proposes to restore [εὐπειθεῖς καὶ εὐσεβεῖς] in LL. 24/25 [We have corrected the accents and the spelling of P.-S.'s restoration, Papazarkadas].

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105. Athens. Decree honoring ephebes, 213/2 B.C. Edd.pr. Pritchett-Meritt, *Chronology*, 110/111 (inv. no. I 5722). The text is briefly mentioned by Perrin-Saminadayar, *op.cit.* (our lemma no. 36) 36 T4, who, following S.V.Tracy, *Hesperia* 47 (1978) 257/258, and C.Habicht, *Studien zur Geschichte Athens in hellenistischer Zeit* (Göttingen 1982) 174/175, accepts the archontic date above, and provides a couple of corrections which we incorporate below.

['Επὶ Ἡρακλείτου ἄρχοντ]ος ἐπὶ τῆς Ο[ἰνεῖδος τρίτης πρυτανεί]-
[ας ἧι - - - - ca. 14 - - -]κράτου Σημαχί[δης ἐγραμμάτευεν· Βοη]-
[δρομιῶνος ἕνει καὶ νέαι,] ἑβδόμει καὶ εἰ[κοστεῖ τῆς πρυτανείας·]
[ἐκκλησία ἐν τῶι θεάτρωι·] τῶν προέδρω[ν ἐπεψήφιζεν - - - - - - -]
[- - - - - - - - - - - - - - - - - -] καὶ συμπρό[εδροι vacat]
[vacat ἔδοξεν τῆι βου]λῆι καὶ τῶι δ[ήμωι vacat]
[- -] Στειριεὺς [εἶπεν· ἐπειδὴ οἱ ἔφηβοι οἱ]
[ἐπὶ Εὐφιλήτου ἄρχ]οντος διε[τέλεσαν πειθαρχοῦντες τοῖς]
[τε νόμοις καὶ τῶι κοσ]μητῆι | . [- -]
[- - - - - - - - - - - - - - - - - -] | λω [- -]

1. ['Ηρακλείτου] Tracy. || 4. [ἐκκλησία ἐν Διονύσου], Pritchett & Meritt. || 8. [ἐπὶ Χαρικλέους ἄρχ]οντος διέ[μειναν] Pritchett & Meritt.

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106. Athens. Decree in honor of Aristokreon, ca. 229-209 B.C. *IG* II² 786. *SEG* XLVI 139*. After reprinting and translating in German this decree, M.Haake, *op.cit.* (our lemma no. 2138) 131-141, accepts that the honorand is the nephew of Chrysippos and that the decree should date to around 215 B.C. However, he distinguishes this Ἀριστοκρέων from the honorand of *IG* II² 785, his homonymous son, cf. our lemma no. 109.

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107. Athens. Honorary decree, 193/2 B.C. *IG* II² 886. *SEG* XLVI 141;* LIV 10. M.Haake, *op.cit.* (our lemma no. 2138) 99-104, prints the text and gives a German translation of this inscription in a discussion of the positive estimation of philosophy on the part of the Athenian *demos*. The decree is, according to Haake, the first evidence that the connection between Athens and philosophy was relevant and employed for the construction of Athenian self-image in public discourse.

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108. Athens. Decree honoring ephebes, ca. 185/4 B.C. *IG* II² 901. *SEG* XVII 51; XL 105;* XLV 2337. Perrin-Saminadayar, *op.cit.* (our lemma no. 36) 43/44 T 17, reproduces the text of Tracy reported in *SEG* XL 105, and translates it into French. He notes, however, that the name in col II L. 5 (=L. 8 in *SEG* XL 105) could be restored as [Πολυκλῆς Π]ολυκλέους Θορίκιος.

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109. Athens. Decree in honor of Aristokreon son of Aristokreon, 184/3 B.C. *IG* II² 785. *SEG* XLVI 139*. M.Haake, *op.cit.* (our lemma no. 2138) 131-141, prints this text, translates it in German, contends that the honorand is the son of the Aristokreon honored in *IG* II² 786 (our lemma no. 106), and argues that the decree must be dated to 184/3 B.C. From the emphasis placed on Athens as a site of philosophical study, Haake concludes that this is one of the earliest documents attesting to a new trend in Athenian public discourse whereby Athens began to stage itself as a place of 'paideia'.

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110. Athens. Decree honoring ephebes, 184/3 B.C. *IG* II² 900. *SEG* XXII 103; XL 295; LIV 11. Perrin-Saminadayar, *op.cit.* (our lemma no. 36) 42/43 T 16, provides a French translation of this text, after suggesting some new restorations: In L. 8 he proposes [διατετελέκασιν] instead of [διετέλεσαν]; in L. 23 [τοξότην] instead of [γραμματέ]ạ; in the beginning of L. 25 he restores [τὰ ὀνόματα τῶν ἐφήβων κατὰ φυλὰς καὶ στῆσαι]; in L. 26 he prefers [τὴν ἀνάθεσιν] in lieu of [τὸ ἀνάθημα].

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111. Athens. Proxeny decree for Eukleidas of Rhodes, ca. 203-163 B.C. Stele of blue-gray marble, broken at top and bottom, found in the Agora Excavations built into a modern reconstruction of the southern channel of the Eridanos River (I7571). Ed.pr. K.F.Daly, *Hesperia* 76 (2007) 540-545 (ph.), who provides notes on readings, text, translation, and

commentary. The above date is that of S. Tracy's 'Cutter of Agora I656+6355.' Ed.pr. finds formulaic parallels in *IG* II² 907-909 and discusses possible historical occasions for the present decree, none certain. Eukleidas son of Kleombrotos is otherwise unknown.

- Non-stoichedon 40-43
ΣΑ[- - - - - - - - - - -30-33 - - - - - - - - - - - - γνώμην δὲ]
ξυμβάλλεσθαι [τῆς βουλῆς εἰς τὸν δῆμον ὅτι δοκεῖ]
τεῖ βουλεῖ ἐπαινέσαι Εὐκλεί[δαν Κλεομβρότου Ῥόδιον]
καὶ στεφανῶσαι αὐτὸν θαλλοῦ στεφά[νωι εὐνοίας ἕνε]-
κεν καὶ φιλοτιμίας τῆς εἰς τὸν δῆμον τὸν [Ἀθηναίων]·
εἶναι δὲ αὐτὸν καὶ πρόξενον καὶ εὐεργέτην τοῦ δήμ[ου]·
δεδόσθαι δὲ αὐτῶι καὶ γῆς καὶ οἰκίας ἔγκτησιν αἰτη-
σαμένωι κατὰ τὸν νόμον· εἶναι δὲ Εὐκλείδαι καὶ εἰς τὸ
λοιπὸν διατηροῦντι τὴν αὐτὴν αἵρεσιν εὑρέσθαι καὶ
ἄλλο ἀγαθὸν παρὰ τοῦ δήμου ὅτου ἂν δοκεῖ ἄξιος εἶναι·
ἵνα δὲ καὶ ὑπόμνημα ὑπάρχει τῶν ἐψηφισμένων ἀνα-
γράψαι τόδε τὸ ψήφισμα τὸν γραμματέα τὸν κατὰ πρυ-
τανείαν εἰς στήλην λιθίνην καὶ στῆσαι ἐν ἀγορᾶι·
εἰς δὲ τὴν ἀναγραφὴν καὶ τὴν ἀνάθεσιν τῆς στήλης
μερίσαι τὸν ταμίαν τῶν στρατιωτικῶν τὸ γενόμενον
ἀνάλωμα
vacat 0.081 m
ἡ βουλή
ὁ δῆμος
Εὐκλείδαν
Κλεομβρότου
Ῥόδιον
vacat 0.312 m

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112. Athens. Decree in honor of ephebes, 159/8 B.C. *IG* II² 1027. *SEG* XXVI 111;* XL 295; LVI 7. Perrin-Saminadayar, *op.cit.* (our lemma no. 36) 201/202 T 24, prints a French translation of this text, after suggesting the following new restorations: L. 22: [ἔθυσε δὲ καὶ πάσας τὰς θυσίας]; L. 23 [ὄντας] instead of [ὄντων]; L. 26: [κοσμηταῖς] instead of [ἐπὶ ταύτην τὴν ἀρχήν].

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113. Athens. Decree regulating the cult of Apollo, 129/8 B.C. *LSCG* 14. *SEG* XXI 469; LV 242.* P.Wilson, in *The Greek Theatre*, 163, note 56, hesitantly rejects J.D.Mikalson's translation of [πρ]ὸς τοῦ Πυθίου (L. 37) as 'near the Pythion', tentatively suggesting instead 'for the Pythian'. Elsewhere, he points out that scholars have often overlooked the fact that this

important document was inscribed on a reused 4th cent. B.C. choregic dedication: 'a neat physical instantiation of the decree's proud "renovation" of the Classical cult' (155).

In the context of her treatment of the enigmatic phrase ἐπὶ Πυθίωι, Face A L. 9 of the new fragment of the Athenian fasti, L.Gawlinski, *art.cit.* (our lemma no. 64) 44/45, argues that in the Hellenistic decree L. 37 ([πρ]ὸς τοῦ Πυθίου) and LL. 53/54 (ἐν [κήπ]οις ἐπὶ τοῦ Πυθίου) suggest 'activities that take place not within the Pythion itself but in the immediate vicinity of the sanctuary'.

114. Athens. Decree in honor of Diokles, 52/1 B.C. *IG* II^2 1046. *SEG* XXXVIII 118;* XXXIX 212, 232; XLVIII 237; LIII 25. M.Melfi, *Quaderni di Archeologia, Università di Messina* 3 (2003) 183-188, examines the career of this prominent figure in post-Sullan Athens, recorded as restoring a building and an exedra in the sanctuary of Asklepios on the south slope of the Acropolis (*IG* II^2 3174). Διοκλῆς was also a mint magistrate of the New Style Athenian coinage and a priest of Asklepios. Melfi finds chronological problems in the assumption that he was mint magistrate, using the countermarks of Asklepios, Hygieia, and Dionysos, in 65/4, 61/0, and 56/5 B.C., eponymous archon in 57/6 B.C., but not priest of Asklepios until either 52/1 B.C. (Habicht) or 51/0 B.C. (Aleshire). She suggests that the solution is to extend the date of the last emissions of the New Style Coinage to the late 50s B.C.

115. Athens. Hadrian's letter concerning fish prices, 117-138 A.D. *IG* II^2 1103. *SEG* XXI 502; XLIII 1252; LVI 20. Oliver, *Greek Constitutions* no. 77. In a thorough analysis strengthened by the use of ample epigraphical evidence, E.Lytle, *MusHel* 64 (2007) 100-111, reprints and translates this letter, and raises various important points. The διοβελία of L. 2 is most probably a harbor fee not to be confused with the duty on fish underlying the tax exemption of L. 3 (ἀτέλειαν ἰχθύ[ων]); in L. 5 εἰσαγώγια refers to import duties with regard to Athens. The main concern of Hadrian was high fish prices in Athens, and only secondarily short fish supply in Eleusis. The elimination of middlemen would have obliged Eleusinian fishermen to offer their catch in the local market. Contra previous interpretations, Lytle sees no connection whatsover to the Mysteries. Instead, Hadrian's letter is a civic regulatory measure.

116. Athens. Edict of Galerius concerning the Caesariani, 305 A.D. *IG* II^2 1121; E.Sironen, *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (Helsinki 1997) 40-47 no. 2; *An.Ép.* (1996) 1403; *SEG* XLVI 146. S.Concoran, *AntTard* 15 (2007) 221-250, studies the content of four imperial decisions of Late Antiquity surviving in Greek and Latin inscriptions (two decrees and a letter concerning the Caesariani, and an edict de accusationibus), arguing that they were part of a single dossier of documents issued by Galerius in 305 A.D. A Greek copy exists only for the first imperial decree concerning the Caesariani. On 226-228, summary of its content, on 235/236 discussion of the Caesariani (a group of *officiales* in the imperial financial service).

117. Acharnai. Ephebic oath and the 'oath of Plataia', mid 4th cent. B.C. *SEG* XVI 140; LVI 205.* Rhodes-Osborne, *GHI* no. 88. P.M.Krentz, *Hesperia* 76 (2007) 731-742 (ph.), republishes the text with a ph. and translation and proposes that recorded on this stele is actually the oath that the Athenians swore with the Spartans and the Plataians (their only fighting allies in the battle as it turned out) on the eve of the battle of Marathon in 490 B.C. (Lykourgos 1.81). He advances arguments of context, military institutions, diction, and the historical situation to reject previous attributions of this inscription to a basically Spartan oath (Van Wees, *SEG* LVI 205) or one sworn by the Hellenic allies on the eve of the battle of Plataia. For the animus against Thebes in particular (LL. 32/33) he adduces the dedicatory epigram of ca. 506 B.C. from Thebes recording Theban military successes in Attica, *SEG* LVI 521. Krentz speculates that the text of the oath goes back to an original decree, possibly of Miltiades himself, recovered from the archives of Athens (cf. Demosthenes 19.303). He quotes with approval the bon mot of J.Sickinger, *Public Records and Archives in Classical Athens* (Chapel Hill 1999) 43: 'authentic records can be just as valuable in promoting patriotism as forged ones.'

In a study on the provision of armor and weapons to Athenian citizens in the 4th and 3rd cent. B.C. (see our lemma no. 24), J.C.Couvenhes pertinently asks, if the ephebes received only a shield and a spear from the state, as some have argued, why is a complete panoply represented in the sculptured pediment of this stele recording the oath of the ephebes?

D.Kellogg, *Mouseion* Series III, vol. 8 (2008) 355-376, reprints the text with translation. While apparently inclined against the authenticity of these two documents, she places the greatest emphasis on explaining why these two texts were inscribed on the same stele set up in the shrine of Ares and Athena Areia in the deme of Acharnai in the third quarter of the 4th cent. B.C. For young Athenians just entering their civic and military training, exhortation and example were called for in the face of the growing threat of Philip II of Macedon. They are urged 'to aspire to the achievements of their fifth-century forbears in a similar geopolitical situation.'

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118. Athens. Honorific decree of Hippothontis, ca. 350 B.C. *IG* II² 1153. *SEG* LI 9. P.Wilson, *art.cit.* (our lemma no. 46) 159, cites this decree in which Hippothontis honored one of their own kin for having voted in favor of the tribe at the dance competition of the Thargelia as evidence of 'tribal backpatting'. He notes in particular that the singular (L. 6 τὴν [φ]υλ[ὴν] νικᾶν Θαργ|ήλια) shows that the mixing of tribes in Thargelia did not produce the expected spirit of allegiance, if this was indeed the reasoning behind the mechanism of tribal pairing.

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119. Aixone (Glyphada). Sacred law, 400-375 B.C. *IG* II² 1356. *SEG* LIV 214.* D.Ackermann, *LEC* 75 (2007) 111-136, reprints, translates (in French), and provides a minute analysis of this lex sacra. In LL. 19/20, Ackermann refrains from accepting ed.pr.'s restoration ['Ελευσινί]|ας primarily because it violates the almost perfect stoichedon arrangement. The identity of the Ἁγνὴ Θεός (L. 23) is problematic but the author is prone to identify her with

Artemis on the basis of certain cultic indications [for a recent attestation of the same elusive goddess, see *SEG* LVI 203, Papazarkadas]. The enigmatic πεντηκοστύες (LL. 36/37) are arguably comparable to the τριακάδες of Peiraieus (*IG* II² 1214); perhaps kinship groups of some sort? The perquisites of the priests and priestesses seem to have been dictated by cultic considerations. The choice of the sacrificial victims themselves was largely a cultic issue, though the modest means of the Attic demes, Aixone, in this case, must have played a role. The five drachmas given to each priest is not a sacrificial tariff (thus ed.pr.) but a minimum wage. The adjective εὐστός applies to victims whose skin was grilled and consumed: not only pigs (thus ed.pr.) but also birds. The extra three drachmas per εὐστὸν τέλεον is not for its purchase (thus ed.pr.) but a supplementary wage for the extra sacrifice. Ackermann concludes her study with three useful tables: i) Sacrificial tariffs, classified according to victim, extracted from *SEG* XLVII 1628; L 168, 766; LII 48; *LSAM* 22, 73; *LSCG* 11B, 29, 45 (cf. our lemma no. 135), 163; *LSS* 132; *IscrCos* ED 216B. ii) Prices of sacrificial victims in the Athenian fasti: *SEG* L 168; LII 48; *LSS* 19; *LSCG* 18; *NGSL* 1. iii) Priestly remunerations in the lex sacra from Aixone.

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120. Trachones. Aixone? Deme decree concerning the leasing of land, 326/5 B.C.? *IG* II² 1196. *SEG* LIV 206;* LVI 25. N.Papazarkadas, *ZPE* 159 (2007) 160-166 (ph.) no. D2 a-b, publishes a new edition of the two joining fragments of this stele, after autopsy of the stone (EM 12678+12678a), with detailed notes on readings and several suggestions for restorations. He attributes both texts to the same cutter, noting several discrepancies in the stoichedon order of both. In D2a L. 4 he doubts the restoration τὸν δήμαρχον Δωρ[όθεον] and the chronological link to the homonymous Aixonian demarch of *IG* II² 1198 of 326/5 B.C., stressing that the identification of the deme of 1196 with Aixone depends on the findspot of the stone. Hence, he wonders if we might have something like διδόναι τὸν δήμαρχον δωρ[εὰς τοῖς συνδίκοις]. Neverthless he finds the topographic and chronological data in our heading attractive. While generally supportive of the views of Scafuro on LL. 6/7 (cf. *SEG* LIV 206), he proposes instead δικάζεσθαι δὲ τὸν δήμαρχ[ον καὶ τοῖς τῶν χωρίων τὰ|ς μισθώσεις οὐκ] ἀποδεδωκόσιν etc. In LL. 12/13 he very tentatively suggests ἀποδώσε|[ιν τὴν τιμὴν ἀπά]ν[τω]ν τῶν ἑαυτῶν. Analysis of the leasing of pastureland (ἐννόμια), especially arbitration for debtors to the deme, and security (ἐνέχυρα) on the basis of his new reading of L. 15. Since he reads, with Scafuro, [δ]ημόταις rather than [ἱερ]οποιοῖς in L. 5, he finds no compelling evidence in support of the traditional theory that the property regulated in this document was sacred.

missing text

[......15......]ν μ[ισθ]ούντωσαν? Α[..]ΟΙ[..........24..........] stoichedon 57
[.....11..... τῶι] δικαστηρίωι, τὰς δὲ παρα[..........23..........]
[......14......]αζει ἕως τὰς δίκα[ς] ΛΗΛΟΙ[..........23..........]
[......14......]διδόναι τὸν δήμαρχον δωρ[.........22.........]
[.....12..... δ]ημόταις· ὅ τι δ' ἂν ἀναλώσει [λ]ο[γίζεσθαι? ....21.........]
[......14......]ις δικάζεσθαι δὲ τὸν δήμαρχ[ον ....18........]
[......13......] ἀποδεδωκόσιν καὶ τῶι τοῦ ἐννο[μ]ίου τὴν τιμὴν οὐκ ἀποδ-
8 [εδωκότι· ἐὰν δέ τ]ινες τῶν ὀφειλόντων βούλωντα[ι], ἐπιτρέπειν τοῖς δημό-

[ταις περὶ ὧν ὀφεί]λουσιν ὀμόσασιν πρὶν εἰσάγεσθαι εἰς τὸ δικαστήριο̣ν̣
[γενήσεσθαι τὴν] ἐπιτροπὴν καθότι ἂν μέλλει ἔσεσθαι ὡς δικαιοτάτη, τ̣ὰ̣ς̣
[δὲ δίκας ἀναβεβλῆ]σθαι αὐτοῖς ἕως ἂν δικάζωσιν οἱ δημόται· ὀμόσαι δὲ κ̣α̣ὶ̣
[πρὸ τῆς ἐπιτροπῆ]ς ἐμμενεῖν οἷς ἂν ψηφίσωνται οἱ δημόται καὶ ἀποδώσε-
[ιν .....11....]ι̣[..]ν τῶν ἑαυτῶν ἢ τὰ βέβαια ποή[σ]ειν τοῖς δημόταις· ὅσο̣ι̣
[δὲ ἂν αὐτῶν μήτε ἐμμένωσιν μ]ήτε ἀποδιδῶσιν ἃ ὀ[φ]είλουσιν μήτε τὰ ἐνέχ-
[υρα τὰ πρότερα ἀπολαβόντες ἄλλα ἐν]έχυρα ἀνέπ[α]φα ἀνθυποτιθῶσιν μηδ-
[ὲ ....31............... μήτε πε]ρὶ το[ύ]των ἐπιτρέπειν ἐθέλω-
[σι, εἰσαγόντων αὐτοὺς ὁ δήμαρχος εἰς δικαστήρι]ον καὶ οἱ σύνδικοι καὶ
[ὃς ἂν τῶν δημοτῶν βούληται· ἐπιμελείσθω δὲ καὶ ὁ] δ̲ή̲μαρχος μετὰ τῶν συν-
[δίκων ....36................. τοῖ]ς δημόταις ὅσου
[.........................45..........................]· ἐὰν δέ τι τού̣τ̣ω-
[ν ....40..................... εἰσαγ]όντων [εἰ]ς δικ-
[αστήριον ....38................. τῶ]ι δημάρχω[ι]
[..........................51............................]Γ[.]νετ[.]
missing text

1. Perhaps μ̣[ισθ]ούντωσα̣ν̣? Α̣[ἰξ]ω̣ν̣[εῖς] or μ̣[ισθ]ούντωσα̣ν̣? δ̣[ὲ τ]οῖ̣[ς δημόταις], or even ζ[ημι]ούντωσα̣ν̣? Papazarkadas.

We do not reproduce D2b, which is almost identical to *IG* II² 1196, face B. We note that in LL. 2/3, the author suggests [π|α]ρακα[ταθήκη] or [π|α]ρακα[ταβολή], and in LL. 3/4 [δι]|α̣γνῶν̣[αι] or [κατ]|αγνῶν̣[αι]. Finally after an overview of the oath, he tentatively attributes it to the σύνδικοι (cf. D2a, L. 17).

121. Athens. Deme Decree of Aixone honoring the hieropooi of Hebe, 320/19 B.C. *IG* II² 1199. *SEG* LIII 147* [Please correct our misprint: 1119]. P.Perrin-Saminadayar, *Topoi* 12/13 (2005) 554/555, notes that A.Makres, *op.cit. SEG* LIII 147, has overlooked bibliography in S.N.Koumanoudes, *REG* 73 (1960) 92; E.Giannopoulos-Konsolaki, *Γλυφάδα, Ιστορικό Παρέλθον και Μνημεία* (Athens 1990) [*SEG* XL 287]. He questions her rejection of the proposer Φιλαῖος in favor of Φίλητος and her date of 320/19 B.C., archon Νέαιχμος, instead of identifying him as a δήμαρχος ca. 325/4 B.C.

122. Aixone. Decree of the demesmen of Aixone in honor of Demetrios of Phaleron, after 317 B.C. *IG* II² 1201. *SEG* XXIX 130.* M.Haake, *op.cit.* (our lemma no. 2138) 74/75, prints the text and gives a German translation of this inscription to show that Demetrios is honored for making peace and acting as a good ἐπιμελητής, never explicitly for his ties to philosophy [But we cannot know what might have been written in the lower, lost, part of the inscription. Papazarkadas.]

123. Acharnai. Two deme decrees, 315/4 B.C. *SEG* XLIII 26; XLIV 57. Influenced by N.Jones' recent discussion of the Dionysia, as reported in *SEG* LVI 25, S.Georgoudi, *art.cit.* (our lemma no. 23) 90/91 note 3, takes issue with Steinhauer's 'inadvertent' reference to L. 5 of decree A (τῶν Διονυσίων) as to the κατ' ἀγροὺς Διονύσια, instead of 'tous simplement de *Dionysia*.'

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124. Athens. Unknown provenance (Acharnai?). Deme decree concerning revenue from the theater, before 314 B.C. *IG* II² 1206. *SEG* XXXVIII 123*; XLIV 57; LIV 14; LVI 25. N.Papazarkadas, *ZPE* 159 (2007) 167-169 no. D3 (ph.), publishes a new text based on autopsy of the stone (EM 7748) with detailed app.crit. and notes on readings. He confirms attribution to the deme of Acharnai on the basis on the improved reading, first made by Alipheri and Steinhauer, in LL. 17/18, and brings it into play with the two deme decrees from Acharnai in *SEG* XLIII 26 (our lemma no. 123). Light is shed on the leasing of a deme theater by *IG* II² 1176 (*Agora* XIX L13) of 324 B.C., from Peiraieus, and by Papazarkadas' new restoration of [ἄπρατο]ν L. 9, from which he infers that if revenue from the 'sale' (leasing) of the theater was not forthcoming in a given year, the cost of the sacrifices to Dionysos, which it normally covered, was to be absorbed by the deme's common budget.

[. . . . . 12 . . . . .]NT[. . . . . 11 . . . .] stoichedon 25
[. . . . . 12 . . . . .]Ọ[.]A[. . . . 10 . . . .]
[. . . . διδόνα]ι καὶ αὐτοῖ[ς εἰς τὴ]-
[ν θυσίαν εἰς] τὸν ἐνιαυτὸν ἕκα[σ]-
[τον τὸν ταμί]αν καὶ τὸν δήμαρχ[ο]-
[ν οἳ ἂν ἀεὶ ἄρ]χωσιν : ΔΔ : δραχμὰς [ἀ]-
[πὸ τοῦ ἀργυ]ρίου τοῦ ἐγλεγομέ[ν]-
[ου ἐκ τοῦ θε]άτρου· ἐὰν δὲ τὸ θέα[τ]-
[ρον ἄπρατο]ν ἦι, διδόναι αὐτοῖ[ς]
[τὸν δήμαρχ]ον καὶ τὸν ταμίαν [οἳ]
[ἂν ἀεὶ ἄρχω]σιν τὸ γεγραμμέν[ον]
[ἀργύριον ε]ἰς τὴν θυσίαν ἐκ τ[ῆς]
[κοινῆς διο]ικήσεως τῆς τῶν δη[μ]-
[οτῶν· ἀναγρά]ψαι δὲ τόδε τὸ ψήφ[ι]-
[σμα ἐστήλη]ι λιθίνηι τὸν γραμ[μ]-
[ατέα μετὰ τ]ῶν δημοτῶν καὶ στῆ[σ]-
[αι ἐν τῶι ἱε]ρῶι τ[ῆ]ς Ἀθ[η]ṿᾶς τῆς Ἱ-
[ππίας, εἰς δ]ὲ τὴν ἀναγραφὴν τῆ[ς]
[στήλης δοῦ]ναι αὐτοῖς τὸν δήμ[α]-
[ρχον ....]ένην : ΔΔ : δραχμὰς κ[α]ὶ [λ]-
[ογίσασθα]ι τοῖς δημόταις vacat
vacat

Remarkably, E.Csapo, in *The Greek Theatre*, 94/95, reaches very similar conclusions about the content of this decree, indepedently from Papazarkadas. After reprinting LL. 4-12, he also proposes to read [ἄπρατο]ν in L. 9, translating 'but if the theatre is not leased'. He too associates the leasing mechanism with that attested in *Agora* XIX L13. Finally, he argues that both theaters, the one of Peiraieus and that of Acharnai, were made of wood; cf. our lemma no. 130. On the leasing/sale of theaters see also our lemma no. 126.

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125. Euonymon (theater of). Honorific deme decree, 313/2 B.C. Fragment of a stele of 'Pentelic' marble found in excavations of the Archaeological Society at Athens built into a later wall above the left parodos of the theater, now in the National Museum. Ed.pr. G.Steinhauer, *AE* 146 (2007) [2008] 43-47 (ph.), who suggests the above date on the basis of his reading of L. 14; copious commentary. For the probable honorand, see *PA* 8860; Traill, *PAA* 586990[2].

lacuna
[. . . . . . .11. . . εἶπ]εν, ἐπ̣[ειδὴ Κτησικλ]-
[είδης λαχὼν τῆς] ἀρχῆς [καλῶς καὶ φιλ]-
[οτίμως ἐπεμε]λήθη τῶν κ[οινῶν καὶ τὰ]-
[ς θυσίας τέθυκ]εν τοῖς θεο[ῖς καὶ τοῖ]-
[ς ἥρωσιν, δεδόχ]θαι Εὐωνυ[μεῦσιν ἐπα]-
[ινέσαι ᵛ Κτησι]κλείδην [τὸν δήμαρχον]
[καὶ στεφανῶσ]αι αὐτὸ[ν] χ̣[ρυσῶι στεφά]-
[νωι ἀπὸ :Χ: δρ]αχμῶν ἀ[ρετῆς ἕνεκα ᵛᵛ]
[καὶ δικαιοσ]ύνη[ς] τῆς [εἰς τὸν δῆμον]
[τὸν Εὐωνυμέ]ων καὶ δ[ιδόναι αὐτῶι τὸ]-
[ν δήμαρχον] τὸν ἀε̣[ὶ δημαρχοῦντα προ]-
[εδρίαν ἐν τ]ῶι ἀγ[ῶνι . . . . . .13. . . . . . .]
[. . . .ἀναγρ]άψα[ι δὲ τὸ ψήφισμα τόδε τ]-
[ὸν μετὰ Θεόφ]ρασ[τον ἄρχοντα ἐστήλη]-
[ι λιθίνηι κ]αὶ [στῆσαι εἰς τὸ θέατρον]
[. . . . . . .]TO[- - - - - - - - - - - - - - - - - -]

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126. Thorikos. Deme decree regulating the local choregia, ca. 400 B.C. *SEG* XXXIV 107; LVI 199*. P.Wilson, *ZPE* 161 (2007) 125-132, conducts a detailed study of this decree after reprinting its text. On the parallels of the language of sale at auction found in *IG* II^2 2492 and *SEG* XXVIII 103, Wilson favors the restoration [μισθõσα]|ι τρε̃ς χορηγία[ς τοῖς τὸ πλεῖ]|στον διδõσιν in LL. 4-6, and speculates on the exact form of these sales/leases and the possible benefits enjoyed both by the choregoi and the demesmen of Thorikos. He also contends that the quid pro quo character of the peculiar choregic dedication *IG* I^3 1027 bis (= *SEG* XL 179) is congruent with the mechanism of planned giving enacted in *SEG* XXVIII 103.

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127. Ikarion. Honorific decree for Nikon the demarch of Ikarion, ca. 400-350 B.C. *IG* II² 1178. *SEG* LV 253.* S.Milanezi, in *Individus, groupes et politique*, reprints, translates, and examines in detail this deme decree, making use of other epigraphical evidence: *IG* I³ 253/254 (our lemma no. 65); *IG* II² 1233, 4976; *IG* XII.5.444; *SEG* XXII 117 (our lemma no. 128); XXXII 244). She focuses on the question of the existence of two separate groups, the Ἰκαριεῖς and ὁ δῆμος ὁ Ἰκαριέων, which has long troubled modern scholars, and after a review of the relevant bibliography, she hesitantly identifies the Ἰκαριεῖς as a genos, for want of a better interpretation.

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128. Ikarion. Honorific decree for the demarch -aios, son of Sosigenes, ca. 330 B.C. *SEG* XXII 117; LV 254.* S.Milanezi, *art.cit.* (our lemma no. 127) 270, compares this document with *IG* II² 1178/1179, and upon observing that the honorand was praised for his sacrifices to all gods and that he was uniquely designated by his demotic, tentatively suggests that the decree was passed by the Athenians, not simply the demesmen of Ikarion.

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129. Peiraieus. Deme decree of Peiraieus, ca. 350 B.C. *IG* II² 1177. *SEG* XXXVI 181;* XXXVII 101. I.Calero Secall, in *Emerita* 75 (2007) 113-136, a study of various juridical terms with the prefix ἐπί-, cites this inscription for its use of the term ἐπιβολή.

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130. Athens. Deme decree of Peiraieus concerning the leasing of the theater, 324/3 B.C. *IG* II² 1176 + *SEG* XIX 117 + XXI 521. *SEG* XXXIII 143; XXXVII 101; XLI 103; LI 3; LII 16. *Agora* XIX L13. E.Csapo, *art.cit.* (our lemma no. 35) 90-94, uses *Agora* XIX L13 as a paradigmatic model of how the theater-leasing mechanism worked. He reprints the text with an app.crit. and translates extensive extracts. He proposes to read [εἰ περὶ | τὴν] σκηνὴν προ[στιθέ]ασι, 'if they make any additions around the stage-building', in L. 1. He rejects earlier restorations of L. 6 by Meritt and Stroud, suggesting instead some form of ἀμείβω, e.g. ἐά[ν τι παραμ]είψωσιν, [ἐξαμ]είψωσιν, or [ἀνταμ]είψωσιν, and subsequently accepts W.Slater's suggestion that a negative conditional clause has to be supplemented (i.e. ἐὰ[ν μή τι etc.]). In LL. 9/10, he tentatively restores πᾶὶν κ[αὶ ὅ,τι ἄ]λλο, a supplement he considers 'a little too wide-open and generous'. He translates the whole as follows: '[Except where they change/alter] wood and tile on the stage-building, he may depart taking all (i.e. wood and tile) away with him [and anything else he may have provided].' On the basis of hypothetical calculations, Csapo argues that one single celebration of Dionysia would have easily covered the lease of 3,000 + 300 drachmas (113/114, note 60). On 107/108, note 41, he conveniently collects the epigraphical evidence for assembly meetings held in the theater of Peiraieus.

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131. Teithras. Deme decrees concerning the leasing of land, ca. 350 B.C. *SEG* XXIV 151/152. *SEG* XXXVI 184; XLIII 1221; LV 39; LVI 25. N.Papazarkadas, *ZPE* 159 (2007) 155-160 no. D1a-b (ph.), publishes a new text of the first two documents on this stele based on autopsy of the stone (EM 12566) with detailed app.crit. and notes on readings. In D1a L. 10 he suggests that since Teithras belonged to Aigeis, perhaps 'the cultic center of Aigeis—or at least a tribal cultic annex—might have been in Teithras.' Papazarkadas' main focus falls on the mechanics of leasing of land by the deme, notably the length of the leases, slightly above average price of the property, the new sum of 220 drachmas in D1a L.16, and a concise discussion of the φελλεύς, rocky, pastureland, in D1b L.2.

D1a

Ε ὐ θ ί π π ο δ η μ α ρ χ ô ν τ ο ς
ἔδοξεν Τειθρασίοις, Εὔδικος εἶπεν· ὅπως ἂν σᾶ ἦι τ-
οῖς δημόταις τὰ κοινὰ καὶ εἰδῶσι Τειθράσιοι τὰ ὑπάρχ-
ο[ντα] καὶ τὰ προσιόντα, ἀναγρά[ψαι τὸ]ν δήμαρχο-
[ν] ὀπ[όσ]οι κατάπαξ μεμίσθωνται τῶν κοινῶν·
ἔδοξεν Τειθρασίοις· Πάνδιος εἶπεν· ἐπε[ι]δὴ Ξ- stoichedon 36
άνθιππός ἐστι ἀνὴρ ἀγαθὸς περ[ὶ] τὰ κοινὰ τὰ Τε-
[ιθρασ]ίω[ν] ἐ[ψ]ηφίσθαι Τειθ[ρ]ασίοις μι⟨σ⟩θῶσαι Ξ̣-
ανθί[ππω]ι τὸ [χ]ωρίον τὸ Τείθραντι ὧι γε[ί]των [β]ο̣-
[ρᾶ]θε[ν τὸ] χωρ̣ίο̣ν τὸ Αἰ[γ]έως καὶ τὸ ἡρ̣ῶιον τὸ Ἐπ̣-
[ιγ]ό[νου?], νοτ[ό]θεν δὲ τὸ Ἡ̣ράκλει̣ον καὶ τὸ χωρίο̣-
[ν] ἥρ[ω]ο[ς ..5..]ας καὶ τὸ τ̣ô Δ̣ιό[ς] τέμενος ε̣ἰς τὸ-
[ν] αἰεὶ [χ]ρόνον καὶ αὐτῶι καὶ τοῖς Ξανθίππο κ̣λ[η]-
[ρο]νό[μοις] ἐ̣[π'] ἀμφότερα ἐξ[ε]ῖναι χρῆσθαι ὅ τι ἂ̣-
[ν βόλητ]αι [Ξά]νθι[π]πος τῶι χωρίωι καὶ τοῖς κ̣λ[η]-
[ρονόμοις] τοῖς [Ξανθ]ίππο ἀποδιδοῦσι ΗΗ⟦.⟧ΔΔ⟦.⟧
[Τ]ε[ιθρασίο]ι[ς] τô ἐν[ι]αυτô ἑκάστο· ἐὰν δὲ πολέ[μ]-
[ιοι φθείρω]σ̣ι τῶι ἔχοντ̣ι τὸ χωρίον τὰ ἡμίσε[α]
[ἀπ]οδι[δό]ν[α]ι Τει̣θ̣ρασίοις ὧν ἂν λάβει ἐκ τô χω̣-
[ρίο, ἐὰν δ' ἀρν]ῆται ἀ̣π̣ηλ⟨λ⟩άχθαι τῆς μισθώσεως {ὑ}-
[πὸ Τειθρασί]ων['']· στήλην δὲ στῆσαι ἐν τῶι Κορε̣-
[ίωι καὶ ἀναγράψ]αι τοὺς μεμισθωμένους τὰ χ[ω]-
[ρία κατάπαξ κα]ὶ [τὰ]ς μισ[θ]ώσεις ὀπόσου ἕκαστ-
[οι μ]ε̣[μ]ίσ̣[θ]ω[ν]ται, ἐξαλεῖψαι δὲ ἐκ τῆς στήλης
[εἴ τι πρὸ το]ῦ̣δε̣ ⟨γ⟩έγραπται τῶιδ̣ε τῶι ψηφίσμα-
[τι ἐναντίον] τρεῖς ἄνδρας πρὸς τῶι δημάρχω[ι]
[καὶ προσεπιγράψ]α̣[ι], ὅτι [τῶνδε] ἀπολύουσι Τ[ει]-
[θράσιοι τὸς μισθομέν]ο[υς] εἰς τὸν ἀεὶ χρόνο[ν].
[μισθôν δὲ Τειθρα]σ̣ίους τ[ὰ] χωρία̣ κατάπαξ· τ̣[οὺ]-
[ς δὲ μισθωσαμένο]υ̣ς ἀποδιδόναι Τειθρασίο[ι]-
[ς τὰ τέλη ἑκάστο ἔ]τους ΕΛ̣[..]Γ̣[.]ΕΙ καὶ τὰς εἰσ[φ]-

[ορὰς εἰσφέρειν ὑ]πὲρ τ[ού]των εἰς τὴν πόλιν, τ[ὰ]-
[ς δὲ μισθώσεις ἀπο]διδọ́ναι τῶι δημάρχωι τῶ[ι]
[ἀεὶ δημαρχõντι εἰς] τὸν Ἐλαφηβολιῶνα μῆνα [.]
[. . . . ⁹ . . . . τοῖς χωρίο]ις τοῖς μεμισθωμέν[οι]-
[ς . . . . ²⁰ . . . . ταῦτα [κ]αθάπερ [. ³ .]
missing text

D1b

missing text
[- - - - - - -]α [μ]ισθωτὴ[ς] Ἀνδρο[κ]λῆς [. . . . .] non-stoichedon
ΑΣ[..]ΣΠ[..]Ο[..]· κα[θάπα]ξ μεμίσθωτα[ι] φελλε[ὺ]ς Τ[ε]-
ίθραντι, μισθωτὴς Ἀντίας Τειθράσιος, Πυθύλος
Ὀαε[ύς]· μεμίσθωται χωρίον Τείθραντι, μισθωτὴ[ς]
Ἀπολλόδωρος Ὀνη Τειθράσιος· ἐκ τούτο καθάπαξ μ-
εμίσθωται vacat?

In a wider study on φελλεύς, ἐσχατιά, and marginal land in Attica, J.A.Krasilnikoff, *ZPE* 167 (2008) 38/39, takes up *SEG* XXIV 152, the text of which he reproduces. In L. 2 he transcribes the 'genitive partitive' [φ]ε[λ]λέως, instead of a personal name [Φ]ε[λ]λεώς, as per ed.pr. Möbius. But his discussion is rendered obsolete by Papazarkadas' new readings, published earlier in the same journal. [We will cover Krasilnikoff's article in full in *SEG* LVIII].

132. Athens (provenance unknown). Deme decree, late 4th cent. B.C. *IG* II² 1211. *SEG* XLII 114. In *ZPE* 159 (2007) 169-171 no. D4 (ph.), N.Papazarkadas publishes a new text based on autopsy of the stone (EM 7722), providing app.crit., notes on readings, and an analysis in which he proposes that D4a concerns leasing of agricultural land the proceeds of which may have been used to finance the religious activity attested in D4b. He notes that previous editors have missed the fact that the text in D4b is inscribed in such a way that each line ended with a full word and that no word continued across two lines. He also doubts that D4b is separated by a lengthy chronological gap from the 4th cent. B.C. D4a.

D4a

[..]εσ[- - - - - - - - - - - - - δένδρα?] stoichedon
[τ]ὰ ἥμερα[- - - - - - - - - - - - -?οῖν]-
ον καὶ ὄξος[- - - - - - - - - - - - - - -]
ις ἐὰν ἐν τῶι[- - - - - - - - - - - - - -]
⟦.⟧ καὶ ἐν πολέμ[ωι - - - - - - - - - -]
μέν[.]ι εἰσπρα[- - - - - - - - - ?βούλ]-
ωνται οἱ δημό[ται - - - - - - - - - - -]
τι φυτεύσει σ[υκᾶς? - - - - - - - - -]
κεν Πυθόδωρο[ς - - - - - - - - - - - -]
συκᾶς ΔΙΙΙ κα[- - - - - - - - - - - - -]
ας ΙΙΙΙ καὶ τὰς [- - - - - - - - - - - -]

D4b

[- - - - - - - - - -]ει vac. non-stoichedon
[- - - - - - - - - -]ς vac.
[- - - - - - - ?ἱερ]ε̂ια παρέχειν vac.
4 [- - - - - - - - ἐκ τ]ω̣̂ν ἱερω̂ν ἐλ(α)ω̂ν vac.
[- - - - - - - - -Ἡ]ρ̣ακλείως vac.
[- - - - - - - - - -ο]υ ἐ̣ς χ̣οάς vac.
[- - - - - - - - - -]τὰ θ̣ύματα̣ [.]απαν̣
8 [- - - - - - - - - -]ἐν τη̂ι ἑορτει̂ vac.
vacat

7. Papazarkadas *per epistulam* now confirms the reading ᵛἄπαν̣, arguing that it strengthens his observations about the layout of face B.

133. Athens. Decree of the Mesogeioi, 275/4 B.C. *IG* II[2] 1245. *SEG* XLVII 33; XLVIII 2171; LVI 3. M.Haake, *op.cit.* (our lemma no. 2138) 146-148, cites this honorary decree for the unexpected public role (proposer of the honors) played by the Epicurean Amynomachos. Haake suggests that he may not have been the most devoted follower of Epicurean philosophy, but nevertheless enjoyed a close relationship with Epicurus himself.

134. Athens. Decree of the Kerykes and the Eumolpidai, ca. 185-176/5 B.C.? *IG* II[2] 1236. *SEG* XLVI 161;* XLIX 151; LIII 16G. M.Haake, *op.cit.* (our lemma no. 2138) 148-159, prints and translates this inscription, argues for the date above, and investigates the significance of this Epicurean philosopher's involvement in public life, concluding (as with Amynomachos, cf. our lemma no. 133) that his status as a follower of Epicurean philosophy apparently had no influence on his lifestyle.

135. Peiraieus. Regulations of the orgeones of Bendis, ca. 330-324 B.C. *IG* II[2] 1361. *SEG* LIV 212.* *LSCG* 45. This inscription is included by D.Ackermann, *art.cit.* (our lemma no. 119) in her list of sacrificial tariffs attested in 13 fasti. A cursory glance shows that the text from Peiraieus creates an anomaly, in that it is the only text in which the tariff for an ox (1½ obols) is smaller than that of an adult sacrificial victim (3 obols) and similar to the tariff for a young animal (1½ obols). After autopsy of the stone, N.Papazarkadas, *Horos* 17-21 (2004-2009), 103/104, offers an improved reading of LL. 4-6, which solves the riddle, since it establishes that the fee for an ox was 1 drachma:

4 [ἐ]ὰν δὲ ἰδ̣ιώτης τις θύηι τη̂ι θεω̂ι διδόναι τη̂ι ἱερέαι γαλαθηνου̂ μὲν : I [:]
[κ]αὶ τὸ δ̣έρμα καὶ κωλη̂ν διανεκ̣η̂ δεξιά̣ν, του̂ δὲ τελέου : III : καὶ δέρμα καὶ
[κ]ωλη̂ν κατὰ ταύτά, βοὸς δὲ : : καὶ τὸ δ̣έρμα etc.

136. Rhamnous. Honorific decree of the Sarapiastai for Apollodoros, ca. 224 B.C. *SEG* XLIX 161. Petrakos, *Ὁ δῆμος τοῦ Ραμνοῦντος* II no. 59. I.Arnaoutoglou, in *Individus, groupes et politique* 315-337, re-edits this text with translation, commentary, full bibliography, prosopography, app.cr., etc., favoring the above date. He brings it into relation with *IG* II² 1292, concluding that the Σαραπιασταί of this private cult in Rhamnous are Athenian citizen soldiers stationed there. He discusses the status of the honorand, and the historical context, i.e. after the introduction of the official cult of Ptolemy III, Euergetes and his wife Berenike, probably in 224/3 B.C., for whom Sarapis was a patron deity. Possible connection with the dedication to the Μήτηρ Θεῶν, Σάραπις, and Ἶσις from Rhamnous, *SEG* XL 199 (Petrakos, *Ὁ δῆμος τοῦ Ραμνοῦντος* II no. 155). On 331-334, Arnaoutoglou explores, with many parallels, the topic of the ownership of land by Athenian associations, observing that Apollodoros completed a donation *inter vivos* to a religious group.

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137. Athens. Decree of Athenian cavalrymen in honor of the Treasurers of Athena, 300/299 B.C. *IG* II² 1264. *SEG* XLV 133. G.J.Oliver, in P.G.van Alfen (ed.), *Agoranomia. Studies in Money and Exchange Presented to John H. Kroll* (New York 2006), translates this inscription, and sees the problems in grain supply experienced by the cavalry in the archonship of Hegemachos, 300/299 B.C., as part of the wider financial disruptions the Athenian polis faced in that period, as suggested, inter alia, by *IG* II² 641, 657, 1270.

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138. Athens. Decree of the prodromoi (πρόδρομοι) in honor of their secretaries, ca. 330-285 B.C. *SEG* XLVIII 122. G.J.Oliver, *art.cit.* (our lemma no. 137) 115/116, offers a useful synopsis of the content of this unusual decree. He notes that the initial delta of δ[όσιν] (L. 11), 'looks secure on the photograph' in ed.pr.

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139. Athens. Decree of Athenian cavalrymen in honor of their officers, 282/1 B.C. *SEG* XXI 525; XXXVIII 130. *ISE* 16. G.J.Oliver, *art.cit.* (our lemma no. 137) 114-121, analyzes this document in relation to other contemporary evidence (our lemmata nos. 137/138, 140), and discusses the financial operations known as κατάστασις, in which the Athenian polis offered loans to individuals to buy horses, and τίμησις, the latter traditionally connected to the lead cavalry tokens (*SEG* XXVI 123). O. considers it unlikely that the 100 extra ἱππεῖς of 282/1 B.C. were offered loans amounting up to 70,000 drachmas by a state that was under financial pressure at the time. Instead, O. argues, members of the Athenian elite, relieved of the burden of late Classical liturgies, were able to use their own funds to support themselves as cavalrymen.

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140. Athens. Decree of the Tarantinoi in honor of the hipparchs and the phylarchs, 282/1 B.C. *SEG* XLVI 167; L 9; LIII 19, 182. G.J.Oliver, *art.cit.* (our lemma no. 137) 114-117, translates LL. 1-13, of this decree, compares it to *SEG* XXI 525 and *SEG* XLVIII 122 (our

lemma no. 138), examines the crux ἐντελεῖς of L. 9, and concludes that the Ταραντῖνοι did not regularly benefit from the grain allowance received by the Athenian cavalrymen and prodromoi (πρόδρομοι).

141. Athens. Inventory of the treasures of Athena and the Other Gods, 399/8 B.C. *IG* II^2 1374. *SEG* XVI 113; XXXIX 324; XLV 231; XLIX 58. A.Blanshard, *art.cit.* (our lemma no. 62) 22-28, compares the relief to the almost identical relief of *IG* I^3 127 (δεξίωσις of Athena and Hera), as well as to the sculpted dexiosis of Athena and Erechtheus on the inventory *IG* II^2 1392 (397/6 B.C.), eventually being attracted to an old theory that, despite appearances, one of the two divine figures is not Hera but Demeter, as suggested by the incriptional context.

142. Athens. Inventories of the treasurers of Athena, 385/4–305/4 B.C. *IG* II^2 1407, 1424a, 1428, 1492. *SEG* L 171/172; LII 799; LIII 172, 2163; LIV 1887. In *Epigraphica* 67 (2005) 17-22, E.Kosmetatou publishes the study of περιτραχήλιον-περιτραχηλίδιον in the Athenian inventory lists to which we briefly referred in LIII 172 as 'forthcoming.' The Golden Nike J on the Acropolis, the only one to survive the meltdown of 407/6 B.C., wears a piece of jewelry of this description in *IG* II^2 1407, L. 9 and other passages collected by Kosmetatou on 18, note 6. After a detailed lexicographical analysis of literature, inscriptions, and papyri, she concludes that the basic meaning of the word is a necklace, albeit sometimes sporting assorted decorative attachments. It was sometimes also called a περιδέραιον. For the περιτραχήλια χρυσᾶ dedicated by Rhoxane in *IG* II^2 1492 see *SEG* LIII 172.

143. Athens. Inventories of the treasurers of Athena and the Other Gods, 306/5 B.C. *IG* II^2 1492. *SEG* LIII 172;* LIV 1887. G.J.Oliver, *War, Food, and Politics* (our lemma no. 7) 70 note 131, briefly reports unpublished information communicated to him by the late D. M. Lewis that the money the Athenians collected from the cleruchy of Lemnos (*IG* II^2 1492 B, LL. 133/134) amounted to 'either 29 talents 3051 drachmai 3¾ obols (A. M. Woodward) or 8 talents 3051 drachmai 3¾ obols (D. M. Lewis)'.

144. Athens. Catalogues of silver phialai, ca. 330-322 B.C. *IG* II^2 1553-1578. *SEG* LIII 175*. E.Cohen, in C.A.Faraone & L.K.McClure, eds., *Prostitutes and Courtesans in the Ancient World* (Madison, Wisconsin 2006) 95-124, argues that the female ταλασιουργοί attested in these inscriptions were actual wool-workers and not 'housewives.' Cohen cites the high proportion (29 out of 52) of wool-workers among the freed women with occupations in his larger argument that textile work and prostitution often went together in Athens; on his reading these wool-working slaves may have bought their freedom with money earned from prostitution. C. also contends that the term παῖς/παιδίον, attested for 16 out of 185 persons with an occupation listed, should be read as 'prostitute'.

145. Eleusis. Building accounts of the epistatai, 333/2 and 329/8 B.C. *IG* II[2] 1672/1673; *I.Eleusis* 159 and 177. C.Feyel, *op.cit.* (our lemma no. 22) 17-20, 59-87, 324-328, makes extensive use of the accounts of the epistatai concerning connstruction work at Eleusis for a reconstruction of the socio-economic position of craftsmen, their origin (predominantly local; 324-328), the organisation, and the conditions of their work. On 59-87, he presents a prosopography of 186 craftsmen. Feyel could not consult *I.Eleusis* (published in 2005-2008; cf. *SEG* LVI 4).

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146. Athens. List of magistrates, 266/5 B.C. *SEG* XXV 186; LI 144; LIII 188. Because of the irregular lettering of this document, S.C.Humphreys, *art.cit.* (our lemma no. 39) 72 note 54, briefly suggests that restoring [Χρεμωνίδης] in L. 6 should not be rendered out of the question, even though the traditional supplement [Γλαύκων] maintains much historical plausibility, especially if one accepts that Glaukon served simultaneously as general ἐπὶ τὰ ὅπλα and as ἀγωνοθέτης: see our lemma no. 177.

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147. Athens. Catalogue of councillors, ca. 240-230 B.C. *Agora* XV 113. After autopsy of the stone, S.G.Byrne, *art.cit.* (our lemma no. 158) 131, reads [Ἡ]νιοχίδης Εὐφιλ(ήτου) in L. 4, thus confirming an old suggestion by A.E.Raubitschek who had hypothesized that the prytaneis of LL. 1-3 also came from Trikorynthos. See also the note on this name by J.S.Traill, *PAA* vol. 19 (Addenda and Corrigenda) no. 483715 (Ἡ<ν>ιοχίδης). For the chronological implications of this reading, see our lemma no. 171 (*IG* II[2] 2823).

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148. Athens. Catalogue of prytaneis of Antiochis, 191/2 A.D. K.F.Daly, *Hesperia* 76 (2007) 545-554 (ph.), ed.pr. of a fragmentary columnar monument of white marble found in the Agora Excavations (I7579), broken on all sides and back. Notes on readings, text, translation, detailed prosopographic commentary. Daly identifies the secretary in L. 65 as Thrasykles, son of Thrasykles of Sphettos in *Agora* XV 359 L. 17 (180/1 A.D.), and infers therefrom the operation of Ferguson's secretary cycle at the time of this inscription. To accommodate the necessary missing 19 names to constitute a full register for the tribe the two surviving columns were probably both originally longer. Notable is the omission of the name of the dadouchos in L. 56. In L. 59, ἐξ Ἐλευσῖνος is probably not a demotic but a term qualifying the title pyrophoros. S.Byrne suggests Αὐρήλιος Ἀλκαμένης Λαμπτρεύς (*PAA* 235945). S.Follet, *BE* (2008) no. 199, notes that Μυστικὸς Μυστικοῦ Ἐρυάδης was secretary of the prytany in 171/2 A.D., *Agora* XV 406, not altar-priest as per Daly.

- non-stoichedon
[- - - - - - - ἐπὶ ἄρχοντος - - - - - - - - -]
[- - - - στρατηγοῦντος - - - - - - - - - -]
[- - - - - - - πρυτ]ανεί̣[ας οἱ πρυτά]-

[νεις τῆς Ἀντιοχί]δος φυλῆς τ̣[ειμή]-
[σαντες ἑαυτοὺ]ς καὶ τοὺς ἀϊσε̣[ίτους]
[ἀνέγραψαν] vacat
[Ἐπώνυμος Αἴλ]ιος Λεύκιος Παλ[ληνεύς]

Col. I
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Col. II
Σημαχίδ[αι]
Αἴλ(ιος) Ἀντιφῶν
Ἀφροδείσιος Ɔ
Φυρνήσιο̣[ι]
Ὑγεῖνος Ἀρχιμ̣[ήδους]
Ἀσκληπιάδης Ἀ[- - - -]
Μηνόδωρος Ἀγ[αθοκλέους?]
Κλεώνυμος Ɔ v v
Ἐρυ̣άδαι vacat
Ἀπολλώνιος Μάγ[νου]
Εὔκαρπος Τείμων[ος]
Διογένης Τείμω[νος]
Μυσ[τ]ι̣κὸς Ɔ vacat
Εὔκαρπος Ɔ v v
Ἀφροδείσιος [- - - -]
Ἐργαδεῖς
Πόπλιος Ɔ C
Ἀΐσειτοι̣
Ἰούλ(ιος) Ἱεροφά[ντης - - demotic - -]
v v Δα̣δοῦχος [vacat?]
Ἐρέν(νιος) Ἱεροκῆρυξ Ἑρμ̣[(ειος)]
Κλ(αύδιος) ἐπὶ βωμῷ Μελι(τεύς) vacat
Αὐρ(ήλιος) Πυρφόρος ἐξ Ἐλ[ευ(σῖνος)]
κῆρυξ βουλῆς καὶ δήμ̣ου
v v Ἐπαφρόδειτος Ɔ Π[ει]ρα[(ιεύς)]
γρα̣μματεὺς βουλῆ[ς] καὶ δ[ήμου]
v v Εὐπαίδευτος Ɔ Ἐλε̣ού(σιος)
[ἀ]ντιγραφεὺς Δομετιανὸ[ς - - -]
[π]ερὶ τὸ βῆμα Θρασυκ[λ]ῆς [- - -]
[ἱερε]ὺς Φωσφόρων Ἀριστ[είδης]
[v v] Θεογένους Φρεάρ[(ριος)]
[γρ(αμματεὺς) βο]υλευτῶν Νεικία[ς? - -]
[ὑπο]γρα̣μ̣μ̣α̣τεὺ̣[ς - - - - - - - - - - -]
- - - - - - - - - - - -

149. Salamis. Dedication by six prytaneis to a goddess (Athena?), late 2nd/early 3rd cent. A.D. *IG* II² 1811. *Agora* XVI 479. In his discussion of Lolling's substantial contribution to the study of Salaminian topography, M.K.Langdon, *Symposium Lolling* 117/118, reprints the text of this dedication and offers a brief overview of the history of the monument, before pronouncing Lolling's edition (not the ed.pr.) as the most accurate. The stone is now lost, having presumably fallen victim to local quarry operations. On 119-121, Langdon discusses the identity of τὴν θεόν (L. 3). Occasionally ἡ θεός is a goddess other than Athena, as for instance in *IG* II² 1298 (Artemis), 4771 (Aphrodite), *SEG* XXII 114 (Isis), and XXIX 139 (Nymph). In the case of *IG* II² 1811, it is very likely, albeit not certain, that the recipient was Athena Skiras.

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150. Athens. Catalogue of hieropoioi, 149/8 B.C. *IG* II² 1938. *SEG* XLVI 242*. M.Haake, *op.cit.* (our lemma no. 2138) 141-146, agrees that the Panaitios named as ἱεροποιός in L.25 is likely the Stoic philosopher, but disputes the identification of the other hieropoioi as philosophers. According to Haake, Παναίτιος was probably appointed hieropoios because of his social background, not his connection to philosophy.

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151. Athens. Catalogue of hieropoioi, ca. 150-140 B.C. *SEG* XXXII 216; XL 159, 295; XLV 2337. After autopsy, E.Culasso Gastaldi, *ZPE* 162 (2007) 125-131 (ph.), offers the following insights into this document. She tentatively identifies the gymnasiarch Ἡρακλείδης of L. 2 as the grandfather of Ἡρακλείδης ἐκ Κοίλης, ephebe of 119/8 B.C. (*IG* II² 1008). Following a relocation of a small fragment, she restores LL. 19-21 as follows:

Ἡλιόδω[ρος] Διο[δότου] Πα[ια]νιεὺς γυ[μ]νασιαρχῶ[ν ἀνέγραψ]εν
τοὺς εἰληφό[τας τ]ὸ κ[ανο]ῦν το[ῦ Ἀ]ντέρω[τος]
ᵛ Ἀπόληξις Ἀπ[ολήξι]δος [ἐξ Οἴ]ου

The association of 'recipients of baskets' with gymnasiarchs had already been known from Athenian (*IG* II² 1227, 2327) and Delian (*I.Délos* 2590, 2592-2594, 2604) epigraphic evidence. On the basis of literary evidence, Culasso Gastaldi is also able to sustain the association of the little known god Ἀντέρως with the ephebate and the world of the gymnasium. On this deity, see Chaniotis, *EBGR* 2007, no. 37; *SEG* XXXVIII 294.

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152. Athens. Catalogue of ephebes, mid-3rd cent. B.C. Fragment of a white marble stele found in the western peristyle of Hadrian's Library; inv. no. BA 457. Ed.pr. V.Bardani, S.V.Tracy, *ZPE* 163 (2007) 75-80 (ph.).

Two citations missing

[ὁ δῆμος]
[τὸν] κο[σμητὴν]
[. .]ησι[- - - - - -]

[.]νησα[------]
Λαμπ[τρέα]
vacat
[οἱ ἐφηβεύσαντες ἐπὶ ---]σίνου ἄ[ρχοντος]
Col. I missing [Λ]εωντίδος
[Φι]λόθεος Φιλίων[ος Φρεάρριος?]
[Θ]εόδωρος ^{v} Θεοδώ[ρου ------]
[Κ]αλλίας Πυθοδώ[ρου -------]
[Ἀρ]χῖνος Ἀρχίπ[που ---------]
Ἀκαμαντίδο[ς]
[Στ]έ[φ]ανος Καλλ[-----------]
[----------]Σ[-------------]
lacuna

Of particular interest is the seemingly unattested eponymous archon of L. 6. After morphological, prosopographical and other considerations, the authors contend that the unknown archon [-$^{2-4}$-]σῖνος probably belongs to the late 260s. Finally, they suggest that he may have come from a prominent Erchian family treated in *APF* pp. 361-363, and that he may have borne the name [Τελε]σῖνος.

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153. Athens. List of πυλωροί, before 36/7 or after 42/3 A.D. (?) *IG* II^2 2294 B. S.Follet, *art.cit.* (our lemma no. 40) 119, proposes the following reading of face B, LL. 9-12: [π]υλωροὶ οἱ ἐ |[πὶ] Εὐκλέους | [ἄρχο]ντος | [νεω]τέρου. This is the first attestation of the archonship of Eukles son of Eukles, which the author dates to the years before 36/7 or after 42/3.

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154. Athens. Panathenaic victor lists, 182/1, 178/7, and 174/3 B.C.? *IG* II^2 2314 + *SEG* XLI 114. J.L.Shear, in *Panathenaic Games*, 138, proposes to restore [ζεύγει δίαυλον] in col. II, L. 100, of this list, instead of [ζεύγει πομπικῶι], as suggested by Tracy and Habicht.

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155. Athens. Panathenaic victor lists, 170/69, 166/5, and 162/1 B.C. *SEG* XLI 115. P.Valavanis, in *Panathenaic Games*, 127/128, rejects one of the restorations suggested by the ed.pr., namely τοὺς δὲ σκηνικοὺς ἀγῶνας π[ρῶτος πάντων] | <Ζ>εῦξις ἐποίησε (LL. 39/40), because of the presence of the definite article τούς. He observes that the language in these lines is reminiscent of honorific decrees and he therefore prefers the other supplement of ed.pr., i.e., π[άντας καλῶς]. Further, he wonders whether the upper part of the monument, which is now lost, contained a preamble, and thus whether the victor lists were embedded in some kind of honorific decree. Yet, Valavanis accepts that 162/1 B.C. may be, if not the year of the introduction of the dramatic contests in the program of the Panathenaia, at least a fairly secure terminus ante quem. He even makes the intriguing suggestion that the enormous stoa of Eumenes II, on the southern slope of the Acropolis to the west of the Dionysian theater, was

constructed around that time and should be associated with that major change in the program of the Panathenaia. Finally, the benefactors of L. 41, τοῖς εὐεργέταις, could be not only the Romans, who had donated Delos to Athens some years before, but also the various Hellenistic monarchs (e.g. Eumenes II, Ptolemy VI) and dignitaries, who competed successfully in the games.

These royal competitors are the subject of J.L.Shear, in *Panathenaic Games*, 135-145, who offers a useful table of royal victors, their Athenian tribal affiliation, and contest, as attested in *SEG* XLI 115, and also in *IG* II^2 2314 + *SEG* XLI 114 (182/1, 178/7, and 174/3 B.C.), *IG* II^2 2316 (158/7 B.C.), and *IG* II^2 2317 + *SEG* XLI 118 (150/49 B.C. or 146/5 B.C.). At 138, Shear proposes to restore [ἵπποι δίαυλον] in col. III, L. 1 of *SEG* XLI 115. See also our lemma no. 154.

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156. Athens. Catalogue of names, 3rd cent. A.D. Fragmentary white marble stele of unknown provenance donated to the Greek Archaeological Society in 1882; now in the Epigraphical Museum, inv.no. EM 6117. Ed.pr. M.Mitsos, *AAA* 3 (1970) 393-395 no. 2 (ph.). In the lower part, a bronze (?) vessel in relief, thought by ed.pr. to be the prize given to the victorious chorus at the Thargelia. After noting that this document 'appears never to have been properly integrated into the literature on the festival', P.Wilson, *art.cit.* (our lemma no. 46) 169-171 (ph.), reprints the text leaving all names unrestored, and follows Mitsos in interpreting the names of the two columns as belonging to the winning groups of men and boys respectively of a particular year. However, he identifies the sculpted vase as the θάργηλος, the main ritual object of the Thargelia that was filled up with a stew of seeds, claiming that it shows the close connection between the basic ritual of the festival and the choral contests.

Column I	Column II
[Δρ]όσινος	- - - - - - -
[Ἀν]τέρως	Δ[- - - - -]
[Ζώ]σιμος	Ζω[- - - -]
[Στ]ομᾶς	vac.
[Ἐπά]γαθος	Ἐπι[- - -]
[- - -]δοκας	Ῥοδ[- - - -]
[- - -]νος	Φ[- - - - -]
[- - -]ων	Σε[- - - - -]
[- - -]ος	Φο[- - - -]
[- - -]νδρος	Ἐπ[- - - -]

vac.

[ὁ] δῆμ[ος]

sculpted vessel

Θαργη-
λίων

[Col. I, L. 6: The name is almost certainly [Προσ]δοκᾶς, Papazarkadas.]

Wilson compares the dedicatory formula [ὁ] δῆμ[ος] to agonothetic inscriptions 'of the period' (e.g. *IG* II^2 3073), accepting 'the existence of an agonothesia in connection with the festival by this time' [This seems to us to imply that Wilson, who twice dates the monument to the 3rd cent. without any further qualification, considers the document Hellenistic. But Mitsos explicitly dated it to the 3rd cent. A.D.]. Wilson notes however that S.Lambert *per epistulam* has suggested that the letters ΔΗΜ in L. 11 might belong to a personal name.

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157. Athens. Didaskalia, 3rd/2nd cent. B.C. *IG* II^2 2325. *SEG* LVI 215 bis.* W.Luppe, *ZPE* 159 (2007) 25-27, dismisses Rusten's recent attempt at narrowing the date of the introduction of comedy contests to Lenaia in 444-441 B.C., reprints LL. 118-126, and like Rusten examines the tangled literary evidence only to conlude that comedy was intoduced to the festival at some point between 443 and 439 B.C.

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158. Keratea (vicinity of). Dedication to Asklepios by orgeones, last third of 4th cent. B.C. *IG* II^2 2355. *SEG* XLVII 26. S.Humphreys, *ZPE* 160 (2007) 65-68, offers a detailed prosopographical analysis of the ὀργεῶνες recorded in this monument (now lost), for which she advocates the new date above. Humphreys identifies the dedicants as an orgeonic subgroup originating in Prospalta, reconstructs six patrilineages, and raises numerous complicated prosopographical and onomastic issues. She also discusses the cult of Ἀσκληπιός in rural Attica, tentatively attributing its transfer to Mesogeia to the inititative of the family of the wealthy Τεισίας of Kephale and some of the dedicants bearing theophoric or cult-related names (e.g. Κριτόφαντος, Δεξίθεος, etc.).

Independently from Humphreys, S.G.Byrne, in *Μικρὸς Ἱερομνήμων: Studies Jameson*, 117-123 (ph.), reaches very similar conclusions. After reprinting the text, he offers notes on the readings of earlier editions, places the group in Class A in W.S.Ferguson's old classificatory system of orgeonic associations, and assesses the rural provenance of this orgeonic dedication as exceptional, offering a mere possible parallel (our lemma no. 172). In an Appendix (123-132), Byrne examines seven pre-Roman Attic dedicatory inscriptions with the form ἀνέθεσαν instead of ἀνέθηκαν that are purported to postdate 300/299 B.C. (year of the last secure attestation of ἀνέθεσαν in *SEG* XLI 171) and challenges their traditional dates: *IG* II^2 824 (already reported in *SEG* LVI 133); our lemmata nos. 171 (*IG* II^2 2823), 176 (*IG* II^2 2977), 196 (*IG* II^2 4442), 203 (*IG* II^2 4685); and *SEG* XXI 790, XXXII 206. As a result, he concludes that by the early 3rd cent. B.C. the form ἀνέθεσαν had become obsolete. This makes it all but certain that *IG* II^2 2355, hesitantly dated 'saec. III a.?' by Kirchner, should be placed in the 4th cent. B.C., since L. 2 has ἀνέθεσαν.

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159. Athens. Leasing document of the trittys of the Epakreis, ca. 400-375 B.C. *IG* II² 2490. *SEG* XXXII 144; XLVII 27. J.S.Traill, *Demos and Trittys: Epigraphical and Topographical Studies in the Organization of Attica* (Toronto 1986) 107; new readings in L. 7, not reported in *SEG*. N.Papazarkadas, *CQ* 57 (2007) 22-32, after autopsy of the stone, offers a slightly improved text (L. 3: σ̣τῆσαι; L. 5: [ἕ]κ̣αστος, καί; L. 6: first letter an Α̣; L. 7: τεθηκότας, with Traill), detecting unintelligible traces of letters above L. 1, and proposing that L. 8, in larger letters and centered on the stele, represents 'the "signature" of the issuing body.' He suggests the above date and provides a detailed commentary of the leasing procedures, offering new restorations for each line backed up by numerous relevant parallels. He infers from 'the generic terms in which the financial transactions are phrased and the anonymity of the lessees' that this is not a lease of a specific property to a specific individual, but a more general document, perhaps even a decree. In L. 7 he suggests [δήμαρ]χοι instead of [τριττύαρ]χοι of *IG*. Papazarkadas identifies the trittys of the Epakreis, not as the Kleisthenic organization, which had no recognized religious or financial functions and for whose existence evidence is lacking, but as the religious association known from Philochoros, *FGrH* 328 F94 and F206; *IG* I³ 258, LL. 28-33; *SEG* XXXII 144, which is in fact the old pre-Kleisthenic trittys surviving into the 4th cent. B.C. and engaged in religious activities and holding property. He locates this organization as a tripartite territorial unit in northeast Attica (the 'Hill-Dwellers') and conjectures that it consisted of Plotheia, Semachidai, and an unknown third deme, possibly Anakaia, Ikarion, or Hekale.

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160. Prasiai (Porto Rafti). Leasing document, 350-300 B.C. *SEG* LI 153. A slightly simplified version of A.P.Matthaiou's *Horos* article can be found in *Πρακτικά Θ' Επιστημονικής Συνάντησης ΝΑ. Αττικής, Λαύρειο Αττικής, 13-16 Απριλίου 2000* (Kalyvia 2008) 181-186.

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161. Stavros (Agia Paraskevi). Boundary stone of a tomb, date? In her report of the relocation of the Byzantine church of Agia Thekla, A.Pantelidou, *AD* 56-59 (2001-2004) B1 [2010] 521, briefly mentions a boundary stone built into the old pavement of the church, without providing a date but only pointing out that the monument proves the existence of an ancient cemetery in the area.

[ὅ]ρος
χωρίου
μνήματος

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162. Glyka Nera (Mesogeia). Boundary stone, date? O.Kakavogianni, *AD* 56-59 (2001-2004) B1 [2010] 320, gives a synopsis of the excavations undertaken in 2001 in the area Liontari near the road that leads from Hymettos to Raphina. According to K., the remnants of a temenos were identified thanks to an inscribed stone: ΟΡΟΣ ΧΩΡΙΟ ΤΩ ΔΙΟΝΥΣΩ [i.e. ὅρος

χωρίο τῶ Διονύσω. The form of the first two words appears to suggest a date in the 4th cent. B.C. For possible interpretations of the unusual genitive τῶ Διονύσω, if the reading is correct, see L.Threatte, *The Grammar of Attic Inscriptions I: Phonology* (Berlin and New York 1980) 47-49, 235. There is even a chance that this orthographic peculiarity suggests a 5th cent. B.C. context. Papazarkadas]

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163. Glyka Nera (Fouresi). Boundary stone, date? O.Kakavogianni, *AD* 56-59 (2001-2004) B1 [2010] 339, provides the majuscule text of a crude inscription written on a stone from the paved road discovered in the Papagiota building plot on Agiou Gerasimou Street: ΟΡΟΣ ΟΔΟΥ ΕΣ ΣΤΟΑΝ [- - -]ΛΙΕΩΝ. In *Mesogeia to Argosaronikos* 426/427 (ph.), she very briefly notes the same discovery, reading only όρος οδού and printing an excellent colored ph., from which we read, ὅρος ὁδõ | ἐς στοὰν | ?ΛΙΕΟΝ *vacat*. If the stone is broken at the left, perhaps lambda was not the first letter in L. 3?

In *BE* (2010) 222, C.Feyel suggests ὅρος ὁδõ | [τ]ἓς <ἐ>ς τὸ Ἁλλιεῖον and tentatively connects it with a sanctuary of the Nymph Ἁλία, known from Oropos, *IOropos* nos. 511-519.

Assuming duplication of sigma in L. 2 for which he cites L.Threatte, *The Grammar of Attic Inscriptions I: Phonology* (Berlin and New York 1980) 527-529 nos. 3, 17, 18, A.P.Matthaiou, *per epistulam*, suggests ὅρος ὁδõ | ἐσς τὸ Ἁλλιεõν (?).

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164. Merenda (Myrrhinous). Boundary stone, date? O.Kakavogianni, *AD* 56-59 (2001-2004) B1 [2010] 324/325, briefly mentions that a certain S.Methenitis handed over a poros orthogonal stone found in his farm in Merenda. The stone, now in the Museum of Brauron (inv. no. BE 3561), is said to be an ὅρος χωρίου that belonged to a Myrrhinousian; no other details.

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165. Marousi (Athmonon). Security horos stone, 4th cent. B.C. D.Schilardi, in *Mesogeia to Argosaronikos* 605-608, gives a preliminary report of the excavation of the Late Roman farmstead in the large building plot of Lamda Development to the east of the Olympic Stadium. The site had been in use already in the Classical period, as suggested by various finds, including a security horos that has now been transferred to the Archaeological Collection of Kifisia: ὅρος χωρίου πεπραμένου ἐπὶ λύσει XXHH.

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166. Kato Kifisia. Security horos stone, 4th cent. B.C. M.Platonos, *AD* 56-59 (2001-2004) B1 [2010] 409, mentions this boundary stone found to the NW of the Roman house excavated at Seneca Street. She provides the date above, a legible ph. and a synopsis of the content including phrases gleaned from the text, but not the whole text.

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167. Koropi. Security horos stone, 4th cent. B.C. D.Lionis, in *Αττικής Οδού Περιήγηση* 192 no. 5, publishes a boundary stone broken on all sides, found in the Classical farmstead excavated in the site called Liotrivi (Λιοτρίβι).

ὅρος χωρίο
κα Α Ο Ι Ι Ν Ω ἡμι-
σείην πεπρα-
μένων ἐπὶ λύ-
σει ἐρανισταῖς
τοῖς μετὰ Με-
νεκράτος

[Ed.pr. provides no date, but the genitives of LL. 1, 6/7 suggest the chronology above, Papazarkadas.]

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168. Koropi. Security horos stone, date? M.Stathi, in *Αττικής Οδού Περιήγηση* 195/196 (ph.), gives a preliminary report of the farmstead discovered in the site Patima (Πάτημα), and provides the ed.pr. of the following boundary stone (no date):

Ὅρος χωρίο
καὶ οἰκιῶν πε-
πραμέ Ι ἐπὶ λύ-
σει ΠΟΑΤΚΡΕ
ΩΙ Εὐπυρί[δει]
XXXI

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169. Koropi. Security horos stone, date? D.Lionis, in *Αττικής Οδού Περιήγηση* 192 no. 4, publishes a fragmentary boundary stone found built into the foundation of a wall of the Classical farmstead mentioned in our lemma no. 167.

ὅρος [χωρίου]
πεπ[ραμένου]
ἐπὶ λ[ύσει]
- - - - - - - - - - -

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170. Kantza. Security horos stones, date? G.Steinhauer, in *Αττικής Οδού Περιήγηση* 167 (ph.) briefly mentions two boundary stones of mortgaged properties found in the Late Roman farmstead at the junction of Spaton and Leontariou streets. He provides no text, though he prints an excellent colored ph. of one of the boundary stones.

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171. Athens. Dedication of market regulators, 344/3, or 240/39, or 129/8 B.C.? *IG* II^2 2823. *SEG* XLIX 187. After careful inspection of the letterforms, S.G.Byrne, *art.cit.* (our lemma no. 158), 129-131 (ph.), presents an overview of the possible dates of this dedication, usually placed in 129/8 B.C. (LL. 1/2: ἐπὶ Λυκ[ίσκου] | ἄρχοντος), because of the identification of the dedicant ['Η]νιοχίδης Εὐφιλήτου (col. 1 L. 3) with the homonymous theoros of *FD* III.2.8. Byrne observes that one cannot exclude the restoration ἐπὶ Λυκ[έου] | ἄρχοντος (240/39 B.C.) [See now the updated archon list by M.J.Osborne, *ZPE* 171 (2009) 92, 98, who places Lykeas in the archontic year 241/0 B.C. Papazarkadas], since an ['Η]νιοχίδης Εὐφιλ(ήτου) features as councillor in *Agora* XV 113 (our lemma no. 147) of the mid 3rd cent. B.C. Nor is a date in 344/3 B.C. (again ἐπὶ Λυκ[ίσκου] | ἄρχοντος in LL. 1/2, first proposed by A.Wilhelm) out of the question, as reaffirmed by S.Tracy *per ep.*, after study of the lettering from a ph.

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172. Lamptrai. Dedication of orgeones (?), 4th cent. B.C. *IG* II^2 2967. S.G.Byrne, *art.cit.* (our lemma no. 158) 122, compares the demotic [Λαμπ]τρεῖς on the heading of this dedication with the demotic of the orgeones from Prospalta in *IG* II^2 2355, and tentatively suggests that these Lamptrians were an association of Class A orgeones worshipping a local Apollo.

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173. Megara (Eleusis). Dedication of orgeones, 4th cent. B.C. or mid-3rd cent. B.C.? For this orgeonic dedication found in Megara but presumably from Eleusis see our lemma no. 416.

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174. Koropi. Honorific inscription on a base of a statue set up by the Sphettians for Demetrios of Phaleron, 315/4 B.C. (?). *SEG* XXV 206. M.Haake, *op.cit.* (our lemma no. 2138) 76, reprints and translates this inscription, but demurs as to whether it should be attributed to the famous Demetrios of Phaleron or his homonymous grandson.

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175. Eleusis. Honorific inscription for the general Demetrios son of Phanostratos of Phaleron, ca. 250 B.C. *IG* II^2 2971. *SEG* L 191*. M.Haake, *op.cit.* (our lemma no. 2138) 73/74, repeats Tracy's thesis (cf. *SEG* XLIV 163), that this inscription, which is usually cited in connection with Demetrios of Phaleron, actually refers to his grandson of the same name.

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176. Rhamnous. Dedication by officials, 349/8 B.C. or 341/0 B.C. or later. *IG* II^2 2977. Petrakos, *Ὁ δῆμος τοῦ Ῥαμνοῦντος* II, 138. *SEG* LI 179.* S.G.Byrne, *art.cit.* (our lemma no. 158), 126-128 no. 2 (ph.), notes that the plain lettering of this dedication, traditionally dated in the 3rd cent. B.C., could actually belong to any time between the mid-4th cent. and the late 3rd cent. B.C. Thus the readings [ἐπὶ Καλλι]μάχου ἄρχοντος (349/8 B.C.) or [ἐπὶ Νικο]μάχου ἄρχοντος (341/0 B.C.) in L. 4 cannot be excluded, especially given that the exact title of the dedicants (L. 1: [οἱ - - -]αντες) eludes us.

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177. Athens. Dedication of the ἀγωνοθέτης Glaukon, 266/5 B.C.? *IG* II² 3079. *SEG* XXVII 11. S.C.Humphreys, *art.cit.* (our lemma no. 39) 70-72, first points out certain inaccuracies in the printed text of *IG*, and then notes that only one victory, that of the tribe Leontis' men's team in dithyramb, is recorded in this document (L. 3). Elsewhere, agonothetai mention single victories when these concern their own tribes. But since Αἰθαλίδαι, the deme of Γλαύκων, had been transferred from Leontis to Antigonis in 307/6 B.C., Humphreys wonders whether on the occasion of the Chremonidean War 'Athens had abolished the tribes Antigonis and Demetrias and reverted to the ten-tribe system'. This would suggest the year above for Glaukon's service as agonothetes; cf. our lemma no. 146. This date deconstructs the theory that two agonothetai served in 282/1 B.C., Glaukon for the Dionysia and Phaidros for Panathenaia. In fact, it seems no longer plausible to accept that an official called agonothetes had anything to do with the Panathenaia before ca. 170 B.C. See also our lemma no. 12.

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178. Athens. Choregic dedication, 370/69 B.C. *SEG* XXIII 103; XLVII 202. Without printing a text or addressing chronological problems, H.R.Goette, *art.cit.* (our lemma no. 44), 124/125 (ph.), discusses the iconography of this monument. He notes that what is traditionally considered to be the right side (or side B) of the monument bears the signature of the sculptor Ἀμύμων [for two different views, not acknowledged by Goette, see *SEG* XLVII 202, Papazarkadas]. Thus this should actually be seen as the front of the base, on which the names of the dedicants would have been written. The monument celebrated primarily a victory at the Dionysia and only secondarily the victory of the πυρριχισταί of the other side. A good parallel can be seen in the case of the Glaukon monument *IG* II² 3079 (our lemma no. 177).

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179. Ikaria. Choregic dedication, ca. 350 B.C. *IG* II² 3098. *SEG* XXXII 249;* XXXVI 24; LI 9. P.Valavanis, in *Ἀμύμονα Ἔργα* 281-296 (dr.), reconstructs a tall column supporting an ornate marble vase as part of a burial peribolos at this deme, which he tentatively assigns to the family of the prominent trierarch, Ἀγνίας Δρομέου Ἐρχιεύς, *APF* no. 126. No change in the text.

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180. Athens. Apobatic dedication of Krates, after 390 B.C.? *SEG* XXI 695; LIII 203.* J.L.Shear, *art.cit.* (our lemma no. 2) 112/113, places this base in the same honorific context as that of the statues for Konon and Euagoras, and consequently puts forward the date above.

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181. Koropi. Dedication (?), Hellenistic? In his brief report of the farmstead discovered at Liotrivi (see our lemma no. 167), D.Lionis, in *Αττικής Οδού Περιήγηση* 192 no. 2 (ph.), publishes a fragmentary square base of 'Hymettian' marble with a circular orifice for the insertion of a small statue:

[- - -]Λυκίσκο[- - -]
[- - -]ΙΩΝ ΝΙΚΗΣ[- - -]

[Ed.pr. provides no date but he points out that the letters have serifs, and, indeed, the inscription looks Hellenistic. L. 2 might suggest a victory at some contest, Papazarkadas.]

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182. Athens. Donor's monument of the Stoa of Attalos II of Pergamon, 159-138 B.C. *IG* II^2 3171. *Agora* III 100. In *Ἀμύμονα Ἔργα* 297-303, C.Bouras presents a detailed stylistic and art historical analysis of the elaborately sculptured and moulded crowning member of the four-horse chariot monument that stood outside the western façade of the stoa honoring this monarch. It was later reused in honor of the Roman Emperor Tiberius. No change in the text of the inscription.

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183. Athens. Dedication to Dionysos and Nero, 54/5 - 60/1 A.D. (?) *IG* II^2 3182. *SEG* XV 658; LV 46. In his discussion of the theater of Dionysos and its renovation under Nero, E.Perrin-Saminadayar, *art.cit.* (our lemma no. 38) argues that the seven-time general (στρατηγός) mentioned in this dedication cannot be identified with Αἰολίων son of Antipatros of Phyle (cf. *IG* II^2 3539, 66 A.D.), because *SEG* XVII 71 gives the name of Antipatros' son as Ἀντίπατρος and places his seventh strategia around 15 B.C. Instead, he prefers to identify the general as T.Claudius Novius, whose seventh tenure of office would fall between 54/5 and 60/1 A.D.

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184. Athens. Dedication of Philoxenos to Hestia and others, mid 1st cent. A.D. (before 61 A.D.) *IG* II^2 3185. J.Ma, *art.cit.* (our lemma no. 446) 96, reprints the text without suggesting any restoration for L. 8, translates it, and ponders the identity of the missing statue.

G.S.Schmalz, *Augustan and Julio-Claudian Athens. A New Epigraphy and Prosopography*, *Mnemosyne* suppl. 302 (Leiden & Boston 2009), 90 no. 109, accepts a suggestion by S.B.Aleshire, *Asklepios at Athens*, 136, no. 15, and restores LL. 8/9 as [Τι. Κλαυδίου Οἰνοφίλου Καλλικρατίδου] | Τρικορυσίου. On prosopographical grounds, he accepts 61 A.D. as a terminus ante quem. After noting that this is the only known dedication to Hestia from Athens, he claims that it was set up in the Prytaneion; cf. *SEG* XLVIII 195; LVI 39.

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185. Marathon. Poem of Herodes Atticus on his return from Sirmium, ca. 175 A.D. *IG* II^2 3606. *SEG* XLIX 217;* LIV 16. F.Skenteri, *op.cit.* (our lemma no. 41) 84-110, reprints the text of this fragmentary inscription, with translation and extended commentary on diction, style, content, and context. She discusses in detail the historical situation following Herodes' interview with the Emperor Marcus Aurelius at Sirmium and the political climate in Athens that led to Athenian charges of tyrannical behavior by Herodes and his reconciliation with the

Athenians resulting in his ceremonial welcome back into the city as recounted in this poem. Topographical notes on the physical setting of Eleusis, the Rhetoi, and Thria. Discussion of the ephebic dress of white robes instead of the previous black garments, cf. *IG* II² 2090. Skenteri favors the view that Herodes was himself the author of this poem. On Skenteri's work as a whole, see our lemma no. 41.

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186. Athens. Statue base of the poet Menander, ca. 291/0 B.C. *IG* II² 3777. *SEG* LV 294.* C.Papastamati-von Moock, *MDAI(A)* 122 (2007) 273-327 (ph., dr.), conducts a full-scale, searching analysis of all physical features of this base in the Theater of Dionysos and the proposed copies of statues in various museums that may have stood upon it. She connects the poet closely with Demetrios of Phaleron and Demetrios Poliorketes (cf. *IG* II² 648/649) and postulates a seated statue on a tall base in the east parodos of the Theater. This latter position accords with the account of Pausanias, 1.20-21, and with the early excavation plans of E.Ziller (1863) and photographs of H.Beck (1868), which demonstrate that the base was not found in situ. On 312-324 she examines the literary and art historical evidence for the statues in honor of Aeschylus, Sophocles, and Euripides erected in the Theater by Lykourgos, which she also places in the east parodos next to the statue of Menander.

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187. Athens. Dedication of a statue of the philosopher Karneades by Attalos and Ariarathes, ca. 155-135 B.C. (?) *IG* II² 3781. *SEG* LV 295*. M.Haake, *op.cit.* (our lemma no. 2138) 106-117, argues that the dedicant Ἄτταλος cannot be the king of Pergamon, and that he and his fellow dedicant Ἀριαράθης were brothers from a known family in Athens. The statue and inscription should date from 155 B.C., the year of Karneades' embassy to Rome and probable citizenship in Athens, down to ca. 135 B.C., the end of the letter-cutter's career. The honorary statue's position in the Agora near the Stoa of Attalos makes the philosopher's high standing clear.

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188. Athens. Base of an honorific statue signed by Piston, early 3rd cent. B.C. *IG* II² 3850. *SEG* LIV 11. For an analysis of this text in conjunction with a Roman Imperial text inscribed on the same base, see our lemma no. 191.

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189. Athens. Honorific statue for Lampon and Gallos with sculptor's signature, Hellenistic/Roman Imperial. *IG* II² 3882 + 4117. After autopsy, J.L.Shear, in Z.Newby, R.Leader-Newby (edd.), *op.cit.* (our lemma no. 2069) 229-232 (ph.), provides an improved edition of the three texts inscribed on this base of an honorific bronze statue:

top

Διονύσιος Σίμου Κυδωνιάτη̣[ς]

πρόξενος ἀνέθηκ<ε>ν Λάμπων<α>^{vvv}

front
ὁ δῆμος
4 Γάιον Αἴλιον Γάλλον
ἀρετῆς ἕνεκα
vac. 0.042
Πρα̣ξιτέλης [ἐπ]ο̣ίησεν

Shear detects three phases, of which the earliest is represented by the sculptor's signature of L. 6, not the famous Praxiteles but a man active in the Hellenistic period. Pace *LGPN* II, the honorand Lampon (LL. 1/2, which do not belong with L. 6) was not an Athenian, but probably a relation of the Kydonian proxenos Dionysios. If Αἴλ. Γάλλος is to be identified with Aelius Gallus, prefect of Egypt between the mid 20s and 13 B.C., the third phase of the base (LL. 3-5) dates to the late 1st cent. B.C.

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190. Athens. Statue base honoring Mestrios Euphrates, Hadrianic? *IG* II^2 3945. *SEG* LIII 27. C.P.Jones, *ZPE* 144 (2003) 160-162 (ph), reprints the text and proposes to identify the honorand as the Stoic philosopher Euphrates of Tyre, known from Philostratos, Pliny, Plutarch, and other literary sources, which are analyzed here. He sees in this monument 'another example of the series . . . [of] statues or testimonials voted by the Areopagus for men of culture.'

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191. Athens. Honorific statue for Lucius Valerius Catullus and Terentia Hispulla, early 1st cent. A.D. *IG* II^2 4159. *SEG* XL 194. J.L.Shear, in Z.Newby, R.Leader-Newby (edd.), *op.cit.* (our lemma no. 2069) 238-241 (ph.), provides a detailed description, an accurate text, and a translation of *IG* II^2 3850 and 4159, both of which were inscribed on the same stone, albeit at different times. She concludes that the inscriptions for Κάτυλλος and his mother Τερεντία were cut by two different hands at approximately the same time and that they were meant to correspond to the earlier inscriptions of the son-and-mother pair Lysiphanes and Sostrate.

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192. Athens. Honorific statue for Λεύκιος Κάσιος, early 1st cent. A.D. *IG* II^2 4168. In her analysis of this base, J.L.Shear, in Z.Newby, R.Leader-Newby (edd.), *op.cit.* (our lemma no. 2069) 235-238 (ph.), notes that the early Roman Imperial inscription was aligned with the 5th cent. B.C. dedication by Ἡγήλοχος, *IG* I^3 850, and that the two texts were meant to be read together by the visitors of the Roman Acropolis: 'the rho of Cassius' *aretē* falls directly under the alpha of Hegelochos' *aretē*' (238). She refrains from identifying the honorand as either the suffect consul of 11 A.D. or the homonynous consul of 30 A.D. G.C.R.Schmalz, *Augustan and*

Julio-Claudian Athens, *Mnemosyne* Suppl. 302 (Leiden & Boston 2009) 193 no. 248, is prone to identify the honorand with the homonymous 'consul of A.D. 33, proconsul of Asia Minor, who married Drusilla in A.D. 33'.

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193. Athens. Honorific base for Licinius Crassus Frugi, ca. 50 A.D. *IG* II^2 4189. In her investigation of reused inscribed monuments showing no signs of erasures, J.L.Shear, in Z.Newby, R.Leader-Newby (edd.), *op.cit.* (our lemma no. 2069) 233-235 (ph.), argues that this inscription was influenced by the layout of Lysimachos' dedication, *IG* II^2 4323, inscribed originally on this statue base. Detailed description of the monument, text and translation, followed by the rhetorical question: 'Would contemporary viewers have identified the statue as Lysimachos, the son of Lysitheides, of Agryle or as Marcus Licinius Crassus Frugi?'

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193 bis. Athens. Dedication of Lysimachos to Pallas, before mid-4th cent. B.C. *IG* II^2 4323. See our lemma no. 193.

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194. Athens. Monument of Telemachos, founder of the Asklepieion, ca. 400 B.C. *IG* II^2 4960/4961 + 4963. *SEG* LV 306.* On this inscription as an example of the continued use of private contributions for public works during the Peace of Nikias, contrasted with the general trend of public financing, see D.Plácido, *art.cit.* (our lemma no. 50) 46 [This monument is now on display in the new Acropolis Museum, Stroud.]

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195. Athens. Dedication to Asklepios, late 4th/early 3rd cent. B.C. *IG* II^2 4442. *SEG* XVI 170; XXXIX 231.* S.G.Byrne, *art.cit.* (our lemma no. 158), 128/129 no. 4, points out that, contra ed.pr. W.N.Bates, the dedicant [Λ]υσανδρίδης | [Λ]υσανίου | [Π]ήληξ (LL. 5-7) may have been not the son of the ephebe Λυσανίας of 267/6 B.C. (*IG* II^2 665), but his father, in which case the date of this dedication may be the one provided above. The occurrence of the priest Φίλιος (heavily restored in L. 15), thought to be the same as in *IG* II^2 4439, is of little help, since the latter lacks a fixed chronology. Comparison of the lettering of *IG* II^2 4439 and 4442 via study of ph. of squeezes shows, according to Byrne, that *pace* Bates the two inscriptions were produced by different cutters.

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196. Peiraieus. Dedication to Asklepios, date? In her report of the rescue excavation at the building plot of 2-4 Vassileos Pavlou St., M.Petritaki, *AD* 56-59 (2001-2004) B1 [2010] 445 (ph.), mentions a fragmentary dedication to Asklepios that allows identification of the site as part of the well-known shrine of Asklepios at Peiraieus. [P. prints no text, but we read at least two lines from the ph. as Δίων Ἀσκ|ληπιῶι, Papazarkadas].

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197. Myrrhinous (Merenda). Dedication, 400-350 B.C. Rectangular pillar of 'Hymettian' marble slightly reworked, possibly for reuse in a church. Later graffito of Στέλιος Κατρούλης 1929 with a cross and a steamship. Found by edd.pr. in 1948 lying in front of the church of Panagia in Merenda. Edd.pr. M.Mitsos, E.Vanderpool, *Hesperia* 19 (1950) 25/26 (ph.), no. 1, who note that L. 2 is identical to that on the altar of Peisistratos the Younger dedicated in the Athenian sanctuary of Pythian Apollo, *IG* I[3] 948. They suggest that the stone may have been brought from Prasiai or from the deme of Philaidai, where Peisistratos had his estate; cf. *BE* (1951) 88, and Vivliodetis, *op.cit.* (our lemma no. 28) 56/57 no. E13 (ph.). O.Kakavogianni, in *Mesogeia to Argosaronikos* 67, 112/113 (ph.), identifies the very large temenos investigated in the southern sector of the archaeological site of Merenda with the Pythion of the epigram. She further notes that the lettering of the epigram is very similar to that of a dedication to Zeus Phratrios discovered in Merenda in recent years (our lemma no. 201), and even claims that the dedicant Xenophon is one and the same in both cases. Likewise, in *BE* (2010) 220 (4), C.Feyel closely associates these two dedications and urges that the same Xenophon dedicated them both.

[Νίκης (μ'?) ἀ]θάνατογ Ξεν̣ο̣φῶν μ̣ν̣ημεῖον ἑαυτô
[θῆκεν 'Απ]όλλωνος Πυ̣θίου̣ ἐν [τ]εμένε[ι]

[Νίκης, Peek apud edd.pr.]

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198. Athens. Inscribed thesauros for Aphrodite Ourania, ca. 400 B.C. *SEG* XLI 182; XLIX 222;* LV 31b; 237 bis. V.Pirenne-Delforge in *Nommer les Dieux* 271-290, in the context of an examination of the epithet Οὐρανία, endorses the view that the finding place of this marble thesauros in the Plaka is to be associated with the sanctuary of Eros and Aphrodite excavated on the north slope of the Acropolis by O.Broneer.

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199. Athens (Theater of Euonymon). Dedication to Dionysos, 330-320 B.C. *SEG* XXXII 267. O.E.Tzachou-Alexandri, *AE* 146 (2007) [2008] 31-40 (ph.), reprints the text and proposes to restore this block as part of the dedicatory stele that stood in the base next to the statue base at the extremity of the east parodos wall of the theater.

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200. Kato Kifisia. Dedication (?) from a sanctuary of Dionysos, 4th cent. B.C. *SEG* LIV 316. M.Platonos-Yiota, *AD* 56-59 (2001-2004) B1 [2010] 405/406 (ph.), repeats the information we have already reported in *SEG* LIV 316, and goes on to associate the sacred administrator Dionysios with the man mentioned in our lemma no. 243.

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201. Myrrhinous (Merenda). Dedication by Xenophon to Zeus Phratrios, 4th cent. B.C. *SEG* LIII 210. A more detailed description of the shrine of Ζεὺς Φράτριος and the inscribed base itself is given by O.Kakavogianni, *Mesogeia to Argosaronikos* 64/65, and in particular M.Sklavos at 117-123 (ph.). Kakavogianni now reports that on the top of the base there is an orifice for the insertion of a dedication, and Sklavos adds that the monument is made of gray marble. Furthermore, he reaffirms the above date on palaeographical grounds, stresses the importance of the inscription for the identification of the first shrine of Zeus Phratrios discovered in the Attic countryside, and claims that this is the first attestation of the cult of Zeus Phratrios (and, by association, Athena Phratria) in Myrrhinous [But scholars had long suspected the existence of such a cult on the basis of *IG* II[2] 1241, Papazarkadas]. For the identification of the priest Ξενοφῶν (L. 1) with the homonymous individual who made a dedication to Apollo Pythios, see our lemma no. 197.

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202. Peiraieus? Dedication to Herakles Alexikakos, 4th cent. B.C. Marble Attic votive relief depicting Herakles Alexikakos on the right conducting a second figure (Hermes, an ephebe?) on the left to a small shrine consisting of two columns on three steps, supporting an epistyle surmounted by a large ceremonial krater; inscription on the top step. 'Between the two figures are traces of a painted inscription, in which the name of Herakles has been thought to be distinguishable.' ed. pr. Now in the Museum of Fine Arts, Boston, inv. no.96.696; said to have been found in Peiraieus. Edd.pr. M.B.Comstock, C.C.Vermeule, *Sculpture in Stone. Greek, Roman, and Etruscan Collections of the Museum of Fine Arts, Boston* (Boston 1976) 52/53 no. 77 (ph.). J.Boardman in *LIMC* IV (1988) 802 no. 1378 (ph.) s.v. Herakles. For the possible connection of this relief with the shrine of Herakles Alexikakos in Athens (on which see *SEG* LVI 41), see H.Froning, *Cronache di Archeologia* 29 (1990) 113-115 (ph.); G.V.Lalonde, *Horos Dios* (Leiden 2006) 91 note 58; G.I.Despinis, *MDAI(A)* 122 (2007) 131-137, all with earlier bibliography.

Ἡρακλέος
Ἀλεξικάκο

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203. Peiraieus. Dedication to Men, 4th cent. B.C.? *IG* II[2] 4685. *SEG* XXVIII 233. In his examination of the aorist form ἀνέθεσαν in Attic dedicatory texts, S.G.Byrne, *art.cit.* (our lemma no. 158) 128 no. 3, briefly notes that the lettering of this rectangular base does not preclude a date in the 4th cent. B.C., as already advocated by P.Foucart, and he cites the dedication to Men, *SEG* XXVIII 233, as a possible contemporary parallel.

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204. Marathon. Epigram of Herodes Atticus on the Gate of Eternal Harmony, ca. 160 A.D. *IG* II[2] 5190. *SEG* XXIII 121; 131. LV 313.* F.Skenteri, *op.cit.* (see our lemma no. 41) 66-72, reprints the text with translation and commentary on diction, style, content, and context of this poem. For a comparison of this inscription with the grave epigram in our lemma no. 276,

see 82/83. On this work as a whole see our lemma no. 41.

M.Gleason in T.Whitmarsh (ed.), *Local Knowledge and Microidentities in the Imperial Greek World* (Cambridge 2010) 135-142, after drawing the obvious comparison with the inscriptions on the Arch of Hadrian in Athens, reprints the text with translation. Urging that the poem transforms the arch into a commemorative structure, one that marks 'the *limen* between life and death,' she provides a detailed analysis of the style and structure of the poem, stressing the close Homeric parallel with *Iliad* 2.698-701, δόμος ἡμιτελὴς and speculating that Herodes 'figured himself (consciously or unconsciously) as Protesilaus' *wife*.' She finds a 'precedent for this cross-gender identification. . .in Catullus 68' and that 'it is not inconceivable that Herodes . . . knew Catullus' poem.' See also our lemmata nos. 185, 960, 963.

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205. Monomati Acharnon (Pergase?). Inscribed herm, 1st/2nd cent. A.D. *SEG* LIV 383. M.Platonos-Yiota, *AD* 56-59 (2001-2004) B1 [2010] 413/414 (ph.), returns to this inscription, and connects it with the construction of a water-supply system for the farmland of the area as well as with some debt, as deduced from the text 'οὐδὲν ὀφειλομένου δὲ τῆς περιάκτου' [No other details].

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206. Merenda (Myrrhinous). Inscribed epistyle of a fountain, 2nd cent. A.D. *SEG* LV 310. O.Kakavogianni, V.Argyropoulos, in C.N.Babounis (ed.), *Πρακτικὰ ΙΑ΄ επιστημονικής συνάντησης ΝΑ. Αττικής, Σπάτα 11-14 Νοεμβρίου 2004* (Spata 2006) 171-180 (ph.), offer a detailed report on this fountain and reprint a majuscule text of the inscribed 'beam' of the well-shaft. They now confirm our hypothesis that the text is not complete, and hypothesize that the missing text would have named the maker of the structure. The spring could be associated with the adjacent temple of Athena or Artemis Kolainis, and the man behind the project could have been Herodes Atticus. The two authors return to a thorough examination of the temple in *Mesogeia to Argosaronikos* 177-188. This time they are more inclined to attribute it to Ἄρτεμις Κολαινίς. They provide a majuscule text which we transcribe:

ποι<ή>σας τὴν κρήνην [- - - - - -]
καὶ τὸ περιστόμιον [- - - - - - - -]

The find is briefly reported by O.Kakavogianni in *AD* 56-59 (2001-2004) B1 [2010] 349, 352.

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207. Athens. Inscribed base of a statue, date? V.Vasilopoulou, *AD* 56-59 (2001-2004) B1 [2010] 166, briefly mentions a plinth with remnants of the left foot of a sculpted human figure, found at 6 Poikilis Street in Plaka. It has been given the inv.no. ΠΛ 1983, and bears an inscription: ἀνέθεκεν

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208. Acharnai (Gerovouno). Inscribed base of a column, date? M.Platonos-Yiota, *AD* 56-59 (2001-2004) B1 [2010] 421 provides a preliminary report of the results of the excavation of the Late Roman farmstead discovered at 126 Demokratias Avenue. She briefly mentions the base of a column with the inscription ΠΙ; no other details.

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209. Glyka Nera. Epitaph of Hippostrate, ca. 350 B.C. I.Georgiou, in *Πρακτικά ΙΒ' επιστημονικής συνάντησης ΝΑ. Αττικής. Παλλήνη, 30 Νοεμβρίου - 3 Δεκεμβρίου 2006* (Kalyvia 2008) 453-465 (ph.), presents a funerary precinct excavated by the Greek Archaeological Service at the junction of Lavriou Avenue and Bouboulinas Street in 2005/6. Amongst the finds was a marble lekythos with four figures in relief, a seated woman and a standing warrior flanked by a maid and a boy respectively. An inscription runs above the head of the seated woman:

Ἱπποστράτη Ἱπ<π>ομάχου Ἀγγελῆθεν

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210. Glyphada. Epitaph of Aresias, date? K.Kaza-Papageorgiou, *AD* 56-59 (2001-2004) B1 [2010] 467/468, reports on the 2001 excavations in the building plot at 3 Themistokleous Street, in the area of Agios Nikolaos at Glyphada. Amongst the finds associated by Kaza-Papageorgiou with the funerary precinct is a fragment of a large funerary stele of 'Hymettian' marble (inv.no. ΜΠ 8236), with the text Ἀρεσίας Ἀρεσίου Αἰξωνεύς [K.-P. does not provide any information other than the majuscule text of the epitaph, but her brief discussion of the precinct suggests that the stele dates to the 4th cent. B.C., Papazarkadas].

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211. Athens. Funerary epigram for Chairippos, early 3rd cent. B.C. *IG* II^2 5227a. *SEG* XXII 203; XXV 236. *ISE* 13. E.Vanderpool, in *Hesperia* 39 (1970) 45, was able to read the demotic of Chairippos on the upper part of the stele, restoring:

[Χαίριππος]
[nomen patris]
[Ἀ]φιδν[αῖος]

In his detailed discussion of Olympiodoros' deeds at Peiraieus, as transmitted by Pausanias 1.26.1, G.J.Oliver, *War, Food, and Politics* (our lemma no. 7) 60-63 (ph.), translates this epigram and concludes that Chairippos' death at Mounychia 'could belong to any of the most significant assaults of 286, 295, or even earlier.' (63).

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212. Athens. Epitaph of Demainetos and his family, ca. 300-250 B.C. White 'Pentelic' marble funerary stele with a rosette and sculpted decoration of two men in dexiosis, originally from the area of Koliatsou Square, now in the Epigraphical Museum (inv. no. 13510). Ed.pr.

N.I.Pantazopoulos, *Polemon* 4 (1949), *Summeikta* 33-36 no. 1 (ph.); slightly improved text by C.Kritzas, *AD* 56-59 (2001-2004) B1 [2010] 122/123 (ph.):

Δημαίνετος Ἀχαρνεύ[ς]
Δημήτριος Ἐπαινέτου
Ἀχαρνεύς
4 Ἐπαίνετος Δημαινέτου Ἀχα(ρνεύς)
relief
Εὐστράτη Πείθων[ος]
Φυλασίου

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213. Stavros. Epitaph of Prokles, after 350 B.C. D.N.Christodoulou, in *Αττικής Οδού Περιήγηση* 144/145 (ph.), briefly reports a marble stele found built into a wall at 1-3 Marathonos Avenue, in July 2003. Based on Christodoulou's text and ph., M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 230/231, no. 7, offers a detailed treatment of this fragmentary funerary stele that is crowned by a palmette and decorated with rosettes in relief. After suggesting the date above, she prints the following text:

Προκ[λῆς]
Προκλ[είδου]
Γαργή[ττιος]

At 238, Pologiorgi notes that she had belatedly become aware of the publication of the same stele by Christodoulou in *Αττική 2004*, reported in *SEG* LV 312, and takes issue with the different findspot. But D.N.Christodoulou, *AD* 56-59 (2001-2004) B1 [2010] 312 republishes the text, and on 319, he is adamant that *SEG* LV 312 (our lemma no. 214) is simply a different inscription with a very similar text!

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214. Stavros. Epitaph of Prokles, 4th cent. B.C. *SEG* LV 312. Remarkably, D.N.Christodoulou, returns to this text, in *AD* 56-59 (2001-2004) 319, where he reproduces a more accurate majuscule text in three lines and he insists that this is similar to, but different from, the text we report in our lemma no. 213.

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215. Athens. Epitaph of Hermagoras, late Hellenistic? In her report on the 2003 works in the area of the ancient cemetery in Kotzia Square, O.Zachariadou, *AD* 56-59 (2001-2004) B1 [2010] 289, notes the discovery of a columella with decoration of a loutrophoros in relief and an inscription, for which she provides no date or ph. but only a majuscule text which we transcribe:

Ἑρμαγόρας
Τίμωνος
Ἕρμειος
4 γόνῳ δὲ
Πομπίδου
Ἀθμονέως

[A Τίμων Ἕρμειος is attested in the epitaph *IG* II² 6086. More importantly, a Πομπίδης (a rare name with 2 attestations; see *LGPN* s.v. and *PAA* nos. 782910 and 782915) from Athmonon is known from the ephebic catalogue *IG* II² 1008 of 119/8 B.C. The man in L. 5 is possibly a relative if not the same person. Papazarkadas.]

216. Agios Ioannis Rentis. Epitaph of Philippe, date? In her brief report of the cemetery excavated on 131-133, 137, Peiraios Street, M.Petritaki, *AD* 56-59 (2001-2004) B1 [2010] 451 (ph.), publishes a marble pedimental stele with two rosettes in relief. In *Mesogeia to Argosaronikos*, Petritaki had already provided a dr. and the inv.no. of the inscription, ΜΠ 8179. [Ed.pr. provides no date, but this looks like a 4th cent. B.C. monument on the ph. Papazarkadas].

Φιλίππη
Φιλιστίδου
ἐκ Κεραμέων

217. Merenda. Epitaph of Ischyrias, 4th cent. B.C. *SEG* LIII 222. V.Argyropoulos, in *Mesogeia to Argosaronikos* 139-142, gives a preliminary report of the Classical funerary enclosure near the so-called Southeastern cemetery of Merenda. Amongst the finds, there was a marble lekythos, briefly reported in *SEG* LIII 222, with a sculpted scene of dexiosis between a seated man and a standing woman, accompanied by a young boy and an old woman. There are three inscriptions: Ἰσχυρ[ία]ς [Μ]υρρινόσιος, above the boy's head; Εὐκ[λ]ῆς Ἰσχυ[ρ]ία Μυρρινόσιος, above the man's head; [.]ένησις, above the younger woman [Ed.pr. gives majuscule texts: could the last name be Μνῆσις? Papazarkadas. We also do not understand the genitive Ἰσχυ[ρ]ία, Stroud and Papazarkadas].

218. Salamis. Epitaph of Nikippos and Epigenes, 350-325 B.C. *SEG* LIV 341. After autopsy, M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 231/230 no. 8, gives an improved edition of this inscribed stele, showing that the name of the second person was not Ἐπιμένης, as per ed.pr, and notes the peculiar arrangement of the inscriptions on the loutrophoros in relief which may suggest a different age for the two deceased whose figures might have been originally painted:

Νίκιππος Ξυπεταιών
Ἐπιγένης Ξυπ(εταιών)

She further notes that these two personal names are attested in relation to Xypete also in the funerary inscriptions *IG* II^2 6929 and 6934, whose provenance is not known. It is therefore possible that they all come from the same family precinct at Ampelakia, Salamis. After detailed discussion of possible chronological combinations, P. provides a full stemma of this family.

219. Koropi. Epitaph of Menon and Menoitios, ca. mid-4th cent. B.C. *SEG* XLVIII 296. O.Kakavogianni, in *Mesogeia to Argosaronikos* 404, returns to this epitaph and prints a monochrome ph., on the basis of which as well as of the genitive Μενίο, we put forward the date above. After noting that homonymous individuals from Oe are already known from other inscriptions, Kakavogianni calls for a thorough reexamination of the available evidence with a view to recreating a family stemma.

220. Athens. Epitaph of Publius Verius, Roman Imperial. In his report of excavations conducted in the sector of the Kynosarges cemetery located at 10 Diamantopoulou St., T.Eliopoulos, *AD* 56-59 (2001-2004) B1 [2010] 209, briefly mentions the contents of tomb T5. Amongst them there was a marble funerary stele with the following text (no ph., no date): Πόπλιος Οὐήριος Παιανιεύς [The absence of the cognomen suggests a date in the 2nd half of the 1st cent. B.C. or in the beginning of the 1st cent. A.D. Sverkos.]

221. Brauron. Gravestone of Diognetos with epigram, ca. 340-325 B.C. *SEG* XXXIV 207. *CEG* 594. After reprinting the text of this funerary inscription, C.Tsagalis, *ZPE* 162 (2007) 9-13, detects a strong Euripidean flavor, especially in L. 2 (ἐν δορὸς ἀλκεῖ) and L. 4 (ἀντὶ γὰρ ἧς ψυχῆς), which recalls Euripides' *Erechtheus*, extensively cited in Lycurgus' *In Leocratem*. Taken together these elements suggest a culture of patriotism current in the 330s, thus strengthening Matthaiou's association of the epitaph with the battle of Chaironeia.

222. Oe. Epitaph of Demainetos, 4th cent. B.C. *SEG* LIII 240. M.Stathi-Kontogianni, F.Nezeri, in *Πρακτικά Θ΄ Επιστημονικής Συνάντησης ΝΑ. Αττικής, Λαύρειο Αττικής, 13-16 Απριλίου 2000* (Kalyvia 2008) 174/175, offer a report on the contents of the funerary precinct Γ, which contained amongst others this inscribed lekythos (text reproduced). On 170/171, O.Kakavogianni argues that this site (modern Klisia Koukie) should be identified with the ancient deme of Oe, for which cf. *SEG* XLVIII 297.

223. Agios Ioannis Rentis. Epitaph of Dionysodoros, date? M.Petritaki, *art.cit.* (our lemma no. 216) 451, briefly reports the discovery of the inscribed crowning of a funerary stele in the form of a naiskos (inv.no. ΜΠ 9331), and provides the following majuscule text:

ΔΙΟΝΥΣΩΔΩΡΟΣ | ΠΑΛΛΗΝΕΥΣ. But the dr. provided by Petritaki in *Mesogeia to Argosaronikos* 464, shows that the one-line inscription reads Διονυσόδωρος Παλληνεύς

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224. Myrrhinous (Merenda). Epitaph of [- - -]eia, ca. 400-350 B.C. *SEG* LIII 242 bis. M.Sklavos and S.Markou, in *Mesogeia to Argosaronikos* 86, 88 (ph.), return to this funerary stele, put forward the chronology above, and provide a majuscule text, largely helped by the lemma *SEG* LIII 242 bis [Once more, we provide an epigraphic transcription with an estimate of missing letters]:

[- - ca. 7 - -]εια
[- - ca. 5 - -]κλέους
[Πρ]α̣σιέως

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225. Agios Ioannis Rentis. Epitaph of Kraton, 4th cent. B.C. M.Petritaki, *art.cit.* (our lemma no. 216) 451 (ph.), reports that along with the epitaph of Philippe, excavations of this cemetery brought to light a marble lekythos with a warrior in relief and the following inscription: Κράτωνος Σφηττίο. But in *Mesogeia to Argosaronikos* 464 (ph.), the dr. of the inscription (inv.no. ΜΠ 8178) suggests the reading of the demotic as Σφητ<τ>ίο [As printed, the text appears to belong to the 4th cent. B.C. Papazarkadas].

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226. Kato Souli (Trikorynthos). Epitaph of Euphiletos, ca. 360 B.C. *IG* II^2 7533. S.G.Byrne, *art.cit.* (our lemma no. 158), 131, briefly notes that the downdating of *IG* II^2 2823 was thought by W.K.Pritchett, *Hesperia* 11 (1942) 240 note 39, to render Wilhelm's restoration [Εὐφί]λη[τος | Ἡνι]οχίδο | [Τρικ]ορύσιο[ς] (as printed in *IG*) untenable. But new appreciation of the evidence of *IG* II^2 2823 and *Agora* XV 113 (our lemmata nos. 171, 147) urges a reinstatement of Wilhelm's restoration.

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227. Peiraieus (Kaminia). Epitaph of Diognetos, Hellenistic. Marble columella found at the junction of Cheimaras and 25th of March Streets, during works for the installation of the natural gas supply system. Ed.pr. M.Petritaki, *AD* 56-59 (2001-2004) B1 [2010] 446 (no ph.), who prints the following majuscule text: ΔΙΟΓΝΗΤΟΣ | ΚΑΜΙΑΔΟΥ | ΦΡΕΑΡΡΥΟΣ [Since there is no name ΚΑΜΙΑΔΗΣ, whereas Καλλιάδης is indeed attested in Phrearrhioi (*LGPN* II s.v. Καλλιάδης (50); *PAA* nos. 553294/553295) we should probably transcribe Διόγνητος | Καλλιάδου | Φρεάρριος. The name Διόγνητος is also well attested in the same deme; cf. *LGPN* II s.v. Διόγνητος (40-42), and *PAA* nos. 328000, 328010, 32815. Papazarkadas].

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228. Peiraieus. Epitaph of Satyros and others, before 350 B.C. Pedimental stele of 'Pentelic' marble with peak and lateral akroteria and plain tympanon; inscription on body of stele below kymation. Found in 1986 in salvage excavations of the Greek Archaeological Service at 3, Thebon Street, outside the Delaveri factory; Peiraieus Museum no. 5299. Ed.pr. M.E.Pologiorgi, *AE* 146 (2007) [2008] 71-75 (ph.), who offers the above date on the basis of the letterforms and comments in detail on the etymology of the names. She suggests that it records the names of those buried in a family grave precinct of foreigners.

Σάτυρος Ἐπικράτους ἰσοτελής
Ἄδραστος Ἐρήνη
Πολυτιμήδης
<Θ>ύννις Φιλωτίς
Ἀντιλέ<ω>ν

For the spelling of Εἰρήνη in L. 2 ed.pr. adduces *IG* II^2 8440 (ph.), which was found in the same area of Peiraieus. For other gravestones in the Peiraieus Museum found at 3, Thebon Street, see our lemmata nos. 262-264.

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229. Peiraieus. Epitaph of Phanis and others, early 4th cent. B.C. *IG* II^2 7963. M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 233-235 no. 9 (ph.), revisits this perplexing funerary stele (Museum of Peiraieus, inv. no. 356), which preserves three names but only two figures, and after a comprehensive overview of the earlier bibliography agrees with Conze that the inscription Φανίς designates the seated woman and Εὐμάρος | Αἰγινήτο the old man, i.e., the father of Phanis. Νικασὼ Αἰγιναία was simply not depicted on the stele, an epigraphic phenomenon known also from *IG* II^2 5932 and 11498.

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230. Athens. Epitaph of an Apameian man, date? A.Kokoliou, *AD* 56-59 (2001-2004) B1 [2010] 225, briefly mentions an inscribed funerary columella found at 5 Pharmaki Street in Plaka in 2002, without providing any other details: . . . Ἀπαμεύς

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231. Peiraieus. Epitaph of Spokes, early 4th cent. B.C. *IG* II^2 8410. Clairmont *CAT* 1.380. After autopsy of the stone (Museum of Peiraieus, inv.no. ΜΠ 1483), M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 228/229 no. 4 (ph.), rejects both Clairmont's reading ΣΕΥΚΗΣ and the reading ΣΕΥΘΗΣ by H.B.Bäbler, *Fleissige Thrakerinnen und wehrhafte Skythen* (Leipzig 1998) 214 no. 12. The hapax Σπόκης, as per *IG*, is the indisputable reading. After discussion of the iconography, Pologiorgi simply suggests that Spokes might have been a metic or a freedman.

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232. Athens. Epitaph of Attalos, Hellenistic/Roman Imperial. In his report of the graves excavated in the Kynosarges cemetery, T.Eliopoulos, in H.Frielinghaus, J.Stroszeck (edd.), *Neue Forschungen zu griechischen Städten und Heiligtümern. Festschrift für Burkhardt Wesenberg zum 65. Geburtstag* (Möhnesee 2010) 88, briefly mentions an inscribed columella (no ph., no date). In *AD* 56-59 (2001-2004) B1 [2010] 213, Eliopoulos specifies that the inscription has three lines and associates it with tomb no. T 146.

Ἄτταλος
Ἀττάλου
[Ἡ]ρακλ.

[The ethnic in L. 3 should probably be read as [Ἡ]ρακλ[εώτης]. We put forward the date above on the basis of the name and the type of the monument. Papazarkadas]

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233. Athens. Epitaph of a man from Thespiai, date? T.Eliopoulos, *AD* 56-59 (2001-2004) B1 [2010] 214, reports a columella found built in a Byzantine wall in the building plot at the junction of Kallisperi and Parhenonos Streets, and offers a majuscule text but no other details:

[- - -]λέων
[- - -]λείδου
Θεσπιεύς

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234. Agios Ioannis Rentis. Epitaph of Kallias, date? M.Petritaki, in *Mesogeia to Argosaronikos* 464, briefly describes an orthogonal 4th cent. B.C. funerary monument that was reused at least as late as the Roman Imperial period. To the east of the monument an inscribed funerary mensa was discovered: Καλλίας Ἀπολλωνίου Κυτιεύς [Very probably a missprint for Κιτιεύς, Papazarkadas; the same suggestion is made by C.Feyel, *BE* (2010) 223 (3)].

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235. Peiraieus (now in Gotha, Schlossmuseum). Epitaph of Herpyllis, 375-350 B.C. Clairmont *CAT* 2.289. *ΣΕΜΑ* 1177. Based on a good ph. of the stone published by K.Stears, in G.Hoffmann (ed.), *Les pierres de l'offrande : autour de l'oeuvre de Christoph W. Clairmont* (Kilchberg 2001) 111/112 (ph.), M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 229/230 no. 6, proposes to read the inscription as Ἑρ<π>υλλὶς Κρῆ<σ>σα (cf. the similar reading Ἑρπυλλὶς Κρῆσα in *ΣΕΜΑ*) identifying this Cretan woman with the seated figure of the pedimental stele.

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236. Athens. Epitaph of Apollonis, date? In his report of the graves excavated in the Kynosarges cemetery, T.Eliopoulos, *op.cit.* (our lemma no. 232) 88, briefly mentions an inscribed columella with the following text (no ph.; no date [But given the type of the monument, it

should be Hellenistic or later, Papazarkadas]): Ἀπολλωνὶς Μιλησία. Eliopoulos probably refers to the same monument in *AD* 56-59 (2001-2004) B1 [2010] 213, where he prints the text Ἀπολλωνὶς Μιλησήου, associating it with tomb T 154.

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237. Porto Rafti. Epitaph of Herakleia, date? O.Kakavogianni *AD* 56-59 (2001-2004) B1 [2010] 354 (no. ph.), briefly reports that in 2003 a marble stele found in debris from works on the road to Porto Rafti was delivered to the Museum of Brauron, inv.no. BE 4241: Ἡράκλεια [Σ]ωτηρίχου Μιλησία [We transcribe Kakavogianni's majuscule text. We note that several Milesian Σωτήριχοι are attested in Attica in the 1st and 2nd cent. A.D.; cf. M.J.Osborne & S.G.Byrne (edd.) *The Foreign Residents of Athens* (Leuven 1996) 231 nos. 5513-5516. Papazarkadas.]

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238. Athens. Epitaph of Kleoboulos, Hellenistic? Intact funerary columella with a basis, found at Iakchou Street, in the area of the cemeteries near the Hiera Hodos. Ed.pr. T.Eliopoulos, *AD* 56-59 (2001-2004) B1 [2010] 217, offers a majuscule text but no date:

Κλεόβουλος
Δίωνος
Πλυγονοεύς

Ed.pr. notes that Plygonion is a toponym of western Lokris. [In their section 'Aitolia', K.Freitag, P.Funke, N.Moustakis, in M.H.Hansen & T.Heine Nielsen (edd.) *An Inventory of Archaic and Classical Poleis* (Oxford 2004) 387, cite *SGDI* 1978.7, Κλέων Πλυγονεύς, as a hapax Hellenistic ethnic, noting that the unidentified area was 'perhaps part of Locris or Phocis.' Papazarkadas].

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239. Pallene. Funerary epigram for Archestrate, ca. 350 B.C. D.Schilardi, in *Αττικής Οδού Περιήγηση* 128-139 (ph.), publishes a thorough yet preliminary report of the funerary precinct excavated in 2001 in the site Rema Panagitsas (Ρέμα Παναγίτσας). The precinct contained at least three marble lekythoi, one marble loutrophoros, and a marble stele with the depiction of a seated woman and a standing female slave. The stele stood on a large inscribed marble base that was found nearby. Schilardi offers a minuscule version of the epigram, based on a transcription by G.Steinhauer, who is also responsible for the date above.

Ἀρχεστράτη Νικοστράτο γυνή·
σωφροσύνην ἀρετήν τε καὶ ἡλικίαν προλιπõσα
δισσά τε μητρώιας ὀρφανὰ τέκνα τροφῆς,
4 ζηλωτὴ μὲν ζῶσα, θανõσα δὲ πᾶσι ποθεινὴ
κεῖμαι ἀειμνήστο τõδε τυχõσα τάφο.

[Based on the ph., we have reestablished the original orthography: thus Νικοστράτο and not Νικοστράτου, as per ed.pr., etc. We have also provided accents and breathings. Papazarkadas. || 2. The cutter first inscribed [[δικαιοσύνην τε]], which he subsequently erased and replaced with the letters ΤΕΚΑΙΗΑΙΚΙΑΝΠΡΟ, ed.pr.]

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240. Monomati Acharnon (Pergase). Epitaph of [- - -]kon and Glykera, 4th cent. B.C. M.Platonos-Yiota, *art.cit.* (our lemma no. 25) 58, 60 (ph.), briefly mentions this fragmentary marble stele with a crowning of a palmette. At least one sculpted figure can be seen in the ph., above which there is an inscription: [- - -]ΚΩΝ Γλυκέρα. Platonos-Yiota provides the date above but no text [We read from the ph. Papazarkadas].

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241. Fouresi (Pallene). Epitaph of Gyrrhias, date? O.Kakavogianni et al., *art.cit.* (our lemma no. 261) 429, briefly mention a simple stele with the inscription Γυρρίας χρηστός (no. date, no. ph., no other information).

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242. Peiraieus (provenance unknown). Epitaph of Dikaios and others, 375-350 B.C. Clairmont, *CAT* 4.331. *ΣΕΜΑ* 1720. After autopsy of this marble funerary lekythos (Museum of Peiraieus, inv.no. ΜΠ 1536), M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 227 no. 1, confirms that the correct readings are those given by ed.pr. A.Proukakis (contra Clairmont) and by the editors of *ΣΕΜΑ*. We reproduce the text which has not been reported in *SEG* before.

Δίκαιος, Κηφίσιος, Ἀρχεστράτη, Εὐφροσύνη

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243. Kato Kifisia. Epitaph of Dionysios, date? Fragment of an epistyle of a funerary monument, found to the east of the ancient road that runs past the sanctuaries of Dionysos and Aphrodite on Thebaidos Street. Ed.pr. M.Platonos-Yiota, *AD* 56-59 (2001-2004) B1 [2010] 406 (ph.), offers no date, but considers it the epitaph of the homonymous official of our lemma no. 200 [The lettering suggests a date in the 4th/3rd cent. B.C., Papazarkadas]: [Διο]νύσιος

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244. Peiraieus. Epitaph of Herpyllis, ca. 330-20 B.C. *SEG* XXIX 248. Clairmont, *CAT* 152. *ΣΕΜΑ* 1821α. After autopsy of the stele in the Museum of Peiraieus (inv.no. 3020), M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 229 no. 5 (ph.), emends the name of the deceased into Ἑρ<π>υλλίς. We note that Pologiorgi had submitted her manuscript before the publication of *ΣΕΜΑ*, the editors of which printed Ἑρπ̣υλλίς suggesting a date in 375-350 B.C.

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245. Athens. Epitaph of Herpyllis, date? *SEG* XLIV 201. *ΣΕΜΑ* 1821. After autopsy of the text, M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 238, provides the following improved text: Ἑρπυλλὶς χρηστὴ π[ᾶσιν]· | γέραι δ' οὐκ ἔλαχεν ταύτην μοῖρα θ[ανάτου]

246. Athens. Epitaph of Euporia, date? T.Eliopoulos, *AD* 56-59 (2001-2004) B1 [2010] 205/206, briefly mentions the discovery of 6 Classical tombs in the basement of an old building at the junction of 24 Myllerou and Kerameikou Streets. Built into the walls of this edifice were several marble spolia, including an almost intact funerary slab (Γ' ΕΠΚΑ, inv. no. Λ 4944), with the following inscription: Εὐπορία χαῖρε [Ed.pr. does not make it clear whether the slab comes from the Classical tombs, Papazarkadas].

247. Peiraieus. Epitaph of Zoilos and others, 400-375 B.C. *IG* II^2 11526. Clairmont, *CAT* 2.279a. After autopsy of the stone (Museum of Peiraieus, inv.no. ΜΠ 1576), M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 227/228 no. 3 (ph.), rejects Clairmont's reading [?ΔΕΜ]ΑΙΝΕΤΗ. Despite a break on the stone, the reading Αἰνέτη of the corpus is secure.

248. Markopoulo. Epitaph of Thymochares and others, date? D.Lionis, *art.cit.* (our lemma no. 167) 210, briefly mentions a fragmentary marble lekythos with a scene of a dexiosis between two men, observed by a third figure. It probably comes from the same area as the epitaph of Sangarios: [Θ]υμοχάρης, Τιμόθεος, ΣΥΝΙΚΗ[- - -] [Could this be the name Συν<δ>ίκη? Stroud? Or {Ε}ὐνίκη? Matthaiou]. The same information is repeated by O.Kakavogianni, in *Mesogeia to Argosaronikos* 413.

249. Athens. Epitaph of Karpodora, 3rd cent. B.C. Base of a grave monument [of marble? material not stated] with a kymation at the top and possibly on all sides; broken at left. Date on the basis of the letterforms; now built into the Byzantine church of the Ἅγιοι Πάντες in Ambelokepoi. Ed.pr. Y.Kalliontzis, *Horos* 17-21 (2004-2009) 255-257 (ph.), who speculates that it might once have supported a marble loutrophoros:

[Κ]ạρποδώρας

250. Agios Ioannis Rentis. Epitaph of Kokka (?), date? M.Petritaki, *art.cit.* (our lemma no. 216) 451, briefly mentions two joining fragments of a marble stele with an inscription: Κόκκα. A drawing of the inscription is provided in *Mesogeia to Argosaronikos* 464, where the author also gives the inv.no. ΜΠ 9312. [If this is the entire text, the name appears to be unattested, Papazarkadas].

251. Peiraieus. Epitaph of Menekrates, ca. 370-360 B.C. Clairmont, *CAT* 2.793. *ΣΕΜΑ* 2170. After autopsy, M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 235-237 no. 10 (ph.), offers a full treatment of this marble loutrophoros (Museum of Peiraieus, inv. no. 5282), with a scene of two men in dexiosis, one little boy and two hounds. The inscriptions label the two men: Μενεκράτης, the young man, and Ἀπολλοδώρο (genitive; not Ἀπολλόδωρος, as in previous editions), his seated father.

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252. Unknown provenance. Epitaph of Meniskos and Philoumene, 2nd/1st cent. B.C.? For the possibility that this epitaph may have come from Attica, see our lemma no. 2039.

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253. Oe. Epitaph of Menon and Ada, 4th cent. B.C. M.Stathi-Kontogianni, F.Nezeri, *art.cit.* (our lemma no. 222) 173/174 (illegible ph.), give a useful synopsis of the contents of funerary precinct A, excavated by the Greek Archaeological Service to the east of the Paiania-Markopoulo road, opposite the Peristeropoulos factory, in a site thought to be identified with the deme of Oe. The various finds suggest that the precinct was constructed in 400-375 B.C. A funerary stele with a pedimental crowning and two rosettes in relief bears also a late-4th cent. B.C. head of a satyr, a later addition, and an inscription:

Μένων
Ἄδα

Brief mention of the inscription accompanied by an excellent ph. had already been given by the authors in *Αττικής οδού περιήγηση* 198-200 (ph.). [The addition of the head of the satyr should be considered a terminus ante quem for the inscription. We also point out the occurrence of the name Μένων amongst demesmen of Oe, as in *SEG* XLVIII 296. Papazarkadas].

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254. Kifisia (Kephisia). Epitaph of Paregoris, 4th cent. B.C. D.Schilardi, in *Mesogeia to Argosaronikos* 598/599, briefly mentions a 4th cent. marble lekythos found in the cemetery of our lemma no. 292, with a scene of dexiosis between a standing bearded man and a seated woman who is labelled Παρηγορίς.

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255. Stavros (Agia Paraskevi). Epitaph of Pythokles, date? A.Pantelidou, *art.cit.* (our lemma no. 161) 519, briefly mentions that the threshold of the prothesis of the church of Agia Thekla has incorporated the upper part of an inscribed funerary stele: Πυθοκλῆς (no date, no. ph.). This piece of information is repeated from her article in *Αττικής Οδού Περιήγηση* 150.

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256. Markopoulo. Epitaph of Sangarios, date? D.Lionis, in *Αττικής Οδού Περιήγηση* 210, briefly mentions the discovery of the upper part of a marble pedimental stele, found in a deposit near the funerary precinct mentioned in our lemma no. 306 below. The stele seems to have been decorated with a scene of a funerary banquet. The inscription, which Lionis attributes to a metic from the East, reads: Σαγγάριος χρηστός

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257. Peiraieus. Epitaph of Sosias, after 350 B.C. Stele of 'Pentelic' marble, broken at the top where there was once a semicircular crowning member; inscription at the top of the shaft above a shallow inset relief panel depicting Sosias reclining on a couch at the right and Lyde standing at the left. Found at the same place and the same time as our lemma no. 228; Peiraieus Museum inv.no. 5300. Ed.pr. M.E.Pologiorgi, *AE* 146 (2007) [2008] 75-78 (ph.), who suggests that the deceased was a metic and his wife a freedwoman.

Ὁ λιβανωτοπώλης
Λύδη Σωσίας

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258. Peiraieus (provenance uknown). Epitaph of Telea, 400-375 B.C. Clairmont, *CAT* 2.269. *ΣEMA* 2453. M.I.Pologiorgi, *Horos* 17-21 (2004-2009) 227 no. 2 (ph.), revisits this inscription (Museum of Peiraieus, inv.no. ΜΠ 1482), rejects the readings of Clairmont (endorsed by the editors of *ΣEMA*), and prints Τελέα Φρο[- - -ca. 5- -], very tentatively suggesting the restoration Φρο[υρίδο].

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259. Athens. Grave inscription for Telekles, ca. 167/6 B.C. *IG* II[2] 12764. M.Haake, *op.cit.* (our lemma no. 2138) 104-106, reproduces this little known epigram and subsequently translates it, noting the importance of the Academy in the life of the deceased and his family.

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260. Paiania (Pousi Ledi). Epitaph of Philippe, 4th cent. B.C. *SEG* LVI 290. In his concise presentation of the funerary precinct I discovered at Πούσι Λέδι, D.Lionis, in *Πρακτικά Θ΄ Επιστημονικής Συνάντησης ΝΑ. Αττικής, Λαύρειο Αττικής, 13-16 Απριλίου 2000* (Kalyvia 2008) 177, prints the text as Φιλίππη Λ[υσι]μάχο; no. ph., no date. O.Kakavogianni, *Mesogeia to Argosaronikos* 406-408, returns to this inscribed architrave, printing a ph. of the funerary precinct to which the architrave belonged and comparing it to the famous monument of Dexileos from Kerameikos. She also claims that its dimensions make the naiskos one of the largest examples of this type. [Typology and the spelling of the second name suggest a date in the 4th cent. B.C. Papazarkadas].

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261. Fouresi (Pallene). Epitaph of Phoryskos, early 4th cent. B.C. O.Kakavogianni et al., in *Mesogeia to Argosaronikos* 428/429 (ph.), give a brief account of a cemetery located to the NE of Fouresi hill. A funerary stele with a scene in relief of a seated woman and a standing man was found at Byzantiou Street. Above the man, one reads: [- - -] Φορύσκος. An excellent colored ph. of the stele is used as the jacket illustration of this handsome volume of Attic archaeology.

262-264. Peiraieus. Assorted epitaphs. In *AE* 146 (2007) [2008] 74 note 14, M.E.Pologiorgi provides a list of the following inscribed monuments in the Peiraieus Museum that were found, like our lemmata nos. 228 and 257, at 3, Thebon Street, in the Peiraieus. Although these inscriptions are for the most part unpublished, we here assign *SEG* numbers to them, to which publication references, ph., etc. can be added at a later time. The epitaph with the inv. no. 5297 is *SEG* LI 288.

262: **Epitaph, 4th cent. B.C.** No. 5293. Fragmentary gravestele, probably with painted decoration in the semicircular crowning member; inscription on the body of the stele: Οἰνάνθη

263: **Epitaph, 4th cent. B.C.** No. 5294. Pedimental gravestele with probable painted decoration on main body, where are also inscribed the two names. Εὐκολίνη Πανταλῆς. The second name, inscribed more casually and in the lower right sector of the shaft, was added later.

264: **Epitaph, date?** No. 5298. Columella. Θεοδωρὶς | Θεοδώρου | θυγάτηρ

For the possibility that other epitaphs in the Peiraieus Museum, found nearby at Hodos Delaveri 18, could be related to these inscriptions, see our lemmata nos. 265-269.

265-269. Peiraieus. Assorted epitaphs. M.E.Pologiorgi, *AE* 146 (2007) [2008] 74, note 15, cautiously raises the possibility that the following epitaphs in the Peiraieus Museum, found in salvage excavations of the Greek Archaeological Service at Hodos Delaveri 18, near Hodos Thebon 3, at the same time as our lemmata nos. 262-264, could be related to the latter. Cf. E. Papastavrou, *AD* 42 (1987) B1 [1992]55/56. Two inscriptions of this category, inv. nos. 5287 and 5290, have already been reported in *SEG*, as *SEG* LI 284 and 304 respectively.

265: No. 5282+5289a. Clairmont, *CAT* 2.793. *ΣEMA* 2170.

266: No. 5283. Clairmont, *CAT* 3.258. *ΣEMA* 2481.

267: No. 5284. Clairmont 1.272. *ΣEMA* 1224.

268: No. 5285. **Before 350 B.C.** Stele, broken below, with a semicircular crowning member; inscription high on the shaft: Ἴσαρχος

269: No. 5286. **375-350 B.C.** Fragment from the upper right of a naiskos stele with relief sculpture of two figures, of which only the head of a standing bearded man is preserved. On the epistyle: [- - - - -]ικίδου. Pologiorgi suggests that the inscription originally consisted of a woman's name followed by a patronymic or her husband's name in the genitive, followed by the demotic ['Επιε]ικίδου

270. Moschato. Epitaph of a victor in equestrian events, ca. 400-350 B.C. White marble grave lekythos with cylindrical base surmounted by a rectangular pillar, on which the lekythos itself was originally mounted; found in two pieces in excavations of the Greek Archaeological Service at the intersection of Thessalonikes and Taxiarchon Streets in Moschato. This grave monument was discovered in a passageway between two funerary periboloi, one of which is circular and contained 19 burials of the 5th to the middle of the 4th cent. B.C.; the other is rectangular. Ed.pr. M.Petritaki, in *Mesogeia to Argosaronikos* 465-467 (ph., dr.), who associates the lekythos with the second, rectangular peribolos, which she identifies as that of the family of Lysis son of Timokleides, the friend of Socrates, and the namesake of Plato's homonymous dialogue. The grave lekythos of Lysis himself, *SEG* XXIX 203, was excavated only ca. 15 m. distant from the peribolos. Petritaki prints a drawing of the text inscribed on the cylindrical base of the newly-found lekythos. The first line of text is regular, but the names of the other festivals are not neatly arranged. We transcribe the following text from her dr.

νῖκαι ἅρματι Ἴσθμια ΝΕΑ
Πύθια Νέμεα Νέμεα
Νέμεα Ἴσθμια Ἴσθμια
4 Παναθήναια ἵπποι

The last three letters of L. 1 are unexplained. Ed.pr. aptly quotes Plato, *Lysis* 205C, which characterizes this family as πλούτους τε καὶ ἱπποτροφίας καὶ νίκας Πυθοῖ καὶ Ἰσθμοῖ καὶ Νεμέᾳ τεθρίπποις τε καὶ κέλησι, and goes on to speculate about the deceased's modesty in not including his name and in choosing a fairly inconspicuous gravestone. For Marchiandi's association of the grave peribolos of Lysis with the Sokrateion, see *SEG* LVI 254. [It is possible that the deceased's name was inscribed elsewhere in the peribolos. Striking is the correspondence between the victories in Plato and on the stone; i.e. no victory at Olympia. Stroud].

In *BE* (2010) no. 223 (4), Feyel suggests in L. 1 Νέ<με>α. The festival Νάαια is probably to be ruled out on chronological grounds.

271. Chalandri. Epitaph, ca. 350-325 B.C. D.Schilardi, in *Αττικής Οδού Περιήγηση* 98-104, presents the results from the excavations undertaken in the area of Frangokklisia, which he places within the limits of the ancient deme of Phlya. On 101/102 (ph.) he presents the ed.pr. of a fragmentary marble lekythos, which in all probability was first found back in 1952. The lekythos has a scene of a couple in dexiosis, with a poorly preserved inscription above them: . . .ΕΣΥΡΑΦΟ. . . [We read, not without certain difficulty, the demotic Φλυεύς from the ph. Papazarkadas].

272. Markopoulo. Epitaph, Roman Imperial? O.Kakavogianni, *AD* 56-59 (2001-2004) B1 [2010] 337, mentions a marble [unpublished?] inscription built above the door of the church of Virgin Mary 'Varambessa' at the site Varambas (Βαραμπάς). The inscription will be transferred to the Museum of Brauron: ἡ μήτηρ τῇ θυγατρί [Cf. the identical *IG* II² 13184, ἡ μήτηρ | τῇ θυγατρί, 'Athenis'. Papazarkadas].

273. Athens. Funerary columella, date? Fragment of a funerary columella, found during repairs in the building at 17 Panos Street, inv. no. ΠΛ 2157. Ed.pr. V.Vassilopoulou, *AD* 56-59 (2001-2004) [2010] 167, who provides a majuscule text, which we transcribe:

- - - - -ΣΥ
θυγάτηρ

274. Salamis (Ambelakia). Funerary stele, 4th cent. B.C. In her report of the excavations undertaken at the building plot of E.Gikas, on 90 Venizelou Avenue, M.I.Pologiorgi, *AD* 56-59 (2001-2004) B1 [2010] 483, mentions a fragment of the crowning of a 4th cent. B.C. marble stele and an inscribed fragment from the left side of probably the same funerary monument: Δε[- - -] | 'Υ[- - -]

275. Between Marousi and Kifisia. Altar dedicated to Regilla, wife of Herodes Atticus, with curse inscription, after 160 A.D. *IG* II² 13200. *SEG* LI 306;* LV 40. F.Skenteri, *op.cit.* (see our lemma no. 41) 58/59, quotes the text with translation and comments on the form of the curse as compared with that in *IG* XIV 1389 A (our lemma no. 963).

276. Kephisia. Grave epigram of Herodes Atticus for one of his children, ca. 160 A.D. *SEG* XXVI 290; LI 307.* F.Skenteri, *op.cit.* (our lemma no. 41) 72-82, reprints the texts of both Peek, *MDAI(A)* 67 (1942) 136-139, no. 306, and Follet, *REG* 90 (1977) 53, with her own translations of each, followed by commentary on diction, style, content, and context of this poem. She discusses in detail the several theories regarding the identities of the occupants of the four sarcophagi excavated in this tomb. For the child whose death is mourned by Herodes

in this poem, she favors the view that it was an infant named Herodes. She also finds persuasive the view of Perry (*SEG* LI 307) that the Leda sarcophagus contained the bodies of Herodes' daughter, Elpinike, and her husband, Lucius Vibullius Hipparchus. She cites and quotes, for comparative purposes only, *IG* II² 12568/12569, gravestones for Elpinike and Regilla. For a comparison of this inscription with the epigram on the Gate of Eternal Harmony in Marathon (our lemma no. 204), see 82/83. On the work as a whole see our lemma no. 41.

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277. Laureotike. Olympos. Gravestone of Eirene, 504 A.D.? *SEG* XV 164; XXXVII 178. In an article mentioned in *SEG* XXVIII 1601, C.Foss, *ZPE* 131 (1978) 243-245, comments on the year recorded in L. 6. Ed.pr. N.C.Kotzias printed Ϛιβʹ (read as φιβʹ = 612 [*SEG* XV (on the basis of Kotzias) gives ϝιβʹ, without comment]), which he understood as 6,012 (on the assumption that an abbreviation sign was omitted before the numeral), to be calculated according to the Byzantine creation era (= 504 A.D.). F. argues that the figure is either a 12th indiction preceded by the admittedly unusual abbreviation ἰ(νδικτιῶνος) or an isopsephism. Contra L.Di Segni, *ARAM* 18/19 (2006/2007) 118 (our lemma no. 1812), who considers Foss' alternatives unconvincing and points to his circular argumentation ('it would be the earliest known example of the era of creation, from a time when its use was not only unparalleled, but even highly improbable'; Foss at 243). Di Segni adduces other early examples of the creation era and adds in note 24: 'if the figure is a date by the creation era, it needs not be interpreted as a Byzantine era: it may be a Proto-Byzantine era of 5509, which was elaborated much earlier, although it still lacks attestation in early inscriptions and documents'.

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278. Athens. Epitaph of Theodoros, early Christian? In her report on the excavation of the 17 tombs of the Late Roman cemetery at Kynosarges, A.Kokkoliou, *AD* 56-59 (2001-2004) B1 [2010] 271, mentions a stele found in the interior of tomb T10: κοιμητήριον Θεοδώρου

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279. Athens. Christian epitaph of Lena, 6th cent. A.D. *IG* II² 13609. Schist slab of unknown provenance, now in the epigraphic collection of the old Acropolis Museum, inv.no. MA 14920. Edd.pr. A.P.Matthaiou, E.Sironen, *Horos* 17-21 (2004-2009) 259/260 no. 1 (ph.). [The inscriptions published in this article have now been included in E.Sironen's new corpus of Late Antiquity Attic inscriptions, which was published in 2008: we are providing the new *IG* numbers].

- - - - - - - - -
[ν]ọụμέρου
Σεκουνδαν-
νῶν τοῦ ὄν-
τι ἐν Βουπό-
του καὶ κατά-
κιτε ἐνθάδε

ἡ θυγάτηρ αὐ-
8 τοῦ Λένα.

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280. Athens. Christian epitaph, 4th/5th cent. A.D. *IG* II² 13541. Fragment of a white marble slab with a cross in relief; provenance unknown, now in the Old Acropolis Museum epigraphical collection, inv.no. MA 16803. Edd.pr. A.P.Matthaiou, E.Sironen, *art.cit.* (our lemma no. 279) 262 no. 6 (dr.).

+
[- - - -]MEṂ[- - - -]
[- - - -]ỌṆ[- - - - - -]

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281. Athens. Incertum, 4th/5th cent. A.D. *IG* II² 13639. White marble slab of unknown provenance, now in the Old Acropolis Museum epigraphical collection, inv.no. MA 14885. Edd.pr. A.P.Matthaiou, E.Sironen, *art.cit.* (our lemma no. 279) 261 no. 3 (ph.)

+
ΕΓ̣Ι̣Ω̣[- - - - - - -]
ΙΓ̣[- - - - - - - - - - -]
- - - - - - - - - - - - - -

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282. Athens. Incertum, 4th-6th cent. A.D. *IG* II² 13689. Fragment of a white marble slab of unknown provenance, now in the Old Acropolis Museum collection, inv.no. MA 14896. Edd.pr. A.P.Matthaiou, E.Sironen, *art.cit.* (our lemma no. 279) 262/263 no. 7 (ph.), who note that unlike our lemmata nos. 280, 281, it is not certain that this is a Christian inscription.

[- - - - - -]Ι̣ΟΥΝΟ̣[- - - - - -]
[- - - - - -]Υ̣ Ε̣ΠΙΘ̣[- - - - - -]

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283. Athens. Incertum (Christian epitaph of Opora?), 5th/6th cent. A.D. *IG* II² 13629. Small column of 'Hymettian' marble; provenance uknown, now in the Old Acropolis Museum collection, inv.no. MA 14900. Edd.pr. A.P.Matthaiou, E.Sironen, *art.cit.* (our lemma no. 279) 260/261 no. 2 (ph.).

Ὀπόρα
ς Χ Η + Η

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284. Athens. Incertum, 5th/6th cent. A.D. *IG* II² 13656. Fragment of white marble stele with an incised cross. Found in 1958, near the ticket kiosk of the Acropolis, now in the old

Acropolis Museum collection, inv.no. MA 7017. Edd.pr. A.P.Matthaiou, E.Sironen, *art.cit.* (our lemma no. 279) 261 no. 4 (ph.), who cautiously ponder the possibility of restoring [?βιώσ]αντα or [?ζήσ]αντα in L. 3, noting however that the accusative would be strange in a funerary inscription.

[- - - -] ΕΣΦ
[- - - -] ΥΜΕ
[- - - -] ΑΝΤΑ
+
[- - - -] [.]ΤΟ[- -]
- - - - - - - - - - - -

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285. Athens. Incertum, 6th cent. A.D. *IG* II^2 13657. Fragment of a white marble slab with an incised cross; provenance unknown, now in the Old Acropolis Museum collection, inv.no. MA 4293. Edd.pr. A.P.Matthaiou, E.Sironen, *art.cit.* (our lemma no. 279) 262 no. 5 (ph.).

[- - - -]νᾶς + [- - - -]
[- - - -]ṂḤ[- - - - -]
- - - - - - - - - - - - - -

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286. Thorikos (theater). Grafitti, date? M.Oikonomakou†, *AD* 56-59 (2001-2004) B1 [2010] 356/357, gives an account of work undertaken in 2001 by the Greek Archaeological Service for the preservation of the ancient theater of Thorikos. The seats of the front row were found to be incised occasionally with the letters 'A, KO, N, Θ'.

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287. Myrrhinous (Merenda). Inscribed schist slab, date? *SEG* LIII 223. O.Kakavogianni, *Mesogeia to Argosaronikos* 69, 116 (ph.), returns to this graffito, identifying Νάνν{ν}ιον as a sacred prostitute serving in the local shrine of Aphrodite.

288-290. Pousi Ledi (Πούσι Λέδι). Inscribed weights, 4th cent. B.C. O.Kakavogianni, F.Neziri, D.Lionis, in *Αττικής Οδού Περιήγηση* 218/219, publish three lead weights found in the excavations of a building complex located 500 m. from the entrance to the E.Venizelos International Airport.

288: Square lead weight with decoration of a turtle surrounded by the inscription HMT. It weighs 230 gr., i.e. 1/4 of a stater (τεταρτημόριον).

289: Square lead weight with the upper half of an amphora in relief and the inscription HM. Its weight, 164 gr., means that this is 1/6 of a stater (ἡμίτριτον).

290: Square lead weight with half a turtle in relief. It weighs 80 gr., i.e. it is 1/8 of a stater (ἡμιτέταρτον). It bears the inscription MYHMI

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291. Myrrhinous (Merenda). Inscribed loomweight, 4th cent. B.C. *SEG* LIII 224. O.Kakavogianni, in *Mesogeia to Argosaronikos* 69, 116, returns to this lead loomweight, now suggesting that the graffito had better be read as Λύσιλλα. She further wonders whether this individual could be identified with the Lysilla who dedicated a small white chiton to Artemis Brauronia in 343/2 B.C. (*IG* II² 1517B), or with Λύσιλλα Μυρρινοντόθεν of the funerary stele *IG* II² 6897.

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292. Kifisia (Kephisia). Bronze dikastic tablet, 4th cent. B.C. D.Schilardi, in *Mesogeia to Argosaronikos* 596-600, gives a comprehensive report of an important cemetery excavated in the building plot of Acharnon and Sokratous Streets, near the Kifisia train station. At 599, he mentions a poros sarcophagus with a skeleton of a male individual and an inscribed bronze pinakion that strengthens the identification of the deme as that of Kephisia: Εὐθυδήμου Κηφ[ισιέως]

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293. Halai Aixonides (Voula). Bronze (dikastic?) tablet, date? J.A.Lobell, *Archaeology* 60.6 (Nov./Dec. 2007) 52, in a brief, popular summary of excavations in the agora of this deme, notes the discovery of 'a bronze plate with the partly preserved inscription ΔΙΟΝΥΣΙ ΑΛΑΕ, or "Dionysos [sic] who comes from the municipality of Halai," confirming the identification of the town with Aixonides Halai'. No ph.; no date; no further details. [This sounds like a bronze dikastic pinakion of Διονύσιος of Halai, whose finding place is, of course, no guarantee of the location of any Attic municipality. Stroud.]

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294. Athens. Private letter on a lead tablet, early 4th cent. B.C. *SEG* L 276; LIV 400. After reprinting and freely translating this document, F.D.Harvey, *ZPE* 163 (2007) 49/50, agrees with Harris, contra ed.pr., that Lesis, about whose name Harvey wonders whether it is a phonetic variation of Λῦσις, is a slave. He assumes that the ἐν of the rare ἐνευρέσθαι (L. 3) means 'here in the foundry', and speculates that the confident lettering suggests that it was not written by a panic-stricken individual: thus not Lesis, but a scribe who received from Lesis some service in return.

295. Athens. Lead curse tablet, 4th cent. B.C. *IG* III.3.78. *SEG* XLVIII 361; LII 1974. E.Eidinow, *Oracles, Curses, and Risk* (see our lemma no. 2157) 215/216, 368 *DTA* 78, translates the targets of this curse, τὰς φανομένας αὐτῶι γυναῖκας, as 'women who let themselves be seen by him,' rejecting the interpretation of Faraone in C.A.Faraone and D.Obbink (edd.) *Magika Hiera* (Oxford 1991) 14, 'another matron who has been seen about with him,' and that of M.W.Dickie, *CQ* 50 (2000) 576, 'the women presented to him,' i.e. in a brothel. She thinks that this formulation suggests that 'the women mentioned in this curse are unlikely to be "respectable," invisible matrons. They are more likely to have been *hetairai.*' For this interpretation, already suggested by Voutiras, see *SEG* XLVIII 361. [In *IG* III.3.78, Wünsch long ago observed that φανομένας is *future* middle (omicron for omicron-upsilon) and that the curse, as suggested by μήποτ' also, is anticipatory, 'the women who will show themselves to him.' Stroud.]

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296. Merenda (Myrrhinous). Curse tablet, date? *SEG* LIII 225. In her preliminary report on the burial precinct excavated to the NW of the Olympic Equestrian Center, I.Dovinou, in *Mesogeia to Argosaronikos* 201, briefly mentions a lead curse tablet with a list of names: . . .έξιος, Εὐταμία, Μα[.]ης, Ἱερόκλεια, Εὔαλκος, Τίτθη [We have provided an epigraphical transcription of Dovinou's majuscule text. The first name could be [Δ]έξιος or [Ἀμφι]δέξιος, especially if the author's dots suggest several letters missing. The third name is probably Μά[ν]ης, Papazarkadas].

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297. Agios Ioannis Rentis. Curse tablets, date? M.Petritaki, *AD* 56-59 (2001-2004) B1 [2010] 450/451, reports that a funerary pyre found in the cemetery reported in our lemma no. 234, contained five lead tablets with curses, of which four were attached together by means of an iron nail, whereas the fifth was found folded. No text, no date. In *Mesogeia to Argosaronikos* 464/465 (ph.), Petritaki claims that the same text was inscribed in the four (attached?) tablets, the only difference being in each case the names of the people accursed. She also prints the following transcription of one of the tablets (inv.no. ΜΠ 11948) [We reproduce the text exactly as given by ed.pr. who indicates iota adscripts as subscripts and uses no punctuation marks, Stroud and Papazarkadas].

[Ἑκ]άτη χθονία Ἄρτεμι χθονία Ἑρμῆ χθόνιε
ἐπιφθόνησον Φαναγόρᾳ καὶ Δημητρίῳ
καὶ τῷ καπηλείῳ καὶ χρήμασι καὶ κτήμασι
δήσω τὸγ γ' ἐμὸν ἐχθρὸν Δημήτριον καὶ Φανα-
γόραν ἐν αἵματι καὶ κονίᾳσι
σύμπασιν φθιμένοις ὁ δέσε λῦσε πρώτη πεν-
θετηρὶς τοιοτῶις ἐγὼ δήσω δεσμῷ
[Δ]ημήτριε ὥσπερ κρατερώτατον
[ἐστὶ]ν γλώττει κυνωτὸν ἐπεγκρόσω

At 465 note 49, Petritaki reveals that the remaining three tablets targeted Εὐφίλητος and his wife, Κηφισόδοτος and his wife, and Εὐθύδημος with Κρίτη.

In *BE* (2010) 223 (2), C.Feyel suggests in L. 6, ὅδε σ' ἔλυσε? and notes that the name Φαναγόρα is well attested in Athens, *LGPN* II, s.v. However, A.P.Matthaiou, *per epistulam*, notes that Feyel's suggestion problematically creates two unconnected nominatives in LL. 6/7.

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298. Athens. Inscribed knucklebone, date? A.Kokoliou, *art.cit.* (our lemma no. 230) 225, briefly mentions an incised inscription on a knucklebone, found at 5 Pharmaki Street in Plaka: Ἔρως

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299. Keratea. Inscribed kantharos, 4th cent. B.C. M.Oikonomakou†, *AD* 56-59 (2001-2004) B1 [2010] 357-359 (ph.) provides a brief report of the workshop excavated at Δημιολάκι (Tsamalis estate) from 1995 to 2002. Amongst others, she mentions a base of a 4th cent. B.C. kantharos with a graffito. [Oikonomakou prints no text but A.Chaniotis in *EBGR* 2008 (2011) no. 123, reads BAXXHON = Βακχεῖον from the ph].

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300. Eleusis. Painted labels on an Apulian vase, 340-330 B.C. Volute crater of the Darius Painter, Princeton Art Museum 83.13. In *Les cultes locaux dans les mondes grec et romain: Actes du colloque de Lyon 7-8 Juin 2001* (Paris 2004) 143-151 (ph.), J.-M.Moret, illustrates and discusses in detail the painted labels Ἐλευσὶς τὸ ἱερόν on the architrave and Μήδεια on the stylobate of the naiskos in which appear Medea and a paidagogos on this vase. Also considered are the mythological connections among Eleusis, Medea, Dionysos, Herakles, Hekate, Hera, the Eleusinian Mysteries, etc. and other figures depicted on both sides of this vessel.

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301. Athens. Kerameikos. Panathenaic amphora, 321/0 B.C. N.Eschbach, in *Panathenaic Games* 92/93 (ph.), presents dozens of sherds of a Panathenaic amphora, nos. PA 645A and 647, found in the German excavations at and near Bau Z [cf. *SEG* LV 5]. The group PA 645A preserves part of the column of Athena, to the left of which there is the inscription ΑΡΧ[- - -] in kionedon style. On palaeographical and stylistic grounds, Eschbach proposes to restore Ἀρχ[ιππος ἄρχων].

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302. Athens. Kerameikos. Panathenaic amphora, 316/5 B.C. *SEG* LV 350. N.Eschbach, *art.cit.* (our lemma no. 301) 97-100 (ph.), offers a minute description of several fragments of a Panathenaic amphora, nos. PA 657 + 660, the vast majority of which he considers unpublished. Eschbach does not print a text of the surviving inscription. By comparison with unpublished material from Rhodes (14 Panathenaic amphoras), he is able to date the Athenian example to

the archonship of Demokleides (316/5 B.C.). It seems that this is the same inscribed vase as *SEG* LV 350.

303. Alexandria, Hadra cemetery, 142/1 B.C. Fragment of a Panathenaic prize amphora, preserving a head. It was acquired by the British Museum in 2002 from the Gustav Mustaki collection, inv. no. BM GR 2002.4–20.1. Ed.pr. D.Williams, in *Panathenaic Games* 150/151 (ph.), who identifies the painter as that of other known Panathenaics and dubs him the Adeimantos painter. Williams does not provide a transcription of what he calls the agonothetes inscription, but identifies the elusive magistrate as the Marathonian Μιλτιάδης, son of Ζωΐλος, ἀγωνοθέτης of 142/1 B.C. Based on this information and the excellent ph., we transcribe ἀγων[οθετοῦντος] Μ̣ι̣[λτιάδου].

304. Salamis (Ambelakia). Inscribed amphora, date? M.I.Pologiorgi, *AD* 56-59 (2001-2004) B1 [2010] 485 briefly mentions a fragmentary pointed clay amphora found in the building plot O.T. 95 at Venizelou Avenue. One of the handles has a stamp of a bunch of grapes and an inscription: ...N... | ....ΩNO....

305. Athens (?). Inscribed antefix, Roman Imperial. For an inscribed antefix that may be Attic if not a forgery, see our lemma no. 2048.

306. Agios Andreas (Koropi). Inscribed tile, 400-350 B.C. D.Lionis, in *Αττικής Οδού Περιήγηση* 206-208, presents the contents of the funerary precinct II, investigated in the area of Agios Andreas. Amongst others, he briefly mentions a fragmentary tile with an incised inscription, a find he dissociates from the tombs. The same information about this erotic inscription is provided by O.Kakavogianni, *AD* 56-59 (2001-2004) B1 [2010] 321. In *Mesogeia to Argosaronikos* 411/412, O.Kakavogianni prints a legible ph. Ed.pr. A.A.Themos, *Horos* 17-21 (2004-2009) [2010] 675-678 (dr.), notes that the name Βοτακίων was previously known only from Kos, and links it etymologically to the verb βοτέω and the nouns βοτήρ and βοτόν. He further observes that a Λυσιμένης Ἁγνούσιος is known from the prytany catalogue *Agora* XV 42 (336/5 B.C.): given the findspot of the Corinthian tile, a cemetery between the demes of Oe and Hagnous, Lysimenes of L. 2 may be a relative.

Βοτακίων πυγίζε-
ται ὑπὸ Λυσιμένους

307. Athens. Inscribed lamp, 5th cent. A.D. Terracotta lamp with a signature, discovered in the cemetery located at 8 Paraskevopoulou Street. Ed.pr. A.Kokkoliou, *AD* 56-59 (2001-2004) B1 [2010] 271, provides the date above but no other information: ΣΩΤΗΡΙΑΣ

PELOPONNESOS

308. Peloponnesos. The Tiberii Claudii in the Peloponnese. A.D.Rizakis, in *Neronia VII* 183-195, presents the abundance of Tiberii Claudii in the Peloponnese as evidence for the gens Claudia's family policy of granting citizenship to the Greek aristocracy in order to counterbalance the upsurge of Iulii under Augustus. Some Lakedaimonian communities displayed loyalty to the Claudii even from early in Tiberius' reign (*SEG* XI 922/923; *IG* V.1.1208), but the family's influence extended to Epidauros (*IG* IV^2 596/597) and Elis (*IvO* 220, 369-371, 424).

After a period of infrequent citizenship grants under Tiberius and Caligula, Claudius renewed the practice although there is no evidence for excessive or indiscriminate awards. Few instances of Nero's patronage at Olympia can be discerned: T. Claudius Agias and his son T. Claudius Lyson (*IvO* 433/434) were performing official duties at Olympia when Nero participated in the games in 67 A.D. and likely received Roman citizenship at that time, although Nero had earlier been honored, before his ascension to the throne (*IvO* 373, 470).

Tiberii Claudii are 'much more numerous' in Messene and Sparta: Nero's goodwill toward the former city is attested by the statues erected in his honor (*IG* V.1.1449), and the prominent Messenian family of the Sathidai (perhaps attested in *IG* V.1.1436 L.10) probably gained Roman citizenship under Claudius (*SEG* XLVII 400; Augustan attestations of the family: *IG* V.1.1374; *SEG* XXXV 343, XLVII 411; post-Flavian attestations of the family *IG* V.1.1455; *SEG* XLVIII 491). A member of the family had previously erected a statue to Nero before his ascension, in 55 A.D. (*SEG* XLI 353). Another prominent Messenian family of Claudii was that of T.Claudius Dionysios Crispianus, who was a high priest of the imperial cult as his father T.Claudius Aristomenes had been in Nero's time (*IG* V.1.1450; cf. *IG* V.1.1469).

AIGINA

309. Aigina. *Inscriptiones Graecae* IV^2.2 (Berlin 2007). Ed. K.Hallof, using the notes of H.R.Goette. The 493 inscriptions in this splendid new edition are divided into those from the city and vicinity (746-1022), the sanctuary of Aphaia (1023-1054), the sanctuary of Zeus Panhellenios (1055-1058), other findingplaces on the island (1059-1075), Tituli alieni, including documents from Athens, Megara, Naupaktos, Delos, the Kyklades, and various sites in the Peloponnesos (1076-1239). The majority of the inscriptions in the last category were brought to Aigina and housed in the first National Museum of the new state of Hellas, of which

inventories, catalogues, and notes survive in the archives of the Berlin Academy. The numbering of inscriptions in this volume carries on from the end of *IG* IV^2.1, Epidauros. On 1-17, a very helpful collection of Fasti from the Homeric Catalogue of Ships to A.D. 384. Under each geographic unit texts are arranged chronologically according to the traditional categories of decrees, dedications, honorary inscriptions, catalogues, boundary stones, epitaphs and varia. Among the very few important *editiones principes* are: 748, a decree in honor of Attalos II, before 160 B.C.; 774, statue base of the Emperor Tiberius; 777/778, altars dedicated to Trajan and Hadian respectively; 789, 791, boundary stones of Ἀπόλλων Πατρῷος and of Ζεύς and the ἀγορὰ μέζων respectively; 928, epitaph of a Μεσσήνιος; 960, 7-line grave epigram, 3rd/4th cent. A.D.; 976-1001, epitaphs of Aiginetans buried abroad; 1012, lead curse tablet, 5th cent. B.C., *SEG* XLVIII 380; 1137, epitaph of a Sidonian woman, brought from Rheneia. In addition to the normal *IG* Concordances and Indices, there are 28 pages of excellent photographs.

For helpful reviews see P.Thonemann, *CR* 58 (2008) 506/507, who is favorable and lauds the volume as 'preternaturally accurate.' For his restorations in *IG* IV^2.2. 750, see our lemma no. 310. Less favorably inclined is I.Polinskaya, *JHS* 129 (2009) 193/194, who notes 'glaring inaccuracy . . . in the correlation of references between the catalogues of Mustoxydes and the tituli,' for which she offers corrections. For the religious aspects of the corpus, see A.Chaniotis, *EBGR* (2007) no. 62.

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310. Aigina. Honorific decree for the gymnasiarch Diodoros, 82 B.C.? *IG* IV^2.2.750. *SEG* XI 25. P.Thonemann, *CR* 58 (2008) 506 (our lemma no. 309), suggests the following new restorations: δ[ιὰ τὴν] ἀρ̣ιστοπολ̣[ιτείαν], L. 12; παρ' ἑαυ̣το[ῦ ἅπαντ]α̣ τ[ὸ]ν χρόνον, LL. 13/14; εἰ̣[ς αὐτόν], L. 21. I.Polinskaya, *JHS* 129 (2009) 194, points out that in the 'Fasti' section (142) of *IG* IV^2.2 this inscription is dated 69 B.C.

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311. Aigina. Inventory of the temple of Aphaia, 431-404 B.C. *IG* IV^2.2.1037. *IG* I^3 1456. *SEG* XLVI 330.* T.Mattern, *MDAI(A)* 122 (2007) 142, interprets ἴκρια περὶ τὸ ἕδος ἐντελῆ (LL. 5/6) as a protective wooden balustrade around the cult statue, which serves to introduce his collection of Kultbildschranken in Greek temples and shrines 139-159.

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312. Aigina. Inscribed sarcophagi. *SEG* XXXIX 333; XL 298. In *AE* 145 (2006), E.G.Papastavrou publishes a monograph on the *Ὑπόγειοι λαξευτοὶ τάφοι τῆς Αἴγινας*, devoted primarily to 137 tombs of the late 8th cent. B.C. into Roman times, mostly plundered, exposed in illicit excavations extending back into the 19th century and including some recently recovered in salvage excavations of the Greek Archaeological Service. Emphasis falls primarily on the form and design of the tombs and their grave gifts. Some of the poros monolithic sarcophagi carry single-letter incised inscriptions, mostly on the upper surface of the cover slabs; 36-38, 70-72: Γ, Δ, Η, Λ, Χ, ΧΧΧ, Ψ, which the author speculates were mostly to assist lowering the cover slabs onto the sarcophagus. In addition to letters from Greek

alphabets, she identifies two from the Phoinikian and Cypriot alphabets.

Others carry the names of the occupants of the tombs; some of these texts have been published by the author in *AD* 37 (1982) [1989] B1 44/45; *SEG* XXXIX 333. The following inscriptions in Papastavrou's monograph have now been taken up into *IG* IV².2. Since her monograph and this volume of the Corpus were published almost simultaneously, they both lack references to each other, which we supply here.

IG IV².2	Papastavrou
850	70 (ph.), Tomb 123
865	71 (ph.), Tomb 129
867	71 (ph.), Tomb 104
899	71 (ph.), Tomb 53

313. Aigina. Lead curse tablet, ca. 431-350 B.C. *IG* IV².2.1012. *SEG* XLVIII 380. I.Papachristodoulou, *Archaiognosia* 15 (2007-2009) 55-67 (ph.), offers the ed.pr. of a lead tablet found in 1969 in a tomb of the cemetery of the site called Myloi on Aigina; now in the Archaeological Museum of Peiraieus, inv.no. 7899. Papachristodoulou's text has also been included in the recent corpus of Aiginetan inscriptions (editio minor, our lemma no. 309), but, as the author himself acknowledges, the brief Latin commentary will benefit but the few experts; hence, we synopsize here Papachristodoulou's article.

[Ἀριστ]τέα Γ ←**b**
Ρ καὶ {Θ]εόδοτ[ον]
vacat μέτοικον
4 *vacat* καὶ τὸς συνδίκος
vacat τὸς μετὰ Ἀριστέος
Ạ[..] Ἀρᵛεστ[έ]ος πάντας
ỌΔΑ[.]\. . .Λ. .ΥΞ¯ṬΤΕΕỌΓ̣
8 - - ΕΜỊ - - - - - - - - - - - Ε
- - - - - - - - - - - - - - - - -Π̣
ΔΕΓΕΔΕΣΝ - - - - - - - -

10 ΚΑΤΕΡΟ **a** ←
1 ὧς Ἕφαιστος ἐδέσατο ΜΑΝΤΕΙΑ →
ΤΑΝΑΥΤΟΔΕΣΜΟΣΕΚΑΤΕΡΟΙ
ΚΕΡΑΥΝΟΙΑΣΣ τε παῖς Ζεὺς με—
4 [γά]λ̣ο Κρόνο{ι} καταέδεσεν *vacat*
. . . . ΙΣΔΕ Προμεθέα{ι} Βίαι Κράτε[ι]
Ρ. . . . ΤΕΡΟΡΤΑ καὶ Μαντίθεος ΑΡΕ
Τ. . . ΑΙΔΕΥΣΕ - - - - - - ΕΙΚΑΜΟΕΙ̣Σ̣Α
8 [.]ΥΕΤ..\- - - - - - - - - - - -α νικάσαιμι
ΕΚΑΤΑΙ[.]Ρ - - - - - - - - - - - - ΑΝ

The tablet consists of two parts: the retrograde inscription of part *b* seems to be the earlier. The first extant line of part *a* probably belongs to the text of side *b*. Papachristodoulou claims that the text belongs to the category of 'similia similibus formula' or to the 'wish/prayer formula' [It is a *historiola*: cf. *EBGR* (2007) no. 62, Chaniotis]. He briefly compares the curse to popular songs from modern pre-industrial Rhodes, and he points out in particular that the divinities of part *a* occur in the Aeschylean *Prometheus Bound*, suspecting influence. In *a* L. 9, he tentatively recognizes a reference to Hekate. On the basis of morphological, grammatical, and historical considerations, the author suggests two possible contexts: the 5th cent. B.C. Athenian cleruchy, or the post-405 B.C. independent Aigina; cf. the Doric form νικάσαιμι in text *b* L. 8. For *a*, LL.

1-3, J.Curbera (apud *IG*) plausibly suspects that the scribe intended to write ὡς Ἥφαιστος ἐδήσατο ματέρα τὰν αὑτοῦ δεσμοῖς κρατεροῖς

CORINTHIA

314. Corinth. Calendar. On the basis of epigraphic finds, primarily from Bouthrotos, P.Cabanes et al., *I.Bouthrôtos* pp. 275-288 (cf. our lemma no. 559), propose the reconstruction of the Corinthian calendar that we have presented in *SEG* LIII 2162.

314 bis. Corinth. Proxeny. For reference to an unpublished award of προξενία from Chaironeia for seven Corinthians, see our lemma no. 440.

315. Corinth. The Corinthian epigrammatist Honestus. 1st cent. A.D. For discussion of the career of this poet and his work at Thespiai, see our lemma no. 483.

316. Corinth. Epitaph of Kallistratos, ca. 400 B.C.? B.W.Millis, *Hesperia* 76 (2007) 359-364 (ph), publishes the ed.pr. of a rectangular marble block with a cyma reversa molding running along the bottom of all sides, inscription on one of the short ends, found in a field northeast of the Amphitheater; Corinth I-1998-4. He urges that this and several other similar gravestones, previously interpreted as sarcophagus lids (R.S.Stroud, *Hesperia* 41 [1972] 198-217; *SEG* XLVI 357) are in fact grave trapezai, which now becomes the most common type of grave marker in pre-Roman Corinth:

Καλλιστράτου

317. Corinth. Christian prayer. Fragmentary marble sacral basin inscribed on the rim, found in excavations of the Archaeological Society at Athens in the early Christian basilica at Μπέη (see our lemma no. 319). Ed.pr. E.Stikas, *PAAH* (1961) 131 (ph.)

Κ(ύρι)ε βοήθι συ[- - -]

B.Millis, *per epistulam*, cites as another possible example a marble basin from Corinth, *Corinth* 8.3, no. 732.

318. Corinth. Acclamation of the martyr Kodratos, 5th cent. A.D. *SEG* XXXIV 273. Long fragment of a lintel with moulding, found in a tomb next to the diakonikon in excavations of the Archaeological Society at Athens in the Kodratos Basilica. Ed.pr. E.Stikas [not Pallas, as stated in *SEG* XXXIV], *PAAH* (1962) 54 (ph.), who infers from this inscription that this Basilica (and not the one at Kraneion) was dedicated to Agios Kodratos, who was martyred with five companions under the emperor Valerianus in 258 A.D. His festival was celebrated on May 10. Repeated in *EAH* (1962) 85 (ph.). Cf. Feissel and Philippidis-Braat, *TMByz* 9 (1985) 367 no. 86*. *LGPN* IIIA, s.v. (1).

[Ἅγι]ε vacat Κοδράτε μνήσθ[ητι] τῶ δούλου σο[υ- - -]

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319. Corinth. Tombstone of the Bishop Eustathios in the Kodratos basilica, 5th cent. A.D. E.Stikas, *PAAH* (1961) 129-136 (ph.), reports the discovery in excavations of the Archaeological Society at Athens of a very substantial early Christian basilica on the plateau to the north of the ancient city at a place called Μπέη (*SEG* XXXIV 273; see our lemma no. 317). Numerous tile graves demonstrate that this was a cemetery in late Roman times. In and around the basilica Stikas excavated a large number of Christian and some early Byzantine burials. The most important was located in the middle of the nave of the basilica and consisted of two inscribed cover slabs, which were reused ceiling coffers from a Roman building, sealing a deep rectangular chamber containing the skeleton of the Bishop. A vertical lead pipe, used for libations into the tomb, penetrated the cover slabs. Inscription on the upper surface. Similar report in *EAH* (1961) 130-140 (ph.). For subsequent excavations here, see *PAAH* (1962) 51-56; *EAH* (1962) 81-91.

Εὐστάθιος ἐπίσκοπος
ivy leaf ἀνεπαύσατο ivy leaf ΙΙΙ πρὸ ε´ καλ(ανδῶν) Ἰουλίων

---

2. Probably ἀνεπαύσατο τῇ πρὸ ε´ καλ(ανδῶν) etc., as in *IG* XIV 250. Sverkos. The last two letters in L. 2 are written as a ligature. Stroud.

Cf. Feissel and Philippidis-Braat, *TMByz* 9 (1985) 295 no. 35; *LGPN* III.A, s.v. (2). D.Marchiandi, *ASAA* 84, ser. III, 6, T. 1 (2006) [2008] 103-105 (dr.), prints the text and reprints the dr. of the stone from Stikas 1961. She compares the form of this monument to that of the Bishop Klematios excavated in Athens (see *SEG* LVI 37) and the fact that, like the basilica where he was buried, the roughly contemporary Kodratos basilica in Corinth, is surrounded by a Christian cemetery. Both tombstones have holes for pouring libations.

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320. Corinth. Assorted Christian epitaphs. In his excavation report of the discovery of the large early Christian basilica at Μπέη in 1961 (see our lemma no. 319), E.Stikas, *PAAH*

(1961) 131/132 (ph.), very briefly refers to 'a large number of fragments of inscribed funerary plaques' bearing isolated words such as ἀνεπαύσατο, ἐκοιμήθη, διαθήκη, μηνὶ Μαΐῳ, δεσπότου. On 132 he prints ph. of two of these, which we include as our lemmata nos. 321 and 322. For a similar report from the 1962 season, see our lemma no. 319. Cf. Feissel and Philippidis-Braat, *TMByz* 9 (1985) 367 nos. 83-87.

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321. Corinth. Christian epitaph. For this fragment of a marble plaque found in the excavations of the Greek Archaeological Society at Athens in the early Christian basilica at Μπέη, see our lemma no. 320. We read from the ph.

[- - - - - - -]PIṆ[- - - - - - - - -]
[- - - - -] ἀνεπα[ύσατο - - - -]
[- - - -] Καλ' Μαιω[- - - - -]
[- - -τ]ούτου πασ[- - - - - - -]

B.Millis, per ep., observes: '3. Presumably [πρὸ -] Καλ(ανδῶν)' Μαΐω[ν - - -]. Μαίω for Μαίου is common enough (e.g. *Corinth* 8.1, no. 147; 8.3, no. 560), but with Calends (as with Ides) the plural is wanted (as, e.g., in no. 320 above).

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322. Corinth. Christian epitaph. For this fragment of a marble plaque found in the excavations of the Archaeological Service at Athens in the early Christian basilica at Μπέη, see our lemma no. 320. We read from the ph.

[.$^{2-3}$..].HEX[- - - - - -]
δεσπότο[υ- - - - - - -]
αὐτοδιχα[- - - - - - -]

B.Millis, *per epistulam*, observes that if this inscription is an epitaph, L. 2 may be part of a curse; cf. *Corinth* 8.3, nos. 620, 644. Without seeing the stone, however, he is somewhat skeptical that this is an epitaph. L. 3 contains a word not known to Millis, who wonders if it is two words. Matthaiou, *per epistulam*, wonders whether one should read αὐτοδι<κ>α[- - -], assuming some form of the word αὐτοδίκαιος, or αὐτοδικαιοσύνη, although he too urges autopsy of the stone. [One could restore [εἴ τις ἀνοίγει] | αὐτὸ δίχα [τῶν κυρίων], cf. *I.Cilicie* 169, or δίχα [ἐμοῦ], cf. *MAMA* III 675. Sverkos].

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323. Corinth. Christian epitaph. Marble plaque, broken at the bottom, found in the excavations of the Archaeological Society at Athens in the early Christian basilica at Μπέη (see our lemma no. 320). Ed.pr. E.Stikas, *PAAH* (1961) 131/132 (ph.). Cf. Feissel and Philippidis-Braat, *TMByz* 9 (1985) 367 no. 83;* *LGPN* III.A, s.v. (1).

ἀνεπαύ-
σατο Βα-
λεριανὸς
4 πρεσβ(ύτερος)
τῇ πρὸ δʹ
ἰδῶν Αὐ-
γούστων

L. 4. Abbreviation sign ʾ

324. Corinth. Christian epitaph. Marble plaque, broken at the left, found in excavations of the Archaeological Society at Athens in the Kodratos Basilica. Ed.pr. E.Stikas, *PAAH* (1962) 52/53 (ph., dr.). Repeated in *EAH* (1962) 84 (ph.). Cf. Feissel and Philippidis-Braat, *TMByz* 9 (1985) 367 no. 84*; *LGPN* III.A, s.v. (1).

[ἀν]επαύσατο ὁ λαμʼ Γράτος
[τ]ῇ πρὸ ἑπτὰ εἰδῶν
Αὐγούστων cross

L. 2: τῇ, Stikas, but it is clear from ph. and dr. that the tau is missing.

325. Corinth. Christian epitaph. Marble plaque, almost intact, found in the excavations of the Archaeological Society at Athens in the Kodratos Basilica. Ed.pr. E.Stikas, *PAAH* (1962) 53/54 (ph., dr.). Repeated in *EAH* (1962) 84 (ph.). Cf. Feissel and Philippidis-Braat, *TMByz* 9 (1985) 367 no. 85*; *LGPN* III.A, s.v. (1).

cross ἀνεπαύσατ[ο]
ἡ μακαρία Παυλῖνα
περὶ ἔτ[η δ]έκα
4 ἑπτὰ πρὸ τεσάρων
καλανδῶν Αὐγούστων

There is a horizontal line above the omega at the end of L. 5.

326. Corinth. Christian Epitaph. Marble plaque, broken at right, found in excavations of the Archaeological Society at Athens in the Kodratos Basilica. Ed.pr. E.Stikas, *PAAH* (1962) 54 (ph.). Repeated in *EAH* (1962) 86 (ph.). Cf. Feissel and Philippidis-Braat, *TMByz* 9 (1985) 367 no. 87*; *LGPN* III.A, s.v. (2), where, as B.Millis points out per ep., he is included as if

from Corinth, despite being explicitly labeled as from Nikopolis, even if we do not know which one.

κοιμητήριον δι̣[αφέρον]
Εὐγενίῳ Νικοπ̣(ο)λ(ίτῃ) ἐν[- - - -]
τὴν μακαρ(ίαν) μνήμ(ην) Ἀλε[ξάνδρου]
? τώτερος τὸ κρῖμα τοῦ [- - - - - -]
[- - - - - - -]. . .[- - - - - - - - -]

L. 1. δ[ιαφέρον], Stikas; we read from the ph., Stroud. ‖ L. 2. The lambda is superscript above the pi. ‖ L. 5 Below τό there are traces of three uncertain letters, not reported by Stikas, Stroud.

J. and L.Robert, *BE* (1964) no. 177, read from the ph. in L. 4, [ἔσται αὐ]τῷ πρὸς τὸ κρῖμα τοῦ [Θεοῦ], and in L. 5, [τοῦ ἐπε]ρχο[μένου κρίνειν ζῶντας καὶ νεκρούς]. In the interval perhaps, [τοῦ παντοκράτορος].

327. Corinth. Assorted fragmentary Christian epitaphs. In *PAAH* (1962) 54 (ph.), E.Stikas very briefly reports the discovery of many small fragments of these monuments in excavations of the Archaeological Society at Athens in the Kodratos Basilica. He records the following words: ἀνεπαύσατο, Ἀμήν, Θεοτόκος, λύοι σε, μετὰ. . .καὶ τὰ ὀνόματα, [Ἀ]νδρέα, Ἀλεξάνδρου, Ἀναργύρου, Μαρία, Σάρρα, κτλ. He conjectures that the last name is that of a Jew, who was perhaps buried in a separate part of the cemetery. Repeated in *EAH* (1962) 86 (ph.). For a similar collection of fragments from the 1961 season, see our lemma no. 320. As B.Millis points out per ep., none of these names has made it into *LGPN*.

328. Corinth. Lechaion (Christian basilica). Christian epitaph. Schist plaque, broken at left, found in the προθάλαμος of the Basilica in excavations of the Archaeological Society at Athens. Ed. pr. D.Pallas, *PAAH* (1961) 154; undated by ed.pr.

[+Κοιμητή]ρειων
[διαφέ]ρ̣οντα τ(ῷ)
[Δα?]μ̣ασείῳ
[καλ]ῶ̣ς ἀν[απαυσαμένῳ]

[4. Or ἀν[επαύσατο], Pallas.]

The inscription is briefly noted by Feissel and Philippidis-Braat, *TrMem* 9 (1985) 369, and dated 4th-6th cent. A.D. In *Corinth in Context* 303 (see our lemma no. 332), M.B. Walbank dates it 5th or 6th cent. A.D. and mistakenly states that it is 'painted on a wall of the Lechaion Basilica.' He accents the name as Δαμασεῖος. B.M.Millis, *per epistulam*, observes that other possible restorations in L. 3 include [Κω]μασείῳ and [Τι]μασείῳ.

329/330. Corinth. Lechaion. Christian basilica. Inscriptions on wall plaster. Cf. *SEG* LV 404. In *PAAH* (1961) 154 (ph. of 330), D.Pallas publishes the following two fragments of incised wall plaster found in the excavations of the Archaeological Society at Athens in the Octagon of the Basilica. Undated by ed.pr. We transcribe the texts and spacing as in the ed.pr.

329: [μην?]ὶ ΜΑΙΟΔ
[Εὐ?]ΔΟΚΗ̣ΑΝ̣

330: [Μοδέ?]Σ̣ΤΟΥΑΙ̣[- - -]
ΒΟΗΘΗΑΙΣ̣Ι̣ΟΥ̣ Ι̣Ο̣Ι̣
Λου?] ΚΙΑΝΟΥΔΗΑΚΟΝ̣[ου
[σὺν γυναικὶ καὶ τ?]ΕΚΝΙΣ

On the basis of the ph. (Pl. 101β) we suggest the following possible text of 330:

[Μοδέ]σ̣του ΑΙ[- - -]
[- - -]βοήθη ΑΡΕ...Ι̣Ο̣Ι.[- - -]
[- - -Λο]υκιανοῦ δηακόν[ου?]
4 [? σὺν γυναικὶ καὶ τ]έκνις

In *Corinth in Context* (see our lemma no. 332) 310, M.B.Walbank states 'dated 6th century.' For the religious office in L. 3, see other contemporary examples collected by Walbank 276, who accents Λουκιάνου.

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331. Corinth. Kenchreai in the Roman period: assorted inscriptions. J.L.Rife et al., *Hesperia* 76 (2007) 143-181, present a general summary of research into the large Roman cemetery on the Koutsongila Ridge overlooking this harbor on the Saronic Gulf, noting the discovery of the lead curse tablet in our lemma no. 332; a Latin epitaph of Tettia Eupraxia (ph. but no text); dipinti on wall plaster; and Roman lamp signatures from the workshops of Λούκιος, Κάλλιστος, Ὀκτάβιος, Πωσφόρος, and Σπωσιανός. All of the inscribed objects are slated for detailed publication later.

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332. Corinth. Kenchreai. Lead curse tablet. In *AR* 53 (2006/2007) 13, it is briefly reported that C.A.Faraone 'began the study of four fragmentary inscribed lead tablets found in the cemetery [excavated by the American School on the Koutsongila Ridge].' One of these from tomb 22 (KM043) is a Greek prayer for justice against a clothing thief 'called the "son of Caecilius," first invoking chthonic deities for assistance and finally cursing the culprit with the force of a supernatural agent, Lord Abrasax.' In *ZPE* 160 (2007) 141-157 (ph.) Faraone and J.L.

Rife publish the ed.pr. of this tablet, dated ca. 'late 1st-middle or late 3rd centuries CE.' It was found unrolled and was originally placed on the floor of the burial chamber.

κάτω Βία Μοῖρα Ἀνάνκε· καταγράφω
[τ]ὸν ἄραντα μοὶ φακάριν[εα]. σκιάσδω
ἐκ τριχὸς ἐκ κεφαλ<ο>ῦ <αὐ>το<ῦ> ἐκ [..]Ε μετώπου
ἐξ{ξ} ἐνκεφάλου Φλ[..5-6...]οφ[ω]να, ΜΙΣΟΥΣ, <ἀ>κοάς,
ῥεινός{υς}, ὀδόντας στό[μα]τος, τράχη[λ]ον, μασ-
τούς, κοιλίαν, πλευ[ράς], θ[ορ]ούς, πυγήδ{α}ια
ὀπισθομήρο<υ>, γόνατα, κερκίδας, πόδας,
δακτύλους, ὅσον καὶ εἴ[κο]σι ἔχει. εἰ μή, ἐκ-
<δ>είκησαν καὶ ἐξεθέρεισον τὸν Καική-
λου, ἄναξ Χαν Σηρειρα Ἀβρασαχ

Detailed commentary on diction, syntax, formulas, etc. with quotation and translation of the parallel, D.Jordan, *SGD* 58, from Delos; extended discussion of this type of prayer for justice. In *Hesperia* 76 (2007) 162 and in S.J.Friesen et al. (eds.), *Corinth in Context: Comparative Studies on Religion and Society* (Leiden 2010) 421-423, J.L.Rife briefly discusses the finding place of this tablet. See also our lemma no. 331.

332 bis. Corinth. Signatures of Corinthian lampmakers, Roman. For a selection of such signatures excavated in Nikopolis, see our lemma no. 547.

KLEONAIA

333. Nemea. Statue base with sculptor's signature, 4th cent. B.C. In *AR* 53 (2006/7) 16, it is briefly reported that study of the so-called Nu structure by K.Shelton in 2006 revealed that this monument consists of a two-tiered monumental statue base set on a poros euthynteria still in situ. 'A partial inscription on one face of the top marble course suggests that the sculptor may be connected to the 4th Ct BC sculptor Kleon of Sikyon. Two fragments newly connected to this piece may help to clarify the identification further.' No text; no further details.

ARGEIA

334. Argos. Treaty between Knossos and Tylissos under arbitration of Argos, ca. 460-450 cent. B.C. *I.Cret.* I.viii.4; *Syll.*[3] 56; *Staatsverträge* I 148; *Nomima* I 54 II. S.Minon, *art.cit.* (see our lemma no. 860) 169-210, discusses the paleography (176-178) and the language of this

text, comparing them with those of a treaty from Tylissos (another copy of this treaty or another treaty?); on 171-174, Greek text with app.cr. and French translation. For a summary of her study see our lemma no. 860.

TROIZENIA

335. Lampousa. Inscribed weight, date? M.Giannopoulou, in *Mesogeia to Argosaronikos* 524 (ph.), briefly associates the foundation of the building excavated at the site Lampousa of the Aderes Mount with the sanctuary of Ἀπόλλων Πλατανίστιος, mentioned by Pausanias 2.34.6. Amongst the small finds, she offers the ed.pr. of a lead weight of 0.622 gr. (i.e. 1 commercial mna), without suggesting a date: ἱαρõ

336. Troizen. Inscribed stone, 5th cent. B.C.? *SEG* XXXVII 313. M.Giannopoulou, in *Mesogeia to Argosaronikos* 519, 523 (ph.), publishes a ph. of this inscription, where one can see a three-bar sigma, arguably an indication of a date in the 5th cent. B.C. To judge from the ph., this is a boundary stone.

337. Troizen. Funerary epigram for Laiarchos' son, 550-500 B.C. Limestone slab found reused covering a cist grave of the Archaic cemetery investigated to the west of the Chrysoroas river. Ed.pr. M.Giannopoulou, in *Mesogeia to Argosaronikos* 527 (ph.), who notes that the epigram's first line has disappeared along with the name of the deceased:

[- - - - - - -]
Λαιάρχο
παιδὸς
τόδε σᾶμα
4 θανόντος

EPIDAURIA

338. Epidauros. Honorary decree for Euanthes, 74 B.C. *IG* IV^2.1.66. For this decree see our lemma no. 2140.

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339. Epidauros. Building accounts, 409-405 and 395/4 B.C. *IG* IV^2.1.102-120. C.Feyel, *op.cit.* (our lemma no. 22) 20/21, 119-188, 328-332, makes extensive use of the accounts concerning connstruction work in the Asklepieion for a reconstruction of the socio-economic position of craftsmen, their diverse geographical origin (348-364), and the organisation of their work. On 119-188, he presents a prosopography of 421 crafstmen.

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339 bis. Epidauros. Ἐπικαταλλαγή. For Epidaurian inscriptions concerning this process, see our lemma no. 2185.

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340. Epidauros. Asklepieion. Settlement of a boundary dispute between Epidauros and Corinth, 242/1 B.C. *IG* IV^2.1.71. *SEG* XLIX 373, 491(3)*; LI 434; LV 418. M.D.Dixon, in N.M.Kennell, J.E.Tomlinson (edd.), *Ancient Greece at the Turn of the Millenium: Recent Work and Future Perspectives: Publications of the Canadian Archaeological Institute at Athens* 4 (Athens 2005) 137-144, briefly reports the results of his survey of the area around Agia Paraskevi in the southeastern Corinthia, the place of discovery of the now lost inscriptions, *IG* IV 1558-1560, and its possible relevance to this inscription on the Corinthia/Epidauria border, as an important, still unidentified Corinthian settlement. He also proposes a candidate at the nearby chapel of Profitis Elias for the Πάνιον in LL. 28/29.

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341. Epidauros. Hymn of Isyllos, ca. 300 B.C. *IG* IV^2.1.128. *SEG* LV 437.* A.Roselli, *Rend. Acc. Arch. Napoli* 74 (2006/7) 330-339, briefly discusses some of the diction in this poem, especially as applying to characteristics of Asklepios, such as Παιάν, ἰατήρ, μέγα δώρημα βροτοῖς, ὑψιτέχνας.

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342. Epidauros. Dedication by Diogenes, 297 A.D. E.Bozia, G.Sangco, R.Wagman, *ZPE* 160 (2007) 120 (ph.) publish the ed.pr. of a fragmentary miniature altar found in the area of the sanctuary, and identify the dedicant as the priest of 297 A.D., already known from at least 10 dedications, including *IG* IV^2.1.426/427 to Ἀπόλλων Ἑκατηβελέτης.

[- - - - - - - -]
ΕΚΑ[- - - κατ']
ὄνα[ρ ὁ ἱερεὺς]
Διο[γένης]

L. 1: There is not enough space for Ἑκα[τηβελέτηι], and Ἑκα[βόλωι] and Ἑκα[έργωι] are both unattested in Epidauros; probably [Ἀρτέμιδι] | Ἑκά[τηι κατ'] | ὄνα[ρ] (cf. *IG* IV^2.1.499), edd.pr.

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343. Epidauros. Dedication, 4th cent. B.C. Partly preserved base of white marble with a socket on the top for the insertion of a votive; found in the area of the 'Baths of Asclepius.' Edd.pr. E.Bozia, G.Sangco, R.Wagman, *art.cit.* (our lemma no. 342) 120/121 (ph.), suggest that the votive would have been a statuette, and associate the dedication with the Abaton or the early bathhouse to the east of it.

[- - - - - - - - - - - - - -]
[- - -]ΗΝΗΘΕΝ vac.
[- - -]ΝΗ τοὺς ὀφθαλμοὺς
[- - -] ἀνέθηκεν vac.

1. [Ἀθ]ήνηθεν, tentatively edd.pr., who consider less likely the restorations [Μυκ]ήνηθεν or [κρ]ήνηθεν.

344. Epidauros. Incertum, date? Fragment of a white marble block, found in the area of the 'Baths of Asclepius'. Edd.pr. E.Bozia, G.Sangco, R.Wagman, *art.cit.* (our lemma no. 342) 121/122 (ph.), believe that the use of the block as an inscription is secondary. They are agnostic about the nature and date of the text, and only note that the verb of L. 7 was previously known from *IG* IV^{2}.1.66.

[. . .]ΟΣ[- - - -]
ΠΟΥΑΝ[- - -]
ΤΑΣΑ.[- - - - -]
4 ΓΟΝΕΑ[- - - -]
ΠΑΝΤΑ[- - - -]
ΠΟΛΙΝ.[- - - -]
ΦΡΟΝΤΙΖ[- - -]
8 ΤΩΝΕΝ[- - - -]
ΑΡΞΕΠΙΑ[- - - -]
ΘΩΣ ΕΚ[- - - -]
ΩΙ ᵛ ΣΕΣ[- - - -]
12 ΛΩΣΣ[- - - - - -]

LAKONIA

345. Lakonia? Dedication to Poseidon, early 5th cent. B.C. For Lakonia as a possible provenance for an inscribed bronze statuette of a ram found in Volterra and now in Florence, see our lemma no. 2032.

346/347. Anthochori. Inscribed ceramic finds. E.Zavvou, *Πρακτικὰ Β΄ Τοπικοῦ Συνεδρίου Λακωνικῶν Σπουδῶν (2004), Τόμος Α΄* (Athens 2006) 157-167 (ph.), provides a helpful annotated summary of previous archaeological work at this site, primarily the excavations of C.Christou beginning in the 1960s. Among the finds from these excavations (pottery, metal votives, lead figurines, etc.), which she here publishes, are the inscribed objects presented below. On 162-165 Zavvou describes her own recent topographic survey and excavation in the area.

346: 160 (ph.). **Graffito on a vase, date?** Fragment from the mouth of a coarseware bowl with graffito on the upper exterior wall, ΚΙΒ[- - -]

347: 160/161 (ph.). **Stamped tiles, 3rd cent. B.C.** Μεσσαπέος | δαμόσιοι. Zavvou identifies these as coming from the sanctuary of Zeus Messapeus, near the church of the Metamorphosis, known from *SEG* XXVI 460, and cites the related shrine of the same deity at Tsakona, see *SEG* XXIX 376.

348. Gerenia. Epitaph of a priest, 5th cent. B.C. *SEG* XI 951. For a reinterpretation of this fragmentary text, originally thought to be a dedication, as a sepulchral inscription, see M.Dillon, *art.cit.* (our lemma no. 352) 162.

349. Kythera. Bronze statuette with inscription of dedicator (?), 550-500 B.C. Standing female figure on a rectangular base, wearing a high polos and a peplos; inscription in large letters. Now in Frankfurt, Liebieghaus inv. no. 437. *LSAG*² 447, no. 21c (no. ph.; no text); *LGPN* IIIA, s.v. Κλεαρίστα. C.M.Stibbe, *MDAI(A)* 122 (2007) 75/76 no. 45, with earlier bibliography; he gives the text as KLEARISIA. From the ph. in *LIMC* II, p. 16, no. 61; P.C.Bol, T.Weber, *Liebieghaus-Museum, Alter Plastik, Antike Bildwerke. Band II: Bildwerke aus Bronze und Bein aus Minoischer bis Byzantinischer Zeit* (Melsungen 1985) 41/42, where the statuette is called 'Aphrodite der Klearisia,' we read ΚΛΗΑΡΙΣΙΑ (retrograde). The initial kappa is inscribed at an angle of 90 degrees to the retrograde lambda. The third letter is inscribed at 90 degrees to the lambda and then the remaining letters follow in normal retrograde fashion. The sigma is reversed. Despite the peculiar (suspect?) orientation of the inscription, there can be no doubt about the reading. It is not Κλεαρίστα. Κλε/ει/ηαρισια appears to be unattested in *PB*, Bechtel, *HP*, *LGPN*.

350. Kythera. Inscribed tiles, date? I.E.Petrocheilos, in E.Konsolake-Giannopoulou (ed.), *Ἔπαθλον. Αρχαιολογικό Συνέδριο προς τιμήν του Αδώνιδος Κ. Κύρου, Πόρος, 7-9 Ιουνίου 2002. Τόμος Α΄* (Athens 2007) 295 note 1, briefly mentions fragments of Laconian tiles with inscribed stamps, ἱεροί, found in his excavation of the shrine at Paliokastro.

351. Kythera. Loomweight, date? I.E.Petrocheilos, *art.cit.* (our lemma no. 350) 541 (ph.), briefly mentions a pyramidal loomweight with the stamped letter K, found in the excavations at Paliokastro.

352. Leuktra. Epitaph of a priest, 6th cent. B.C. *IG* V.1.1329. After defending unemended manuscripts of Herodotus that show priests who fell in battle being accorded special burials, M.Dillon, *art.cit.* (our lemma no. 348) 158-161, interprets this fragmentary inscription as an epitaph of this kind, and dates it to the late Archaic period on the force of the heta. He further compares it to *IG* V.1.1338 and *SEG* XI 951, which he also places in the same subcategory of funerary inscriptions.

353. Sparta. Dedicatory epigram (dedication of a throne), ca. 400-375 B.C. *SEG* XLVI 400; L 394; LIII 375. A.Striano, in *Altgriechischen Dialekte*, 449-462, reprints the text of this epigram, and attempts a new interpetation, rejecting Cassio's suggestion Ηὰ μέν καλΗ, i.e. hὰ μέν κα (τις) λῆ(ι), which slightly violates the metrical analysis proposed by ed.pr. Citing many epigraphical parallels, the author examines inter alia the use of Η to represent both the aspirate and eta; the term γεροντεία (L. 1) and its etymological origin; the personal name Ηιππανσίδας (ἵππο-, ἄνθο-, suffix -ίδας), which attests to a linguistic phenomenon that accounts for the epithet Βωρσέα (i.e. Ὀρθεία) of Artemis in late Lakonian inscriptions (*IG* V.1 307-309, 313, 349); the aspiration of the epithet ΗαλέαΙ; the rhotacism of περγυτέροις, for which a good parallel is Θιοκορμίδας of *SEG* II 66. She eventually proposes to read in L. 3 the adjective καλή, a non-dialectal ending under the influence of the koine, and to interpret Ηα (hα) as a conjunction, the equivalent of Attic ὡς. Striano translates the whole: 'Hippansidas a consacré ce dossier et son siège à Haléa en souvenir de sa gérousie, de telle façon que (tout le monde) contemple ici assis comment elle est belle (sc. la statue de la deese) et (comment) les jeunes reculent devant les anciennes'.

354. Sparta. Epitaphs of women who died in birth or of ἱεραί? *IG* V.1.713/714, 1128, 1277. *SEG* LII 351; LIV 443*. M.Dillon, *Hermes* 135 (2007) 149-165, joins the swelling ranks of those scholars who reject Latte's emendation of Plutarch's *Lykourgos* 27.1-4. After examination of the inscriptions above but also of numerous other pieces of epigraphic evidence, he accepts that it was women who died in sacred office who enjoyed special funerary treatment, a custom characteristic of the Spartans' renowned piety.

355. Sparta. War memorials. *SEG* LVI 450. After adumbrating several examples of inscriptions recording men who died ἐν πολέμωι, M.Dillon, *art.cit.* (our lemma no. 354) 156/157, contends that they were 'simply commemorative in nature'.

356-362. Sparta. Inscriptions on clay objects. In a report on archaeological work in Sparta, E.Zavvou, A.Themos, A.B.Karapanagiotou, E.Kountouri, in *Α΄ Ἀρχαιολογικὴ Σύνοδος Νοτίας καὶ Δυτικῆς Ἑλλάδος. Πάτρα, 9-12 Ἰουνίου 1996* (Athens 2006) 411-426, mention the discovery of inscribed vases, a clay brick, and a loomweight in various locations. Some of these objects have been presented in *SEG* on the basis of preliminary reports or proper publications.

356: 416. **Potter's signature, Hellenistic.** *SEG* LV 480.* See also the material published by E.Zavvou in her article covered in *SEG* LV 478-493.

357: 416/417 note 16. **Potter's signature, Hellenistic.** *SEG* XLVII 377.

358: 418. **Potter's signature on lamp, Imperial period.** *SEG* XLVIII 477: [Ἀ]ρκαδίων[- -]

[- -]ΡΚΑΔΙΩΝ[- -], *SEG.*

359: 418. **Potter's signature on lamp, Imperial period.** *SEG* XLVII 378: [Ἀρκ]αδίων

Διον[- - -?], *SEG.*

360: 418. **Inscribed loomweight, Imperial period.** Fragments of a loomweight with two letters engraved [before firing?]; found in the plot D.Liakakou near the theater: ΚΡ

361: 416. **Amphora stamp, Hellenistic.** *SEG* XLVII 377 bis.

362: 418. **Inscribed clay brick, 1st cent. A.D.** *SEG* XLVII 375. We present the text again, improving the tentative reading from the ph. in *SEG* XLVII 375: Πλίνθοι δαμόσιαι σκανο|θήκας· ἐπὶ [Κ]αλλικράτεος· | ἐργώνα Νικασίωνος

This brick was used for repairs in the σκανοθήκα of the theater: cf. *IG* V.1.880, Themos.

MESSENIA

363. Messenia. Epigraphic research. In an overview of epigraphic research in Greece (1997-2002), A.Rizakis, *art.cit.* (cf. our lemma no. 563 bis) 1207 and 1209/1210, highlights new epigraphic discoveries in Roman Messene (cf. *SEG* XLVIII 494-496 and LIV 463), new information on the families of Τι. Κλαύδιος Σαιθίδας (cf. *SEG* XLI 353; XLVI 426/427; XLVII

400; XLVIII 490/491; L 420; LI 458-460; LII 380, 405, 421) and Τι. Κλαύδιος Διονύσιος Κρισπιανός (*SEG* XLVIII 498 and 500), and recent studies on ὀκτόβολος εἰσφορά.

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364. Andania. Regulations concerning the mysteries of the Great Gods, 92/91 B.C. or 24 A.D. *IG* V.1.1390. *SEG* LVI 472.* For a French translation of these regulations, see N.Radeva Girod in *Mélanges Hurst* 357-365. In *Ἀμύμονα Ἔργα* 517-525, P.G.Themelis analyzes the duties and requirements of the religious officials and the participants in the Mysteries; the route of the procession from Messene to the Karnasion grove; finding-place of the stele, etc. He repeats and expands on his redating of the inscription to 24 A.D. and not 92/1 B.C. (cf. *SEG* LII 377), urging that this chronology squares better with both *IG* V.1.1432 and *SEG* XXIII 205, 207 and XXXV 343; it also accords with the prosopographic evidence for Μνασίστρατος Φιλοξενίδα, *SEG* XXIII 206, 208, XXXVIII 337; on 524 catalogue of placenames of villages attested in ancient Messenia. The vital importance of the Karnasion grove and the Andanian Mysteries emerges dramatically in the recently discovered 184-line inscription recording the settlement of a boundary dispute between Messene and Megalopolis, *SEG* LIV 453. This great text has now been partly published by Themelis in *Ιστορίες για την Αρχαία Αρκαδία. Πρακτικά / Proceedings of the International Symposium in honour of James Roy 50 Χρόνια 'Αρκάς (1958-2008)* (Stemnitza 2008) 211-222 (ph.), which we will cover in *SEG* LVIII.

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365. Asine. Ephebic catalogue, 127 B.C.? *SEG* XLVIII 514. Pedimental stele of rosso antico, said to have been found at Vounaria (Βουνάρια), south of Nea Korone. It has been in the Benakeion Museum of Kalamata at least since the 1960s (inv.no. Λ 444). Ed.pr. A.Makres in L.Mitchell, L.Rubinstein (edd.), *Greek History and Epigraphy: Essays in Honour of P.J.Rhodes* (Swansea 2009) 185-200.

[Ἔτους] ἐνάτου [καὶ] δεκάτου
[ἱερέος] δὲ τοῦ Ἀπόλλωνος τοῦ Μ-
[αλεά]τα Σωσικράτεος τοῦ Ἀριστοκρά-
4 τεος, γυμνασιάρχου δὲ Φιλλίχου το[ῦ]
Τυχανδρίδα, ὑπογυμνα[σιά]ρχου δὲ
Ὀν[άτ]α τοῦ Θεοτίμου vv τριτίρενες·
Ι[- -ca. 5-]είδας v Κλεοστράτου
8 Ἀρατίδας vv Δεξίωνος
Χα[ρ]ίνικος vv Ξενομένεος
Ἀλκιμ[ί]δας Δεξίωνος
[- - - - - - -]ν vv Κλεονόθ[ου]
12 [- - -c.7- - -]ος vv [- - - - - -]
[-c.3-]άτων vv [..]κ[- - - - -]
[- -c.5- -]τας vv [- - - - - - -]

- - - - - - - - - - - - - - -

Ed.pr. offers English translation, detailed prosopographic, onomastic and lexical analysis (e.g. τριτίρενες, attested here for the second time after *IG* V.1.1386), and examines the cults of Apollo Maleatas and Apollo Πυθαιεύς in the Peloponnese. Comparison with *IG* V.1.1402 suggests to Makres that the provenance of the catalogue is not Kolonides but Asine. Ed.pr. opts for the date above on the basis of the Achaian era; contra P.G.Themelis, *PAAH* (2007) [2010] 34 note 16, who expresses his preference for the date of 12 B.C. calculated on the basis of the Aktian era.

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365 bis. Korone. Agoranomos inscription. *SEG* LVI 474. M.Diakoumakou and A.Makres, *per epistulam*, have kindly informed us that they will be publishing soon this text, as part of their work on the inscriptions stored in the Benakeion Museum of Kalamata, which has been going on since 2006 under the aegis of the local Ephorate of Prehistoric and Classical Antiquities.

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366. Messene. The Bouleion. *SEG* LV 507. In *PAAH* (2007) [2010] 43/44, P.G.Themelis reports on excavations of the Archaeological Society at Athens uncovering a large rectangular hypostyle hall north of the temple of Messana, which he now identifies as the Βουλεῖον, attested in two Messenian inscriptions, for which he provides no references. We have assumed that he means *SEG* LIV 453, and thank V. Bardani for confirming this as well as for pointing out that the second inscription is *SEG* XXIII 207.

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367. Messene. Two decrees of the Naupaktians in honor of Messenian judges, 200-150 B.C. *SEG* XLI 331. To the previously published fragment, P.G.Themelis, *PAAH* (2007) [2010] 40-41, now adds fourteen more fragments of a limestone stele, complete on left, right, and reverse, found in excavations of the Archaeological Society at Athens on the south side of the temple of Messana. He does not print a text, but identifies the Messenian honorands as Ἄριστις Σαοστράτου, Τιμογένης Πολυκλέος, Πραξίδαμος Ἀριστ[ca. 7 - -], who are hailed as πρόξενοι and εὐεργέται of the polis and the koinon of the Naupaktians. The stele is to stand ἔν τε Ναυπάκτωι καὶ ἐμ Μεσσάναι ἐν τοῖς ἐπιφανεστάτοις τόποις. This inscription will form part of a study of all such documents from Messene by V.Bardani.

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368. Messene. Decree of Larisa in honor of Messenian judges, late 2nd – early 1st cent. B.C. *IG* V.1.1428 + Addenda p. 311. *SEG* XI 1031. After studying a squeeze, a photo, and a transcription of the inscription made by P.Themelis, B.Helly, *RPh* 81 (2007) 129-143, offers a thorough new edition, accompanied by French translation and ample commentary.

- - - - - - ΙΟ[. . .]Ω[. .]ΕΙ[-]
. . .ἐν τῶι ἀγῶνι τῶι γυμνικῶι ἀν[αγορεῦσαι ὅτι «ὁ δᾶμος στεφανοῖ τόν τε]
[δ]ᾶμον τὸν Μεσσηνίων καὶ Εὔνομ[ον δεῖνος καὶ τὸν δεῖνα δεῖνος τοὺς ἀποστα]-
4 [λ]έντας δικαστὰς καὶ τὸν γραμμα[τέα αὐτῶν τὸν δεῖνα τὸν δεῖνος χρυ]-
[σ]ῶι στεφάνωι ἀρετῆς ἕνεκεν κα[ὶ εὐνοίας - - - - - - - - - - - - - -»· εἶναι δὲ καὶ]
[τὸ] ψήφισμα τόδε κύριον ἐν παντὶ [καιρῶι· ἐπιμελεῖσθαι δὲ τοὺς ἐνάρ]-
[χους] ταμίας ὅπως ἀναγραφὲν τὸ [ψήφισμα τόδε ἐν στήλῃ λιθίνῃ ἀνατε]-
8 [θῆ]ι ἐν τῶι ἱερῶι τοῦ Ἀπόλλωνο[ς τοῦ Κερδωίου καὶ τὸ ἀνάλωμα τὸ εἰς τοῦ]-
[το] ἐσόμενον δοῦναι καὶ ἀναφέρειν [ἐν ταῖς ψήφοις· αἱρεῖσθαι δὲ πρεσ]-
[βε]υτὴν Ἀρέτωνα Νικασίου τὸν ἀπ[οσταλέντα ἀποδοῦναι τοῦτο τὸ ψήφισ]-
[μα] τοῖς τῶν Μεσσηνίων ἄρχουσι ὅπω[ς παρακολουθῶσι τὰ ὑφ' ἡμῶν δεδο]-
12 [μέ]να τίμια καὶ προνοηθῶσι ὅπως ἀ[ναγραφῆι καὶ ἀνατεθῆι εἰς τὸν ἐπι]-
[φα]νέστατον παρ' αὐτοῖς τόπον, δό[ντων τῶν ταμίων Ἀρέτωνι Νικασίου τῶι]
[πρ]εσβευτῆι καὶ ὀψώνιον ἐπὶ λόγω[ι ἡμερῶν στατῆρας Χ(?) καὶ τοὺς συμπαρα]-
[π]ομποὺς (?) τοὺς ἐν τῶι νόμωι διασ[αφουμένους· καὶ ἀναφέρειν ἐν ταῖς]
16 [ψ]ήφοις

Helly finds compelling onomastical and prosopographical evidence to identify the ambassador Areton son of Nikasias as a citizen of Larisa, probably attested in the manumission document *BCH* 95 (1971) 562. Moreover, several formulaic phrases are at home in Larisa. But it is the rare ἀναφέρειν ἐν ταῖς ψήφοις (partly restored in L. 9 and LL. 15/16) that constitutes the most compelling argument in favor of attributing the decree to Larisa, since it appears in two new decrees from that Thessalian polis (our lemmata nos. 510 III and IV). The contest referred to in L. 2 could be the Ἐλευθέρια of the Thessalian Koinon, since that was a forum for proclamations (cf. *IG* IX.2.508, LL. 19-27), but it could well be some other local festival of Larisa.

369. Messene. Decree of the Pylians in honor of Archedamos, late 1st cent. B.C. Numerous fragments of the lower part of a limestone stele, dated only on the basis of the letter forms, found along the south side of the temple of Messana in excavations of the Archaeological Society at Athens; briefly described by P.G.Themelis, *PAAH* (2007) [2010] 42 (ph.), who does not print a text but notes that the honorand, Ἀρχέδαμος Φιλοστράτου Μεσσήνιος, is proclaimed as proxenos and awarded a statue in the agora of Messene and invited ἐπὶ τὴν κοινὴν ἑστίαν τῆς πόλεως. The honors are to be recorded on two stelai, one in Messene in the sanctuary of Μεσσάνα, the other in Pylos in the sanctuary of Ἀθηνᾶ Κορυφασία, on which Themelis cites Pausanias 4.36.1-2 and *SEG* XLVI 435; cf. also N.Kaltsas, *Ἀπὸ τὰ ἑλληνιστικὰ νεκροταφεῖα τῆς Πύλου* (Athens 1983) 1-77.

Ed.pr. of the stele (inv. no. 15918.) by V.Bardani, in P.Valavanis (ed.) *Ταξιδεύοντας στην κλασική Ελλάδα. Τόμος προς τιμήν του καθηγητή Πέτρου Θέμελη* (Athens 2011) 197-203 (ph.); epigraphic, linguistic, historical, and prosopographical commentary. The honorand belonged to an illustrious family active in the 1st cent. B.C./1st cent. A.D.

[- -]
[- - - - - - - -c. 15- - - - - - -] καὶ Ε I I [- - - - - - - - -c.18- - - - - - - -]
[- - - - - - - -c. 16- - - - - - - -] ˡ αὐτὸν [- - - - - - - -c.16- - - - - - - -]
[- - - - - - - - - -c.20- - - - - - - - - -]ν κα[ί - - - - - - - -c.15- - - - - - -]
[- - - - - - -c.13- - - - - -καὶ ἀσφά]λειαν κ[αὶ πολέμου καὶ εἰ]-
[ράνας καὶ αὐ]τοῖς καὶ χρή[μ]ασι· ὑπάρχ[ειν δὲ αὐτοῖς]
[καὶ τὰ] λοιπὰ τίμια καὶ φ[ι]λάνθρωπα πά[ντα ὅσα]
καὶ τοῖς λοιποῖς εὐεργέτα[ις] καὶ προξένοι[ς τᾶς πό]-
λιος· ἐ[γ]δόμεν δὲ καὶ τὸν ἐπιμελητὰν ὅπως ἀναγρ[α]-
[φεῖ] ἁ προξενία εἰστάλαν λιθίναν καὶ [ἀ]νατεθεῖ εἰς τὸ ἱε-
ρὸν τᾶς Ἀθανᾶς τᾶς Κορυ[φ]ασίας καὶ ἄλλαν ἐμ Με[σσά]-
ναι εἰς τὸ ἱερὸν τᾶς Μεσσάνας· τὸ δὲ ἀνάλω[μα] τὸ ε[ἰς τὰς στά]-
[λ]ας καὶ τὰν ἀναγραφὰν ὁ ταμίας δότω· [ἀναθ]έμ[εν δὲ αὐτοῦ]
καὶ εἰκόνα ἐμ Μεσσάναι ἐν τῶι ἐπιφανε[στάτωι τόπωι τᾶς]
[ἀγ]ορᾶς διάθεσιν ἔχουσαν, ἅτις κα ὑπ[- - - -c. 9- - - - -]στα καὶ
[- -c. 4- -]τα αἴ κα καὶ αὐτὸς Ἀρχέδαμος προαιρεῖται καὶ
ἐπιγρ[άψα]ι «πόλις Πυλίων Ἀρχέδαμον Φιλοστράτου
Μεσσάνιον τὸν αὐτᾶς εὐεργέταν»· ἀνα[κ]αρ[ῦ]ξαι δὲ
καὶ τοὺς δαμιοργοὺς τὰς τιμάς· {Α} στεφανῶσαι δὲ Ἀρ-ᵛ
χέδαμον Φιλοστράτου Μεσσάνιον ἔν τε τοῖς Διονυσίοις τοῖς
ἐμ Μεσσάναι καὶ ἐν ταῖς λοιπαῖς παναγυρίο[ις ταῖ]ς ὑπαρχούσαις
ἐν Ἀχαΐαι ἐπὶ Δαμονίκου· κα[λεσά]ντω δὲ
καὶ οἱ ἄρχοντες ἐπὶ τὰν κοινὰν ἑστίαν
vacat

1/2. E.g., καὶ εἶμ[εν πρόξενον καὶ εὐεργέταν τᾶς πόλιος ἁμῶ]ν αὐτὸν [και ἐκγόνους], ed.pr. ‖ 20. παναγυρίο[ις]. Unattested, probably dialectal, form; cf. ταῖς πολέοις in *IG* V.2.419, ed.pr.

370. Messene. Settlement of a boundary dispute between Messene and an unknown polis, 2nd cent. B.C. Two large, non-joining fragments of a very badly worn limestone stele reused as cover slabs over tombs on the south side of the Christian basilica south of the theater, probably opisthographic, uncovered in excavations of the Archaeological Society at Athens, *PAAH* (2007) [2010] 31-34. Lines 1 and 14 are inscribed in larger letters with the titles of the territories whose boundaries are stated. The beginning of the text with ἀπὸ θαλάσσας and phrases like ἐς πέτραν ὅρον ἐνεκόψαμες resembles the wording of *IG* V.1.1405 from Messenian Asine (modern Korone), now lost, and it is likely that the newly discovered stele in Messene is the local copy of the boundary settlement with Asine. Connected with these events is the contemporary stele *IG* V.1.1453, found in Sophoulis' old excavations of 1895, which honors the Messenian Δαμοκράτης(?) Δείνωνος and Δείνων Δαμοκράτους (?) from Asine. Without printing a text, P.G. Themelis, provides a brief review of the degree of attachment to

Messene of cities such as Pylos, Asine, Kolonides, Methone, Kyparissia, Thouria, Abai, and Phares from after the death of Antigonos Gonatas until the time of Augustus; see our lemma no. 369.

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371. Messene. Ephebic catalogue, period of Augustus. *SEG* XLVI 407; XLVII 386.* In discussing relations between Messene and Asine in the light of the 2nd cent. B.C. border inscription in our lemma no. 370, P.G.Themelis, *PAAH* (2007) [2010] 33-34, returns to the names of the five ephebes from Asine, who trained in Messene, repeating his prosopographical observations from *SEG* XLVII 386. For the ephebes from Asine on a stele in the Museum of Kalamata, see our lemma no. 365.

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372. Messene. Dedication by Karneiastai, early 3rd cent. B.C. *SEG* LII 412. P.G.Themelis in *Ἀμύμονα Ἔργα* 509-528 (ph.), republishes this inscription with a detailed prosopographical commentary on these individuals, some of whom are otherwise attested at Messene. He brings this into play with *SEG* LI 474, reprinting the text with ph. and brief commentary on the titles of the religious officials, especially θεῶν ἀγητήρ, L. II.3. On 516/517 (ph.), he also adduces *SEG* XLVII 393, reprinting the text and bringing it into his discussion of the procedures at the Κάρνεια festival 509-517.

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373. Messene. Dedication to Trajan (?) by Tiberius Claudius Saithidas, on behalf of his mother, 98-117 A.D. Large, incomplete, orthogonal, marble revetment panel with many pieces missing from the right side; inscription in large letters (LL. 1-3), within a moulded frame, probably from the decoration of the proskenion of the theater, found reused in the fabric of the walls of the Christian basilica to the south of the theater in excavations of the Archaeological Society at Athens. Ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 28/29 (ph.), who briefly outlines the career of this prominent citizen of Messene known from Pausanias 4.32.23; *IG* V.1.1455; *SEG* L 427; LII 380; LV 508, 512, 516.

Αὐτοκ[ράτο]ρι [- -]
Καίσαρι Σε[β]αστῶι [- -]
Τι. [Κ]λ. [Σαιθίδας Καιλιανὸς ὑπὲρ τῆς μητρὸς (?) Φροντείνης]
Ἑστ[ίας π]όλεως [- -]
τὸ προσκήνιον ἐκ τῶν [ἰδίων ἐπεσκεύασεν - - - - - - - - - - - - - - - - - -]

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374. Messene. Honors for Tiberius Claudius Geminianos, ca. 140-170 A.D. Limestone base for a bronze statue reused as a stylobate block on the south colonnade of the Christian basilica south of the theater, found in excavations of the Archaeological Society at Athens; ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 29-31 (ph.), who provides the following

prosopographical references for the family members of the honorand: Κλαύδιος Ἀριστομένης, *IG* V.1.1469, LL. 2/3; Κλαύδιος Νικήρατος, attested here for the first time but possibly related to *SEG* XLVII 411; Τιβέριος Κλαύδιος Κρισπιανός, son of Ἀριστομένης, father of the three brothers, *IvO* 447-448 and helpful bibliography in 31 note 11 and *SEG* LIII 386. For the honorand himself, see *SEG* LIII 397.

Τιβ. > Κλαύδιον Γεμινιανόν, ἀρχιερέα, ὑὸν Κλαυδίου
Κρισπιανοῦ > καὶ Αὐφιδίας Γεμίνης, ἀρετῆς ἕνεκα.
ἐπὶ Κλαυδίων *v* ἱερέως μὲν τοῦ
4 Ἰθωμάτου Διὸς Ἀριστομένους, γραμματέως δὲ
Νεικηράτου, τῶν ἀδελφῶν

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375. Messene. Dedication of Dioskouridas to Dionysos, 3rd cent. B.C. Seven fragments from the rim of a limestone perirrhanterion, found in excavations of the Archaeological Society at Athens in front of the proskenion of the theater; two of them inscribed. Ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 26 (ph.), dates on the basis of letter forms.

[Διοσκου]ρίδας [Ἀντικράτεος] Διονύσω[ι ἀνέθηκε]

Themelis identifies this man with the agonothetes found in an inscription in the first sanctuary of Artemis Orthia at Messene, *SEG* XLI 365 [We thank V.Bardani for the correction of the spelling of the patronymic.]

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376. Messene. Dedication to Eleithyia, ca. 200 B.C.? Fragmentary cube-like limestone stele found by chance east of the stadium in excavations of the Archaeological Society at Athens, dated only by letterforms and giving no firm evidence for the location of the sanctuary of this goddess. Ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 45/46 (no ph.), notes that the name of the dedicant is attested here for the first time in Messene and that other dedications to Eleithyia at Messene are *IG* V.1.1445; *SEG* XLI 359; XLV 303; LIII 398.

Ἐλευθίαι
Σωσίπολις

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377. Messene. Signature of the Athenian sculptor Euboulides, ca. 150-100 B.C. Bottom portion of a statue base of unspecified stone with part of a Lesbian moulding at the bottom, reused as building material in a modern mandra wall near the northwest corner of the Palaistra; recovered in excavations of the Archaeological Society at Athens; ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 44/45 (no ph.), who connects it with a marble torso of an athlete found in the Palaistra, inv no. 15751, and briefly cites testimonia illustrating this sculptor's career and that

of his family, e.g. Pausanias 1.2.5; 8.14.10; Pliny, *NH* 34.88; *IG* II² 3474, 3867, 4293-4301; *IG* XII.9.140.

Εὐβουλίδης Εὔχειρος [Ἀθηναῖος ἐποίησεν]

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378. Messene. Incertum. Honorary inscription, 1st cent. A.D. Two joining fragments of limestone (?) with letters 0.045 m. in height, found in excavations of the Archaeological Society at Athens in the agora on the south side of the temple of Messana; ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 42/43 (ph.), who cites for the name at Messene, *IG* V.1.21, 210, 211, 212, 902, and other examples collected in *LGPN* III.A. s.v.

Ἀ πόλις Εὐάμ[ερον ? - - -]

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379. Messene. Masons' marks on the fountain of Arsinoe, Hellenistic. Cf. *SEG* XLVI 418; XLIX 430. M.Trabucco, *ASAA* 85 ser. III.7 (2007) [2009] 197-214, presents a detailed architectural study of this building with many plans and ph. On 198/199 he discusses the marks on the stylobate of the Doric colonnade, noting the presence of E-E, Z-Z, H-H, I-I, K-K, N-N, O-O, Π-Π, P-P, Y-Y, Φ-Φ, and pointing out that not all the letters of the alphabet are represented on the preserved blocks. Brief discussion of their role in the history of rebuildings of this structure.

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380. Messene. Stamped oinochoe handle of the sculptor Damophon, 2nd cent. B.C. Two joining fragments of the double handle of a clay oinochoe bearing an oblong stamp with very carefully formed letters; found in excavations of the Archaeological Society at Athens in the north stoa of the agora; ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 39-40 (ph.), who identifies this man as the famous Messenian sculptor who worked with his sons on the bronze akroteria of the nearby temple of Zeus Soter:

Δαμοφῶντος

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381. Messene. Inscribed relief bowl, 2nd cent. B.C. Small fragment of a black-glazed, long-petalled 'Megarian' bowl with the upper part of the body of a warrior in relief; moulded inscription; found in excavations of the Archaeological Society at Athens in houses west of the theater. Ed.pr. P.G.Themelis, *PAAH* 2007 [2010] 27 (ph.):

[Ἀχιλλ]εύς

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382. Messene. Stamped lekane-rim, late Roman. Fragment of the rim of a clay lekane with stamp of the workshop,found in excavations of the Archaeological Society at Athens in the

road between the west analemma of the theater and the houses to the west of the theater. Ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 27/28.

[Ἑρ]μογι|[έ]νους

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383. Messene. Stamped tile, date? Fragmentary terracotta roof tile of Lakonian type mended from several pieces, stamped twice on the convex surface, found in excavations of the Archaeological Society at Athens northwest of the theater. Ed.pr. P.G.Themelis, *PAAH* (2007) [2010] 28 (ph); undated by ed.pr.

Ἀρτέμιτος Ἀρτέμιτος

ARKADIA

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384. Arkadia. Epithets of deities in Arkadian cult and sanctuaries. In *Nommer les Dieux* 389-400, M.Jost examines the range of epithets associated with deities in Arkadia, largely on the evidence of inscriptions. She finds three main categories: (1) toponymic epithets, (2) epithets expressing a relationship between two different deities, and (3) epithets directly related to specific events in the lives of the deities and to their individual functions. Although there are many epithets that are exclusively Arkadian, several others show close contacts between Arkadia and other parts of Greece, giving the lie to the oft-repeated view of Arkadia as an isolated, land-locked enclave especially in the earlier periods of her history.

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385. Megalopolis. Decree authorizing posthumous honors for Philopoimen, 183 B.C. *IG* V.2.432. *SEG* LVI 492.* P.Kato in *Ritual and Communication* 239-250, returns to this document emphasizing how Megalopolis exploited the ritual of Philopoimen's funeral and burial to strengthen her position in the Achaian League and in the Peloponnesos. He finds in the uncontrolled emotions of the Megalopolitans, as they are portrayed by Plutarch, [anachronistic] reflections of public funerals for important persons in the eastern Roman Empire.

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386. Megalopolis. Stamped roof tile of the skenotheke, ca. 250 B.C. *SEG* XLVIII 526. Mentioned by A.B.Karapanagiotou-Oikonomopoulou in *Α´ Ἀρχαιολογικὴ Σύνοδος Νοτίας καὶ Δυτικῆς Ἑλλάδος. Πάτρα, 9-12 Ἰουνίου 1996* (Athens 2006) 444/445 (ph.; dr.).

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387. Mt. Lykaion. Sanctuary of Zeus Lykaios. Writing before the beginning of the new excavations of the Greek Archaeological Service and the Universities of Arizona and Pennsylvania,

U.Sinn in *Ἀμύμονα Ἔργα* 177-188, presents a summary of the topography, history, and cult places in this sacred refuge site, touching briefly upon the toponyms in *IG* V.2.443/444 and the inscribed bronze greave, *IG* V.2.551.

388. Orchomenos. Synoikia of Euaimon and Orchomenos, ca. 360-350 B.C. *IG* V.2.343. *SEG* L 449;* LV 2033. *IPArk* 15. In *Nommer les Dieux* 220, in the course of an examination of divine names used as epithets, R.Parker urges that in LL. 58-61, in the oath, just as Ares is directly connected to both Zeus and Enyalios, so by means of the adjective Ἀρεία is he to be associated with Athena. He rejects the view of P.Kretschmer, *Glotta* 11 (1921) 195-198, that the adjective here is in fact a noun meaning 'avenger.' Parker collects examples of Athena Areia from elsewhere in Greece.

389. Tegea. Victory list of a tragic actor and boxer, ca. 190-170 B.C. *IG* V.2.118. *SEG* LII 464*; LVI 2152. *Syll.*[3] 1080. After translating this text into French, B.Le Guen, *ZPE* 160 (2007) 97-107, probes every single festival attested in this monument and takes issue with the widely held view that the stephanitic and sacred contests (ἀγῶνες στεφανῖται <καὶ> ἱεροί) were distinct from contests for which monetary prizes were offered (ἀγῶνες θεματικοί). The depiction of crowns is no good indication of the contests' status. Le Guen adduces the evidence of *IG* VII 420, 520, and 1761 (conveniently presented in tabular form) and she rejects Strasser's theory that the unknown victor had performed parts of different plays on the same occasion. She accepts, however, Strasser's late date above.

TRIPHYLIA

390. Makistos? Decree of the Triphylians bestowing citizenship on Makistos, ca. 400 B.C. *SEG* XXX 422; XXXV 389 (text); LII 465;* LIV 489. N.Cucuzza, *Cronache di Archeologia* 33 (1994) [2002] 103-121, after a lengthy and detailed examination of the legends connecting the Triphylian polis of Φρίξα with Crete, the Minyans of Lemnos, and Tegea, proposes to identify the temple of Athena at Mazi as the temple of Athena Κυδωνία mentioned by Pausanias 6.21.6. She sees it as located in the chora of Phrixa, not necessarily at the site of the polis itself on the hill of Palaiophanaro, and connects it with the Κυδωνάσιον of *SEG* XXV 449 L. 6. As a cult center for the koinon of the Triphylians it was the natural repository for the bronze tablet awarding citizenship to the Makistians but, she argues, the latter does not identify the temple as lying in the territory of Makistos.

ELIS

391. Elis. The Eleian dialect, 6th-2nd cent. B.C. Going beyond a traditional analysis of the local dialect, S.Minon, *Les inscriptions éléennes dialectales (VI^e-II^e siècle avant J.-C.)* vol. I: *Texts*; vol. II: *Gammaire et Vocabulaire institutionnel* (Geneva 2007), presents a full up-to-date corpus of 64 epichoric inscriptions, plus 7 of uncertain dialect, of Eleian provenance and found elsewhere. For each inscription (many of them on bronze tablets) she provides detailed physical description, bibiliography of editions and commentaries, Greek text based on autopsy, app.crit., French translation, line-by-line commentary, and photograph or drawing. 'Paléographie et Datation' (255-280), with several illustrations of coin legends.

The second volume is devoted to a detailed analysis of the grammar, syntax, phonology, morphology, lexicography, onomastics, and 'Vocabulaire Institutionnel' (477-548). This last section contains useful discussions of Eleian political institutions, magistrates, laws, administration of justice, institutions and administration of the Olympic Games, and the Sanctuary of Zeus. 'Tradition Lexicographique et Littéraire' (549-568), glosses attributed to Elis. Onomastikon of Eleian Olympic victors (567-600). The decline of the dialect (601-630). Concordance of Inscriptions. Index of Greek words and names. Analytic Index. Map and plan of the Altis.

392. Elis (now in Vienna). Decree concerning amnesty for exiles, ca. 370-324 B.C. *SEG* XI 1187; XLIX 465.* S.Minon, *IED* no. 30, copious bibliography, extended commentary on legal, linguistic, constitutional, historical context. J.Taita, *art.cit.* (see our lemma no. 401), associates the settlement of civil disorder attested by this decree with *IvO* 260, which she interprets as the statue base for the great bronze statue of Zeus dedicated by the Eleians after their victory over the Arkadians in 363 B.C. J.Roy, *art.cit.* (our lemma no. 401) sees the statue of Zeus and the base referring to ὁμόνοια, *IvO* 260, as two separate dedications by the Eleians. The latter he attributes to ca. 350 B.C. the date he would assign to the amnesty decree.

393. Olympia. Damnatio memoriae. Taking the Metroon in Olympia as an example, M.Kantiréa, in *Mémoire et Histoire* 181-194, points to the ambiguity and flexible character of damnatio memoriae, allowing for a variety of practices like depositing, alteration, mutilation or even destruction. With the exception of the statue of Augustus as Zeus, the composition of the domus Augusta seems to have been constantly adjusted during the 1st cent. A.D. in accordance with dynastic ideology. Statues of living, dead or deified members of the imperial household, which accounted explicitly for the political aspirations of the reigning emperor, replaced the cult statues (kept in the treasury of Kyrene) of former members. The domus Augusta under the last Flavians worshipped in the Metroon included Augustus, Livia, Claudius, Vespasian, Titus as well as Titus' daughter Julia and Flavia Domitilla the Younger.

394. Olympia. Ζημία. For an interpretation of the etymology of this word within the framework of the Olympic Games see our lemma no. 2186.

395. Olympia. Territory in the Archaic Period. J.Taita devotes a monograph to this topic drawing heavily on epigraphic sources, *Olimpia e il suo vicinato in epoca arcaica: Il Filarete. Università degli Studi di Milano. Pubblicazioni della Facoltà di Lettere e Filosofia, 244* (Milan 2007). See also on this topic *SEG* LIII 420bis; LIV 489, 490; LV 545; LVI 495. We note the following selected topics and inscriptions (page nos. in parentheses): rich Eleian pasturage and the large numbers of sacrificial animals at the Olympic Games, *IvO* 5, 7, 14 (25-27); treaty between the Ἀναίτοι and the Μετάπιοι, *IvO* 10 (45/46, 117-120, 126/127); the Χαλάδριοι, *IvO* 11 (46, 118-120); the Λετρίνοι, *SEG* XXV462 (47); the Ἀμφίδολοι, *IvO* 257 (47); the Ἀλασυῆς καὶ Ἀκρόρειοι, *IvO* 258 (47/48); treaty between the Eleians and the Εὐαῖοι, *IvO* 9 (76-78); the θεοκόλοι, *IvO* 1, 4, *SEG* XLII 373 (120-127).

396. Olympia. Proxeny-decree for Damokrates from Tenedos, ca. 200 B.C. *IvO* 39. S.Killen in *Vom Euphrat bis zum Bosporus* 367-372 (ph.), examines the representation in the pediment of the stele: two double axes with grapes in between. Killen compares the representation of the double axe —Tenedos' parasēmon— with those on Tenedian coins and weights (for the latter cf. *SEG* XL 1129 in fine).

397. Olympia. Achaian honors for Damon of Patrai, ca. 122 B.C. *SEG* XV 254; XLIX 482.* *ISE* I.60. In *ISE* III (Rome 2006) 246-256 (Appendice), F.Canali De Rossi reprints Moretti's text and Italian translation.

398. Olympia. Inscribed bronze disk, ca. 500-450 B.C. Disk decorated with incised sickle-like radii, found south of the West Baths in 1941, inv.no. B 1956; ed.pr. A.Patay-Horváth, *Tyche* 22 (2007), 123-141 (ph., dr.), who dates it by comparison to Aiginetan inscriptions.

Ηερμέσιος ⁝ μ' ἐποίεσε ⁝ Λακεδαι[μό]νι[ο]ς ⁝ Αἰγιναῖ- →
[vacat]οι ἀνέθεσαν [vacat] ⁝ ←

After examining several possibilities (e.g. miniature shield), ed.pr. identifies the object as a discus held by a now lost statue of a penthathlete. In two appendixes (134-141), A.Neubauer attempts to reconstruct the lost original and provides a long list of sundry Greek artifacts with decorative motifs similar to that of the discus. In *Tyche* 25 (2010) 233/234, P.Siewert identifies the object as the wheel of a four-horse chariot, noting that such chariots often entered Olympic competitions on behalf of political entities, in this case the Aiginetans who commemorated their victory with the inscription.

399. Olympia. Dedication of a shield from the battle of Tanagra, after 458 B.C. *IvO* 253. *SEG* XLIX 477.* M.Nafissi, *MedAnt* 10 (2007) 210-214, provides a useful summary, with copious bibliography, of the many and varied theories advanced to explain the physical and textual ambiguities in the confrontation between the text on this stone and the account of Pausanias 5.10.4. On the crux of τοῦ πολέμου L. 4 and τῶ πολέμω in Pausanias, Nafissi's own view is that it represents 'un intervento ipercorrettivo: Pausania ha riportato ad una grafia dorica *severior* "moderna" la sua scheda, pensando ad un errore commesso a Olimpia al momento della copia di un monumento che, a leggere l'iscrizione, avrebbe dovuto essere in grafia e dialetto laconici.'

400. Olympia. Dedication of the Nike of Paionios, after 425 B.C. *IvO* 259. *SEG* XLII 385;* XLVI 2289; LII 415; LV 548bis. M. Nafissi, *MedAnt* 10 (2007) 201-209, closely examines the role of Pausanias' informants, exegetai, locals, fellow-visitors, et al., in shaping his account of the Altis at Olympia. The contrary opinions expressed by Pausanias in 5.26.1 regarding the occasion for the dedication of this statue and the text of the inscription may reflect discussions in which he participated in front of the monument. He may also have learned of the Messenian interpretation of the inscription in the course of his visit to their city.

401. Olympia. Statue base for the ὁμόνοια of the Eleians, ca. 363 B.C.? *IvO* 260. *SEG* XI 1213; XLVI 2292. S.Minon, *IED* no. 51. In *Tra Concordia e Pace. Parole e valori della Grecia antica,* ed. by G.Daverio Rocchi (Milan 2007) 283-302, J.Taita follows the view that the great bronze statue of Zeus dedicated by the Eleians to celebrate their victory over the Arkadians in the war that ended in 363 B.C. (Pausanias 5.24.4) once stood on this base inscribed Ϝαλείων περὶ ὁμονοίαρ. She does not believe, however, that the 'concord' of the inscription evokes the peace settlement between the Eleians and the Arkadians, preferring to see its reference to internal harmony in Elis following a period of *stasis*. She finds the evidence for such civil strife in a roughly contemporary Eleian decree, *SEG* XI 1187, concerned with amnesty, settlement of exiles, confiscations of property, etc. (see our lemma no. 392). Nor can the 'concord' of the inscription reflect a new settlement with the Pisatans. Pausanias' phrase ἀπὸ τοῦ πρὸς Ἀρκάδας πολέμου is to be interpreted with 'un valore puramente temporale.'

J.Roy, *ZPE* 167 (2008) 67-72, first urges that numerous parallels show that Pausanias' formulation is not temporal but means 'from the [booty] of the war against the Arkadians.' The 'concord' of the inscription cannot reflect efforts to restore harmony with the Arkadians, for in the final stages of the war and even following their defeat, the Arkadian League itself split into two hostile factions. He therefore prefers to dissociate the great bronze statue from the base and see it as a victory offering having nothing to do with ὁμόνοια. The most appropriate context for the statue base referring to homonoia is that inferred from the amnesty decree *SEG* XI 1187.

402. Olympia. Dedication of a statue of Hieron by Tauromenion to Zeus Olympios, after 270 B.C. *SEG* XVII 196; XIX 332; *ISE* I 58. A.Dimartino, in C.Ampolo (ed.), *Guerra e pace in Sicilia e nel Mediterraneo antico (VIII-III sec. a.C.). Arte, prassi e teoria della pace e della guerra* (Pisa 2006) 703/704 (ph.) [cf. *SEG* LVI 1103], presents a critical edition and commentary. She rejects a date of this text to 241 B.C., arguing instead that it may belong to the first years of Hieron II's reign (in connection with attacks of the Mamertini).

[Βασιλέα Ἱέρωνα] Ἱερ[οκ]λ̣έ[ος]
[ἀνέθηκε ἁ πό]λις τῶν Ταυ̣ρ̣ο̣[με]-
[νιτῶν Διὶ Ὀ]λυμπίωι· Μικίων Νικηρ[ά]του Συρακόσιος
ἐπόησεν

We record the differences between *ISE* and D.'s edition ‖ 1. Ἱεροκλέος, *ISE* [on the ph., the iota of Ἱεροκλέος appears exactly above the iota of πόλις; this makes the restoration Βασιλέα difficult; perhaps Hieron's name was centered:

[vacat Ἱέρωνα] Ἱερ[οκ]λ̣έ[ος]
[ἀνέθηκε ἁ πό]λις τῶν Ταυ̣ρ̣ο̣[με]-
[νιτῶν ...

this would match an early date, before Hieron was proclaimed king, Chaniotis] ‖ 2. τῶν Ταυ̣[ρομενιτῶν], *ISE*, but D. observes that there is not enough space for the entire ethnic in one line ‖ 3-4. the sculptor's signature is written with smaller letters.

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403. Olympia. Dedication of statues of the Epirotan royal house by King Gelon and Queen Nereis, after 232 B.C. *Syll.*[3] 393; W.Ameling et al., *Schenkungen* -- (cf. *SEG* XLV 2299) no. 61. A.Dimartino, *art.cit.* (cf. our lemma no. 402) 706/707, reprints the various restorations suggested for this inscription.

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404. Olympia. Dedication by Regilla of the Nymphaion of Herodes Atticus to Zeus, ca. 150 A.D. *IvO* 610. *SEG* LII 484;* LV 546. M.Gleason, *op.cit.* (see our lemma no. 204) 130-135, explores the iconography, the prosopography of Herodes' and Regilla's families, and the role of the imperial statues on this monument with particular attention to the inscriptions (*IvO* 614-617) in an extended discussion of how Herodes, as a Greek, commemorated his wife, as a Roman, both in Rome and in Greece. See also our lemma no 963.

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405. Olympia. Dedication to Demeter, Kore, and Basileus, date? C.Liangouras, *AAA* 40/41 (2007/2008) 61-74 (ph.), presents the results of the excavation of building A, which was discovered north of the Stadium. Amongst the small finds, he publishes a clay figurine of a sphinx with an incised inscription, which confirms the identification of the site as a shrine of Demeter, probably Demeter Χαμύνη, known from Pausanias 6.21.1-2. Ed.pr. identifies the third recipient of this dedication with Hades, husband of Kore. He does not suggest a date for

the figurine, although elsewhere he states that most of the human figurines are Classical, and a few are Hellenistic.

[Δά]ματρι
Κόρ[α] [Βα]σιλεῖ

2. Κόρ[α], ed.pr. We would have expected Κόρ[αι], Papazarkadas.

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406. Olympia. Dedication to Pelops, 4th cent. B.C. Fragment from the rim of a black glazed Eleian skyphos with graffito, found in the excavations of the German Archaeological Institute in the Pelopion; the first known dedication to the hero found in Olympia, inv. F87-699. Ed.pr. H.Kyrieleis, *OlForsch* 31 (2006) 15, 55-61, associates it with the annual festival for Pelops (Pausanias 5.13.2), and discusses the history and development of the heroon, probably founded ca. 600 B.C.

[Π]έλοπι

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407. Olympia. Victory monument of the future Emperor Tiberius in the Olympic games, 20 B.C.? *IvO* 220. *SEG* XL 389; XLVI 453. After a thorough examination of the activites and the whereabouts of Tiberius from ca. 20 B.C. until his adoption by Augustus in 4 B.C., S.Zoumbaki, in *Neronia VII* 158-169, urges that this monument, erected by his cliens, Tib. Claudius Apollonios (*IvO* 424, 369), the first known Eleian to gain Roman citizenship, is probably to be associated with the games of 20 B.C. For his other honors by the Eleians, cf. *IvO* 370-372, Zoumbaki explores the role of this victory and Tiberius' interaction with other Greek cities and sanctuaries as part of his development of an Ostpolitik in his early career.

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408. Olympia. List of Olympic victors, after 385 A.D. *SEG* XLV 412; XLVIII 553. C.Wallner in *Antike Lebenswelten* 87-95 (ph.), offers some reflections on the names, provenance and disciplines of the ten athletes on record in this text, and on its importance for the history of the Olympic Games in late antiquity.

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409. Olympia. Dedicatory vase inscription, 6th cent. B.C.? *IvO* 262. *LSAG*[2] 81, 87, no. 6 (dr.): 'This inscription must be Euboic, but not from Eretria. . . *c.* 550?' In an account of the topography and history of the Pelopeion in *OlForsch* XXXI, 29, 52, H.Kyrieleis reprints several pages of the old excavation notebooks, where on Feb. 26, 1878 the discovery of this Corinthian alabastron with a retrograde graffito, Σεμονίδες μ' ἀνέθεκε, Inv. Tc. 710; ht. 0.065 m. is noted. Ionian alphabet. On the basis of the excavation context he suggests the possibility of a later date. [The name is not in *LGPN* IIIA and, in this spelling, with the exception of the famous poet from Amorgos, not very common. Stroud.]

ACHAIA

410. Achaia. Achaian League. A.Hupfloher, in *Neronia VII* 97-116, examines the organization and operation of the Achaian League in the Roman Imperial period, largely through epigraphic sources. League officials documented at Olympia: *IvO* 327/328, 333, 415, 420, all before 27 B.C.; *IvO* 366 and 430 (the first Roman Imperial attestation of a league στρατηγός) in the 1st cent. A.D.; *IvO* 57, 459, 382, 448, 450-452, 458, 473/474, 477, 483, 487, 569 in the 2nd cent. A.D. At Epidauros: *IG* IV.1^2.80/81 and 665. At Akraiphia in Boiotia: detailed discussion of *IG* VII 2711.

The significance of 'Achaia' as both a region of the Peloponnese and a Roman province is highlighted in discussion of *IG* II^2 3538, a statue base in Athens for the archiereus Γ. Ἰούλιος Σπαρτιατικός, also honored in Latin on the statue base *Corinth* 8.2.68 as primo Achaeon. Hupfloher compares the Latin and Greek texts, first collecting attestations of πρῶτος/ἄριστος Ἑλλήνων (*IG* V.1.305, 553/554, 556, 655; *IG* II^2 1990). She also collects references to 'Achaia' as province (*F.Delphes* III 4.48; *Corinth* 8.3.13, 8.2.65-66), as region (*F.Delphes* III 4.268 cf. *IG* IV 590), and to 'the Achaians' (Peek no. 289), arguing that the Achaian League of which Spartiatikos was ἀρχιερεύς is to be understood as an 'umbrella organization of regional *koina*.' She studies the organizational structure of the league: the office of γραμματεύς did not apparently survive past the 1st cent. A.D., while the strategos lasted until the 3rd cent. A.D. and remained quite important.

411. Aigion. Treaty, ca. 300 B.C. *SEG* XIV 375; XXVIII 436*. In her treatment of citizenship within the Achaian League [cf. *SEG* LII 487], A.Lozano, in F.Marco Simón, F.Pina Polo, J.Remesal Rodríguez (edd.), *Repúblicas y ciudanos: modelos de participación cívica en el mundo antiguo* (Barcelona 2006) 115-129, briefly discusses this fragmentary treaty as evidence for the governmental system of the League. She notes that the Κορώνεια (L. 3) is not the homonymous city in Boeotia, but the Achaian polis, and uses the text as proof that the Achaian League had a federal βουλή as well as δαμιουργοί responsible for foreign relations.

412. Keryneia (Agios Konstantinos). Incised roof tile, Roman Imperial. *SEG* LIII 443.* In *ASAA* 85. Ser. III.7 (2007) [2009] 215-247, E.Kolia briefly adduces this tile (219) as evidence for the location of Keryneia in the course of her topographical investigation of the territory of ancient Βοῦρα. She records the text as ΚΑΡΥΝ[ΑΙΩΝ] and still refers only to the unpublished (?) 1994 dissertation of Dekoulaki.

413. Lousoi. Dedication to Artemis, 3rd cent. B.C. *SEG* XL 370. Small bronze casket found in the excavations of the Austrian Institute in the temple of Artemis Hemera, similar to *IG* V.2.406. Ed.pr. V.Mitsopoulou-Leon, *ÖJh* 58 (1988) 13 (ph.). Cf. also Mitsopoulou-Leon,

Kernos 5 (1992) 103 (ph.), and *Ἀμύμονα Ἔργα* 190-192 (dr. and dr. also of *IG* V.2.406), where she notes that the dedicator, Ἀρεξίδαμος, shares his name with the victor in Bacchylides 11. The name should be added to *LGPN* IIIA.

MEGARIS

414. Megara (?). Dedication of Nearchis, 3rd cent. B.C. Orthogonal slab with a relief of a standing female figure, apparently Ino-Leukothea. Sold to the Greek Ministry of Culture by a private collector, now in the Epigraphical Museum, EM 13514. Ed.pr. C.Kritzas, *AD* 56-59 (2001-2004) B1 [2010] 122/123 (ph.), who tentatively attributes it to Megara, without excluding an Attic provenance:

Νεαρχὶς Ἰνῶι

415. Megara. Dedications of honorary statues to Hadrian and Sabina by the Megarian tribes, ca. 135-137 A.D. *IG* VII 70-74. *SEG* XXXVII 369;* LI 334-336; LII 290. As already suggested to the editors of *SEG* by C.Habicht per epistulam, these inscriptions are Megarian texts transferred at some point to Aigina. Writing before *SEG* LII came out, F.Camia, *ZPE* 155 (2006) 269/270, independently showed that these inscriptions are in fact 'pietre erranti' from Megara. Nodding assent, A.Robu, *Dacia* n.s. 51 (2007) 171-183, reprints and translates in French the texts of *IG* VII. He goes on to question N.F.Jones' interpretation of the epithet κτίστης, attributed here to Hadrian, as referring to the Emperor's refoundation of the Megarian tribal system in ca. 124-126 A.D., for which see *SEG* XXXVII. On the contrary, Hadrian is called κτίστης because of his rebuilding in stone of Apollo's temple, as known from Pausanias 1.42.5. The dedications probably marked the completion of the construction works that had started more than a decade before. Likewise, the terms τροφεύς and νομοθέτης are applied to Hadrian by the city of Megara, not the tribes. *IG* VII 3491 (text reprinted and translated) will appear to reinforce this interpretation.

416. Megara (originally from Eleusis?). Dedication of orgeones, 4th cent. B.C. or mid-3rd cent. B.C.? *IG* VII 33. S.G.Byrne, *art.cit.* (our lemma no. 158) 120/121, reprints this text and after noting a suggestion already made by I.Arnaoutoglou in the monograph reported in *SEG* LIV 21, he contends, on prosopographical evidence, that the provenance of the stone is Eleusis. The family of Φωκιάδης, son of Τεισίας of Eleusis (L. 4) is known from *IG* II^2 766 + *SEG* XXI 392, and from *IG* II^2 6051. And the brothers Σάτυρος and Φιλοκράτης (LL. 2/3) probably belong to the Eleusinian family attested in *SEG* XXXII 278. Since the stone is now lost the only clue for dating it (see the dates above) is the possible link of the individual named in L. 4 with the Teisias who was ephebe in 245/4 B.C.

417. Megara. Funerary epigram honoring the Olympic victor Orsippos, 2nd cent. A.D. (or later). *IG* VII 52; *SEG* XXXV 400*. M.S.Montecalvo, in *XII Congressus* II 973-982, presents a detailed review of the various readings and interpretations of this epigram by scholars of the 18th century, after its first discovery by E.C.Calvet in 1769.

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418. Megara. Epitaph of Philon, 6th cent. B.C. Cist grave of gray poros, found at 12 Thiseos Street, in the north sector of Megara, to the south of the torrent of Exo Vrysi (Ἔξω Βρύση). The inscription was carved retrograde on the long western vertical slab. Ed.pr. P.Augerinou, *AD* 56-59 (2001-2004) B1 [2010] 303/304 (ph.):

Φίλονος

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419. Megara. Epitaph of Eyphraiso, date? Marble stele found outside the cist tomb no. 1, in the small graveyard excavated in the building plot of S.Molos, at Alepochoriou Street; now inv. no. BE 362. Ed.pr. P.Augerinou, *AD* 56-59 (2001-2004) B1 [2010] 295, who offers only a majuscule text:

Εὐφρα-
ισῶς

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420. Megara. Ostracism. *SEG* XXXVII 371. See our lemma no. 702. For a summary of recent discussions proposing a close connection between the presumed practice of ostracism in Megara and the practice in the Chersonesos, see A.Avram in *BE* (2008) 409.

BOIOTIA

421. Boiotia. Agonistic festivals. J.M.Fossey, in *Symposium Lolling* 141-150, gives an overview of the participation of foreigners in the Boiotian agonistic festivals in the Hellenistic and Imperial periods. See the critical remarks of D.Knoepfler, *BE* (2008) nos. 222 and 233.

422. Boiotia. Dialect: ἔππασις. J.Méndez Dosuna, in *Phones Charakter*, 295-316, discusses from a linguistic point of view the form ἔππασις/ἔμπασις (ownership) in Boiotian proxeny decrees. Cf. our lemmata nos. 445 and 536. Cf. D.Knoepfler, *BE* (2008) no. 225.

423. Boiotia. Religion: Egyptian cults. A.Schachter, in *Nile into Tiber* 364-391, collects the evidence for the cult of Egyptian gods in Boiotia (Chaironeia, Kopai, Koroneia, Orchomenos, Oropos, Tanagra, Thespiai, Thebes) and Phokis (Hyampolis, Tithorea) and studies its historical development and social context. The cult of the Egyptian gods was introduced into Boiotia by the late 3rd cent. B.C.; many cults were established by private individuals and were readily accepted by the local elite. In the Hellenistic period, Sarapis, often an addressee of sacred manumissions, was given priority over Isis and Anubis; his popularity may have been enhanced by the fact that he and Zeus Karaios were regarded as gods with affinities to Hades. In the Imperial period Isis seems to come to the fore. We do not list the inscriptions discussed by S.; they are listed in an appendix (with concordance with *RICIS*). We mention only a few inscriptions that are discussed in some detail: the accounts of the Σαραπιεῖα in Tanagra (*SEG* XIX 335; pp. 376-378). On 379/380 discussion of the epitaph of Νεικαρώ (*IG* VII 2681 = *RICIS* 0303; pp. 379/380); the honorary decree for Φλαβία Λανείκα (*IG* VII 3426 = *RICIS* 0895; pp. 381/382 and 385/386). Cf. D.Knoepfler, *BE* (2007) nos. 224, 226, 229, 232, 238, 242.

424. Boiotia. Epigraphic research: H.G.Lolling. K.Hallof, in *Symposium Lolling* 25-58, summarizes the research of H.G.Lolling in Boiotia in the late 19th cent. and his contribution to the *IG*. On 46-58, concordances of *IG* and the inscriptions published by Lolling. Cf. D. Knoepfler, *BE* (2008) no. 243.

425. Boiotia. Military organization. In a study of Boiotian military elites, A.Schachter, in *Symposium Lolling* 123-129, argues that in the Archaic period the Boiotians formed separate units of their best fighting men that consisted of pairs of homosexual lovers; as a mark of distinction they were given the titles ἡνίοχοι and παραιβάται. Nine funerary reliefs may represent the members of such an elite corps; on 135-139, a list of these stelai and discussion of

the material, the dates, and the epigraphical hands: *IG* VII 639 (*SEG* II 188; Schachter no. 3); *SEG* II 187 (4 and 7); II 189 (8); XXXI 395 (6); XLIV 423 (1); J.Threpsiadis, *AE* Chronika (1963) 13-15 (2); N.M.Contoléon, *BCH* 73 (1949) 395 (5); M.Hamiaux, *Louvre. Les sculptures grecques* I (Paris 1992) 240 and 253 (9). Three of the warriors mentioned on stelai from Tanagra appear in a casualty list of the same city (*IG* VII 585), which possibly records warriors killed in the battle of Delion (127-130 and 138); this supports the inference that all the stelai were set up for warriors killed in that battle. Suspecting a military context for the terms ἀπάρχειν and λεκτός in an inscribed bronze phiale from Tanagra (*LSAG*² 94 no. 7; 6th cent. B.C.), S. argues that an elite corps made up of chosen troops from a number of cities, who trained or competed together, may have existed in the first half of the 6th cent. B.C. (130/131). The expression ἐν προμάχοις (*IG* VII 2247; *GV* 321; *CEG* I 112) may be an indirect reference to such a corps (131; cf. Pindar, *Isthmian* 7). The ἄγημα in Hellenistic Boiotia (cf. *IG* VII 3087; *SEG* III 354/355) may be a direct descendant of the λεκτοί and ἐπίλεκτοι of the 6th and 5th cent. B.C. (133). Cf. the remarks of D.Knoepfler, *BE* (2008) no. 223.

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426. Boiotia. Slave names. C.Fragiadakis, *Tyche* 22 (2007) 9-33, provides an alphabetically arranged tabular survey of 189 slave names on record, mostly in manumission texts. The survey provides the names, dates, provenances, publications, and terms designating slaves: δοῦλος/δούλη, ἐνδογενής, ϝυκέτας, θεράπων/θεράπαινα, θρεπτός, ἱερά, κοράσιον (δουλικόν), οἰκέτις, παιδάριον (δουλικόν), σῶμα (γυναικεῖον/ἀνδρεῖον), υἱὸς δούλης. Analysis of the various categories of names (theophoric, mythological, 'Wunschnamen', etc.).

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427. Akraiphia. Prosopography. A.Schachter, *ZPE* 163 (2007) 96-100, examines the relationship between homonymous individuals in inscriptions of Akraiphia. Πράξιλλις Ἡσχριώνδαο, mentioned as γραμματεύς in two proxeny decrees (*IG* VII 4127/4128), has been identified with the homonymous πολέμαρχος mentioned in a list of conscripts (A.D.Keramopoulos, *AE* [1936] Chronika 43 no. 220) and dated to ca. 185-180 B.C. However, the proxeny decrees in *IG* VII 4127/4128 were proposed by τὺ ἄρχοντες κὴ τὺ σούνεδρυ. Since this formula appears for the first time in the second half of the 2nd cent. B.C. (*IG* VII 4132/4133; *SEG* XXIII 285), the date of *IG* VII 4127/4128 is no earlier than the second half of the 2nd cent. B.C. Consequently, the polemarch Praxillis I must be the grandfather of the secretary Praxillis II; Ἡσχριώνδας Πραξίλλιος, polemarch in ca. 140-135 B.C. (P.Perdrizet, *BCH* 23 [1899] 91-94 no. III), must be the father of Praxillis II. Similarly, the polemarch Δινόμαχος Χιοννίδαο in *IG* VII 4127 must be the grandson of a homonymous polemarch in the list of conscripts (A.D.Keramopoulos, *AE* [1936] Chronika 43 no. 220).

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428. Akraiphia (area of: Ptoion?). Dedication to Apollo, late 7th cent. B.C. *LSAG*² 94 no. 1; *CEG* 326. Republished by S.Colvin, *A Historical Greek Reader, Mycenaean to the Koiné* (Oxford 2007) 101/102 no. 12, with linguistic comments. D.Knoepfler, *BE* (2009) no. 245, ascribes this dedication to the sanctuary of Apollo Ptoios (not Thebes), because the name

of the dedicant, Μάντικλος, belongs to a group of names common in Akraiphia (cf. Μαντίας, Μαντίξενος).

429-440. Chaironeia. Proxeny decrees and military catalogues. 12 inscriptions found in 1904 by G.Soteriadis during his excavations in the early Byzantine basilica of Agia Paraskevi, south of Chaironeia (at Dourjou); most are now housed in the Museum of Chaironeia. These inscriptions were assigned for publication to M.Feyel, whose death in 1945 preceded the completion of the work; since the time he photographed the stones (in the late '30s), their state of preservation deteriorated. Ed.pr. Y.Kalliontzis, *BCH* 131 (2007) 476-514 (ph.; French translation); underlined text is based on photos by Feyel, now in the archives of the French School at Athens, except where otherwise noted. Comments on onomastics (on 513/514, an index of names), prosopography, language, and the privileges connected with proxenia (ἐνωνά).

On 508-510, ed.pr. discusses the demographic significance of the military catalogues. Based on the numbers of conscripts listed in four of these texts (431: 5 men; 432: 19 men; 433: 17 men; 438: ca. 30-35 men), he estimates the number of free men in Chaironeia at the time of these texts as ca. 800 individuals.

429: 482-484 no. 1 (ph.). **Proxeny decree for two Aitolians, ca. 250-200 B.C.** Two joining fragments of a marble base, re-used in the Imperial period in association with waterworks. Face A: two proxeny decrees (our lemmata nos. 429/430), face B (left side) ['sur le côté droit', ed.pr.; but on the left side, as one looks at the stone (ph.), Chaniotis]: three military catalogues (our lemmata nos. 431-433).

[Ἀ]μφήρετος Ἐπηνέ[τω ἔλεξε· δεδόχθη τῦ δάμυ, προξένως εἶμεν]
κὴ εὐεργέτας τὰς πόλιο[ς Χηρωνείων - - - - - - - - - - - - - - - - - -]
Τιμαγένειν Εὐκόλω Ἠτωλῶ[ς κὴ εἶμεν αὐτῦς γᾶς κὴ ϝυκίας ἐνω]-
νὰν κὴ ἀσφάλιαν κὴ πολέμω κὴ [ἰράνας κὴ τὰ ἄλλα πάντα καθάπερ]
κὴ τῦς ἄλλυς προξένεις

2. The first-named recipient of proxenia does not seem to be a relative of Timagenes, ed.pr.

430: 484/485 no. 2 (ph.). **Proxeny decree, ca. 250-200 B.C.** Written below the text in our lemma no. 429, apparently somewhat later.

Ἀρχάνωρ Κριτολάω ἔλεξ[ε· δεδόχθη τῦ δάμυ, πρόξενον εἶμεν κὴ]
εὐεργέταν τᾶς πόλιο[ς Χηρωνείων -]
κὴ αὐτὸ[ν κὴ] ἐσγόνως [κὴ εἶμεν αὐτῦς γᾶς κὴ ϝυκίας ἐνωνὰν]
κὴ ἀσ[φάλειαν κ]ὴ πολέ[μω κὴ ἰράνας, κὴ τὰ ἄλλα πάντα καθάπερ]
κὴ τ[ῦς ἄλλυς] προξ[ένεις]

431: 486/487 no. 3 (ph.). **Military catalogue, late 3rd/early 2nd cent. B.C.** Inscribed on face B; see our lemma no. 429. The three military catalogues (our lemata nos. 431-433) were written successively, at short intervals, possibly by the mason who engraved the manumission record *SEG* XXVIII 449.

Αὐτομένιος ἄρχοντος, πολεμαρχιόντων Θιόμνιος Ἀμινοκλεῖος, Πορρίναο
Θυ[- - - Εὐ]άνδρω Νικοκράτιος, γραμμα-
τίδδοντος Χαροπίνω Μέγωνος, τυὶ ἀπεγράφεν ἐξ ἐφήβων ἐν τὰ τάγματα·
Βρόχουλλος Δέξωνος, Ζωΐλος Πουθίναο,
Φίλων Ἀριστίωνος, Ἀρχέδαμος Πουθοκλεῖος, Ἄνδρων Ἀριστίχω

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2. Charopinos, son of Megon, is known from a manumission record (*IG* VII 3326); his son, Megon, appears in the catalogue in our lemma no. 432 L. 5; for the formulation used for the registration of the ephebes in military units, cf. *IG* VII 3294, 3296, 3298, ed.pr.

432: 487-489 no. 4. **Military catalogue, late 3rd/early 2nd cent. B.C.** Inscribed below the text in our lemma no. 431.

Αὐτομένιος ἄρχοντος τῶ δευτέρω, πολεμαρχιόντων Κράτωνος Ἀμινίαο,
Ἀναξικράτιος Καφισίαο, Διοδώρω Πόλωνος,
γραμματίδδοντος Εὐρουφάοντος Ἀριστίωνος, τυὶ ἀπεγράφεν ἐξ ἐφήβων ἐν
τάγματα· Μνασίας Μελίτωνος, Ζωΐλος
Ἀρίστωνος, Πολιουκλίδας Νικοκλεῖος, Κάλλιππος Εὐάνορος, Σώσιχος
Φίλλιος
4 [Μνά]σων Πραξίαο, Νιούμων ϝαναξιδάμω, Τιμοκράτεις Εὐκράτιος,
Δάμων Καλλικλεῖος, Ἀγάθων Πολιουκράτιος, Νίκων Δάμω-
[νο]ς, Μέγων Χαροπίνω, Λαμπρίας Εὐφαμίδαο, Ἀγέλων Ἑρμαΐω, Ἀπολλό-
δωρος Κράτωνος, Τίμων Τόλμωνος, Ἀρίστων Ἀρίστωνος

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1. Αὐτομένεις ὁ δεύτερος ('second du nom') is known as archon from *SEG* XXVIII 449; for this indication of homonymy cf. Τιμασίθεος δεύτερος (*IG* VII 2814) and Θρασούλαος ὁ οὔστερος (*IG* VII 2821); for Kraton, son of Aminias, see *IG* VII 3325 and our lemma no. 441, ed.pr. || 4. for Damon, son of Kallikles, see *IG* VII 3365 L. 2, ed.pr. || 5. for Megon's father see our lemma no. 431, ed.pr.

433: 489-491 no. 5. **Military catalogue, late 3rd/early 2nd cent. B.C.** Inscribed below the text in our lemma no. 432.

Εὐδάμω ἄρχοντος, πολεμαρχιόντων Ἐπιτίμω Σαμοκλεῖος, Ῥόδωνος Πολι-
ουχαρίδαο, Τιμοθίω Σωσικράτιος, γραμματίδδοντος
[Τι]μογίτονος Εὐάνδρω, τυὶ ἀπεγράφεν ἐξ ἐφήβων ἐν τὰ τάγματα· Ἐμπέ-
δων Κλιλάω, Φίλων Μενεβώλω, Ἡρόδοτος Πουθίναο, Ἀθανίας
[Πο]υρίππω, Πουθίνας Λιουσίαο, Αὐτοκράτεις Καλλίκωνος, Πολιούξενος

Ἀντιγένιος, Κάλλων Λάκρωνος, Ἀριστοκλεῖς Σάωνος, Θιόδωρ[ος]
[Λά]κρωνος, Ἐπήνετος [Θοίν]ωνος, Ζωΐλος Καλλιδάμω, Νίκων Ἀθανίαο,
Αὐτοκράτεις Κλίωνος, Ζωΐλος Πουθίαο, Εὐ[αρί]δας Μέγων[ος],
[- - - -]τει[ς Δ]άμωνος

1. For Epitimos, son of Samokles, see *IG* VII 3315 L. 2, ed.pr. || 2. Euandros, son of Timogiton, the son of this Timogiton, appears in manumission records (*IG* VII 3357 and 3372); Menebolos (the father of Philon?) is known as an archon of Chaironeia (*IG* VII 3301 L. 1), ed.pr. || 3. the son of Kallon, Lakron, appears in a manumission record (*IG* VII 3379), ed.pr. || 3/4. Theodoros, son of Lakron, may be the twin brother of Kallon, son of Lakron; but the fathersname may be [Μά]κρωνος, ed.pr. || 4. for Epenetos, son of Thoinon, see *IG* VII 3385; Euaridas, son of Megon, may be a relative of Charopinos (see our lemma no. 431 L. 2) and Megon (see our lemma no. 432 L. 5), ed.pr.

434: 493/494 no. 6 (ph.). **Military catalogue, ca. 250-200 B.C.** Marble block, broken on top and bottom; the stone's provenance is not indicated in the catalogue of the Museum of Chaironeia, but it was probably found at Agia Paraskevi. It may be the military catalogue mentioned by K.J.Beloch, *Klio* 6 (1906) 45.

[Πο]λιούξενος
Εὐμύρω,
Δαμήνετος Ἰθιου-
δάμω, Καλλιπίδας Δάμω-
Χιόννεις Ἀπ[ολ]- νος
λοδώρω [- - - -]-
ίλλε(ι)ς Φα̣[- - -]
Καφισόδωρο[ς - - -]-
εῖος Εὐρου[- - - -]
Νικίππω Π[- - - -]
Νουνφοδώ̣[ρ - - - -]
Καφισόδω̣[ρ - - - -]
Καλλίξεν[ος - - - -]

4/5. The name of Kallipidas, son of Damon, was added later, ed.pr.

435: 495/496 no. 7. **Military catalogue, late 3rd cent. B.C.** Marble block, broken at top, bottom, and left. Inscribed on face A (our lemmata nos. 435/436) and face B (our lemma no. 437). Provenance is not indicated in the catalogue of the Museum of Chaironeia; probably found at Agia Paraskevi.

[- - - - - - - - - - - - - - - - - -]
Ἀρχίαο, [- - - - - - - - - - - - -]
των Πουθοκλεῖο[ς - - - - - -]

Καφ(ισ)ίαο, Πάτρων Ξ[- - -]-
4 τεις Τιμοκράτιο[ς - - - - - - -]-
δωρος Πούθωνο[ς - - - - - - -]
Πουθίας Ἑρμα[- - - - - - - - -]
Ἀνχιάρω, Λιουσ[- - - - - - - -]
8 Ἐπιτέλιος, Ο[- - - - - - - - -]
[Νι]κασίας Δαμ[- - - - - - - -]

3. ΚΑΦΙΑΟ lapis ‖ 8. Ἐπιτέλιος is inscribed on top of an erased name, ed.pr. ‖ 9. this name was added later, ed.pr.

436: 496 no. 8 (ph.). **Proxeny decree, late 3rd cent. B.C.** Inscribed below the text in our lemma no. 435.

[Ἀν]δρίας Ἀρίστω[νος ἔλεξε· δεδόχθη τῆ βωλῆ κὴ]
[τῦ δάμ]υ, πρόξενον ε[ἶμεν κὴ εὐεργέταν τᾶς πόλιος]
[Χη]ρωνείων Α̣[- -]
4 [- - - -]ρ̣εῖα κὴ αὐ[τὸν κὴ ἐκγόνως κὴ εἶμεν αὐτῦς]
[γᾶς κ]ὴ ϝυκία[ς ἔππασιν κὴ ἀσφάλειαν κὴ πολέμω]
[κὴ ἰρ]άνα[ς, κὴ τὰ ἄλλα πάντα καθάπερ κὴ τῦς]
[ἄλλυς προξένεις]

4. E.g. [Ἀλεξανδ]ρ̣εῖα, [Μεγα]ρ̣εῖα etc., ed.pr.

437: 499 no. 9 (ph.). **Military catalogue, late 3rd cent. B.C.** Written on face B of the same stone as the texts in our lemmata nos. 435/436.

[- - - - - - - - - - - - ἄρχοντος, πολεμαρχιόντων - - - - -]
[- γραμματίδδο]ντος
[- - - - - - - - - τυὶ ἀπεγράφεν ἐς ἐφήβων ἐν τὰ τά]γματα
[- -]ρίτω, Φίλων
4 [- -]ωλος Διωνουσίω
[- -]μων Νικομάχ-
[- -]οδώρω Ἀμινο-
[- -] Ἀριστοδάμω
8 [- -]ίωνος
[- -]ΤΟΡ[- -]ΑΝ[-]
[- -] Εὐρουφ̣[άων - - - -]
six illegible lines
17 [- -]ίδαο, Φιλοκράτεις Τιμοκράτιο[ς]

The underlined letters and L. 17 are preserved only in a facsimile by N.Pappadakis, who did not draw the text of LL. 11-16, ed.pr.

438: 501-504 no. 10 (ph.). **Military catalogue, ca. 250-200 B.C.** Four joining fragments of a marble block, broken on left and bottom; of these four fragments, the top and bottom fragments are now lost. Three texts: one military catalogue (no. 438) and two proxeny decrees (nos. 439/440). No. 438 is possibly to be identified with a military catalogue mentioned by K.J.Beloch, *Klio* 6 (1906) 45; ed.pr. notes, inter alia, the exceptionally large number of conscripts in the present text (31-35 individuals).

[- - - - - - - ἄρχοντος, πολεμαρ]χιόντων Ἀρχίαο
[- - - - - - - - - - - - - - - - - - - -]ος Δεξίππω Μεγα-
[- - - - γραμματίδδοντος ϝαν]αξιδάμω Ὁμολω-
[- - - -, τυὶ ἀπεγράφεν ἐς ἐφή]βων ἐν τὰ τάγματα
[- - - - - - - - - - - - - - - - - - - -]ιτώνδαο, Τελεσίας Καλλ-
[- - - - - - - - - - - - - - - - - - - -] Κάλλων Παγγαρίωνος
[- - - - - - - - - - - - - - - - - - - -]νοδώρω, Νουμίνιο[ς - -]Ο
[- - - - - - - - - - - - - - - - - - - -] Νίκανδρος Καλλικράτ[ιο]ς
[- - - - - - - - - - - - - - - - - - - -]ς Ἀρίστωνος, Ἄμφων Μεγ-
[- - - - - - - - - - - - - - - - - - - -]όδωρος Πουθίναο, Θιότιμ-
[ος - - - - - - - - - - - - - - - Πα]ṿταλίων Τιμοδάμω, Ἀρισ-
[- - - - - - - - - - - - - - - - - - - -]ς Θιοτίμω, Ἀπολλωνίδας
[- - - - - - - - - - - - - - - - - - - -]ṿ Καλλίκωνος, Καλλικρ-
[άτεις - - - - - - - - - - - - - - - -]ṿίδας Ἀριστοκλεῖος, Καφι-
[- - - - - - - - - - - - - - - - - - - -] Πίνδωνος, Φλὸξ vacat
[- - - - - - - - - - - - - - - - - - - -] Ἀμινοκλεῖος, Πραξίας
[- - - - - - - - - - - - - - - - - - - -] Πίστωνος, Κάλλιππος
[- - - - - - - - - - - - - - - - - - - -]όμαστος Λουσίαο
[- - - - - - - - - - - - - - - - - -]ωνος, Ἀγλάων Λουσιξένω

1-4. In larger letters ‖ 3/4. Ὁμολωι[ΐωνος] or Ὁμολωι[ΐχω], ed.pr. ‖ 5. in fine, ΚΑΛΛ is written on top of an erased name; this man may be identical with Τελεσίας Καλλι[- -] who was polemarchos in *IG* VII 3292, ed.pr. ‖ 8. Nikandros, son of Kallikrates, appears as manumittor of a slave in *IG* VII 3309, ed.pr. ‖ 11. [Πα]ṿταλίων or Ἰταλίων, ed.pr. ‖ 13. initio, a Kallikon is known as archon (*IG* VII 3303 and 3348); in fine, ΚΑΛΛΙΚΡ is written on top of an erased name, ed.pr.

439: 504/505 no. 11 (ph.). **Proxeny decree for a man from Phokis, late 3rd cent. B.C.** Inscribed below the text in our lemma no. 438.

[- - - - - - - - - - - - - -] ἔλεξε· δεδόχθη τῆ βωλῆ κὴ τῦ
[δάμυ, πρόξενον εἶμ]εν κὴ εὐεργέταν τᾶς πόλι-
[ος Χηρωνείων - - - -]ώ̣νδαν Δάμωνος Φωκεῖα
[ἐς - - - - - - - - κὴ αὐτὸν κ]ὴ ἐσγόνως κὴ εἶμεν αὐτῦς
[γᾶς κὴ ϝυκίας ἔπ]ασιν κὴ ἀσφάλιαν κὴ πολέ-

[μω κὴ ἱράνας, κὴ τὰ ἄλ]λα καθάπερ κὴ τῦς ἄλλυς
[προξένεις]

440: 505-508 no. 12 (ph.). **Proxeny decree for men from Pheneos, late 3rd cent. B.C.** Inscribed below the text in our lemma no. 439, probably by the same mason, an award of proxeny to 4-6 men from Pheneos in Arkadia; for a man from Pheneos awarded proxeny in Chorsiai, see *IG* VII 2387. The award might be related to diplomatic contacts between the Boiotian Koinon and the Achaian Koinon – possibly the alliance between the two in 228 B.C. or the foundation of the Hellenic Alliance by Antigonos Doson in 224 B.C. An unpublished award of proxeny to seven men from Corinth dates to the same period.

[- - - - - - - - - - - - -] ἔλεξε· δεδόχθη τῆ βωλῆ κὴ τῦ
[δάμυ, προξένως εἶμεν κὴ εὐεργέτας τᾶς] πόλιος
[Χηρωνείων - - - - - - - - - - - - -]κράτεος Ἀπολ-
[- -]
[- - - - - - - - - - - - - - - - - - - -]ΚΑΣ Φενεάτας κὴ
[αὐτὼς κὴ ἐσγόνως κὴ εἶμεν] αὐτῦς γᾶς κὴ ϝυ-
[κίας ἔππασιν κὴ ἀσφ]άλιαν κὴ πολέμω κὴ ἱρά-
[νας, κὴ τὰ ἄλλα ὁπόττα] κὴ τῦς ἄλλυς προξένυς

441. Chaironeia. Manumission record, late 3rd/early 2nd cent. B.C. *IG* VII 3376; L.Darmezin, *Les affranchissements* -- (cf. *SEG* XLIX 2440) 58/59 no. 78. Y.Kalliontzis, *art.cit.* (cf. our lemmata nos. 429-440) 488, suggests reading in L. 18 Κράτων Ἀμινίου (Ἐράτων Ἀμινίου, *IG*, Darmezin), now attested in the text in our lemma no. 437.

442. Chaironeia. Agonistic inscription, Hellenistic? *IG* VII 3408. On the basis of a facsimile made by N.Pappadakis in the catalogue of the Museum of Chaironeia, Y.Kalliontzis, *art.cit.* (cf. our lemmata nos. 429-440) 484/485, improves the reading of L. 2: Ἀρχάνωρ Καφισοδώρω Ἱππ[- -] ([Ν]ι[κ]άνωρ Καφισοδ[ώ]ρω Ἱπ[- -], *IG*). For the name Ἀρχάνωρ cf. our lemma no. 430.

443. Koroneia. Proxeny decree for Zotion, mid-2nd cent. B.C. (after 167 B.C.). Limestone stele with moulding found in the ruins of the monastery of Agioi Taxiarchai (Pontza) near Koroneia; now in the Museum of Thebes. Ed.pr. N.G.Pappadakis, *Ἐπιστημονικὴ Ἐπετηρὶς τῆς Φιλοσοφικῆς Σχολῆς τοῦ Ἀριστοτελείου Πανεπιστημίου Θεσσαλονίκης* 1 (1927) 207-222; cf. P.Roussel, *BE* (1930) no. 197; L.Robert, *EEP* 12 note 1; A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 346 no. E69. Republished by A.Schachter, W.J.Slater, *ZPE* 163 (2007) 81-95 (ph.; translation), with copious commentary. They argue that Zotion performed his tragedies within the context of a festival in

honor of Athena. An unusual aspect of this honorary decree is that Zotion received cash in addition to honors (LL. 11/12; cf. *IG* IX^2.1.740; *SEG* XXX 1184). The mention of payment in cash is uncommon in honorific inscriptions for artists. The authors consider various explanations: cities gave money to performers but did not talk about it; they dispensed gifts (ξένια); they handed over gold crowns with material value (*IG* XII.7.226; *I.Cret.* IV 122 A; *I.Iasos* 153) or performers were 'crowned with so many drachmai' (e.g. *F.Delphes* III.2.48); they specified the wages of invited performers in advance (cf. *IG* XII.6.56; *Syll.*^{3} 689). S.-S. mention an interesting group of inscriptions in Delphi, in which references to 'crowns of money' were erased (*SEG* I 167; *F.Delphes* III.1.365; III.3.249; III.4.50/51 and 54; *Syll.*^{3} 737; *OMS* I pp. 256 and 260), probably because this had become a major political topic in the 1st cent. B.C. On 92-95, the authors provide parallels for expressions used in this decree, especially for ἀκρόασις, ἀναστροφή, ἐπιδημεῖν, εὐδοκιμεῖν, κατέχειν τὴν πόλιν, μιμνήσκεσθαι, πραγματεύεσθαι, and φιλοπονία. Cf. the remarks of D.Knoepfler, *BE* (2008) no. 228.

[- - - - ἄρχοντος] ἔδοξε τῦς συνέδρυς κὴ τῦ δάμυ τῶν
[Κορωνίων· ἐπιδεὶ Ζ]ωτίων Ζωτίωνος Ἐφέσιος, τραγαϝῳδιά-
[ων ποειτὰς κὴ σατο]ύρων κὴ πρότερον μὲν ἐπιδαμείσας ἐν
[τὰν πόλιν ἁμίων τ]ὰν ἀναστροφὰν ἐποείσατο εὐσχείμονα κὴ καθί-
[κωσαν τῆ πόλι κὴ αὐσαυ]τῦ, κὴ κατὰ τὸν παρίοντα κηρὸν ἀκροάσις
[ποεισάμενος τῶν πε]πραγματευμένων αὐτῦ διὰ τᾶς ποείσιος, με-
[μναμένος δὲ τᾶς πόλ]ιος ἁμίων κὴ τᾶς Ἀθανᾶς, τᾶς κατεχώσας
[πρὸ τῶν ἄλλων Ὀλ(ι)ο]υμπίων ἐξ ἀρχᾶς τὰν πόλιν, εὐδοκίμι· ὅπως
[ὧν ἁ πόλις φήνειτη] τιμίωσ[α] τὼ[ς ἀξί]ως τῶν ἀνδρῶν, δεδόχθη τῦς
[σουνέδρυς κὴ τῦ δάμυ Κορ]ωνίων ἐπηνεῖση Ζωτίωνα Ζωτίωνος
[Ἐφέσιον ποειτὰν ἐπί τε τ]ῆ φιλοπονίη [κὴ] τῆ λυπῆ ἀναστροφῆ· τιμᾶ-
[ση δὲ αὐτὸν ἀργουρίω δρα]χμῆς ἑβδομήκοντα· τὸν δὲ ταμίαν τὸν ἐπὶ
[- - - - - - - - - - - - - ἰόντα ἔναρ]χον παραχρεῖμ[α ἀ]πολογίξασθη πὸκ
[κατόπτας· κὴ εἶμεν] αὐτῦ τε κὴ ἐκγόνυ[ς π]ροξενίαν κὴ τὰ λυπὰ τί[μ]-
[ια πάντα ὅσα περ κ]ὴ τῦς ἄλλυς προξένυς κὴ εὐεργέτης τᾶς πό-
[λιος Κορωνίων· κὴ στεφα]νῶση αὐτὸν θαλλίνυ στεφάνυ· ἀναγράψη δὲ
[τόδε τὸ ψάφισμα τὼς πολεμ]άρχως ἐν τῦ ἐπιφαν[εστάτυ τ]όπυ

Unless otherwise noted, restorations are by S.-S., who observed that the 'left hand margin is not uniform; ... while the surviving first letters of LL. 1-3, 8, 9 and 14 are more or less aligned, the first letters of lines 4, 6 and 7 are found to the left of this line, while those of the remaining lines are to the right of it' ‖ 1/2. restored by P. ‖ 2/3. τραγαϝῳδία|[ς], P. ‖ 3. [σατο]ύρων, P. ‖ 4/5. καθί[κωσαν αὐτοσαυ]τῦ, P. ‖ 5. the crisis in question (κηρός) would have been the political upheavals around 170 B.C., S.-S. ‖ 6. [τῶν], Robert; [τᾶν], P. ‖ 6/7. με|[λετάων περὶ τᾶς πόλ]ιος, P.; με[γάλως κὴ ἀξίως τᾶς πόλ]ιος, Roussel; με[μναμένος ἀξίως τᾶς πόλ]ιος, C. ‖ 8. [μάλι-στα πάντων or πεδὰ τῶν ἄλλων Ὀλ]υμπίων, P. ‖ 9. [κὴ ἁ πόλις φήνειτη], P. ‖ 10. restored by P. ‖ 11. [Ἐφέσι-ον ἐπί τε τ]ῆ, P. ‖ 12. restored by Schachter; [δὲ αὐτὸν κὴ ξενίυς δρα]χμῆς, P.; [δὲ αὐτὸν κὴ δρα]χμῆς, Slater ‖ 13. [τῶν ἱαρῶν τὸν ἔναρ]χον, P.; the name of an archon in the genitive, S.-S.; [ϝυκονομίας ἔναρ]χον, D.Knoepfler, *BE* (2007) no. 306 (in fine) ‖ 14/15. restored by P. ‖ 15/16. πό|[λιος ἁμίων], P. ‖ 17. initio [ἐν τῦ ἱαρῦ τὼς πολεμ]άρχως, P.

444. Orchomenos. Military convention between the cavalries of Orchomenos and Chaironeia, early 3rd cent. B.C. (ca. 286/5 B.C.). *SEG* XXVIII 461. Republished by S.Colvin, *Historical Greek Reader* (cf. our lemma no. 428) 101/102 no. 12 (translation), with linguistic comments. D.Knoepfler, *BE* (2009) no. 253, provides information on the date (after 287 B.C. and probably in 286 or 285 B.C.; cf. id., *Annuaire du Collège de France* 107 [2008] 636); he observes that in L. 17, in fine, a T has been erroneously read; the word [τρ]ίταν is entirely contained in L. 18 (not τ|[ρ]ίταν). As regards the translation of LL. 9/10 (προτεινὶ στρο|τειίας Θιογνειτίδαο ἄρχοντος), K. observes that προτεινί is not an adverb ('the previous expeditions of Thiogneitidas') but a preposition; this phrase refers to expeditions *before* the archonship of Thiogneitidas.

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445. Orchomenos. Document concerning a loan given by Nikareta to Thespiai, ca. 222-200 B.C. *IG* VII 3172; *SEG* XXIII 299; XXXII 477; XLV 442; Migeotte, *Emprunt* 13. J.Méndez Dosuna, *art.cit.* (see our lemma no. 422) 306-309, argues that ἀππάματα (IV LL. 163/164, 168, 171/172, and 174/175) means 'les biens [que Nicaréta a] cédés, les sommes d'argent [qu'elle a] prêtés' (cf. Attic *ἀποκτήματα).

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446. Oropos. Honorific statues in the Amphiareion. J.Ma, *ZPE* 160 (2007) 89-96, discusses aspects of the setting up of honorific statues in the Amphiareion of Oropos. **1)** *I.Oropos* 383 (honorific statue for Hadeia) postdates an earlier equestrian statue, on whose foundation course its base rests. The base of of the statue for Hadeia may have been placed on the large block in order to avoid being overshadowed by its mighty neighbor. The display of this statue illustrates two phenomena: 'statues attract statues'; and there is competition between statues for public space (89/90). See the remarks of D.Knoepfler, *BE* (2008) no. 257, concerning Μητίοχος, the sculptor of Hadeia's statue. **2)** *I.Oropos* 426 and 441 are carved on the back of bases of equestrian statues. They are graffiti-like. They may be records of the original dedication, carved when the statues were re-used. *I.Oropos* 388 may be a similar case (93/94); for the attention paid to the original captioning of the statue see *SEG* LIV 787 (our lemma no. 775). **3)** The base *I.Oropos* 461, which honors the council of the Areiopagos, may have carried a stele representing the laws, alluding to the traditional role of the council as the guardian of the laws. Other statue bases on which the Areopagos is mentioned are *IG* XII.8.26 and *IG* II^2 3185 (our lemma no. 184). See also our lemmata nos. 447-449, 775 and 827.

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447. Oropos. Honorary epigram for Diomedes (and Anthas?) of Troizen, ca. 275 B.C. *I.Oropos* 389; *ISE* 62. J.Ma, *art.cit.* (see our lemma no. 446) 90/91 (Greek text; translation), suggests a new interpretation of LL. 8/9 (τῶι σὲ κατ' ἀμφότερον σέβεται πατρίς, ἄνδρα καὶ ἥρω, | φθεγγομένα πλείστας αἴτιον εὐνομίας). He interprets σέ as a reference to the house of Diomedes and not to Diomedes (LL. 6/7: ἐγ δ' ἑνὸς οἴκου | Τροζὴν δὶς πατ[ρί]ωι τείχει ἐνηυγάσατο). Consequently, the epigram refers to both Diomedes and his ancestor, the hero Ἄνθας, whose statue also stood there: 'therefore, the fatherland honours you on account of

both the man (Diomedes) and the hero (Anthas), proclaiming you (the house of Anthas) responsible for the greatest felicity under its laws.' [There are two difficulties with this interpretation. First, the epigram explicitly states that there was one statue (L. 1: Διομέδεα χαλκὸς ἀϋτεῖ; LL. 4-6: ὅμ ... ἐστήσαντο). Secondly, the epigram makes Diomedes, not his house, the cause of eunomia (L. 5: ἀρχαίοις εὖ περιθέντα νόμοις), Chaniotis.] D.Knoepfler, *BE* (2008) no. 257, suggests that Diomedes was proxenos and euergetes of Oropos.

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448. Oropos. Proxeny decree for Nikodromos of Athens, late 3rd cent. B.C. *IG* VII 306; *I.Oropos* 198. J.Ma, *art.cit.* (see our lemma no. 446) 91, observes that the mention of an ethnic at the beginning of the ἐπειδή-clause is unparalleled in Oropian proxeny decrees. He wonders whether the name of Νικόδρομος was followed by a description of his occupation: ὁ ἀθ[λητής?] (instead of ὁ Ἀθ[ηναῖος]). D.Knoepfler, *BE* (2008) no. 257, argues that the sanctuary of Amphiaraos, not the Boiotian Koinon (L. 3: [καὶ τῶι κοινῶι Βοιωτῶν]), was the beneficiary of Nikodromos, who is possibly mentioned in *IG* II^2 3466.

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449. Oropos. Honorary decree of Eretria for Oropian judges, ca. 167-156 B.C. *I.Oropos* 330; *SEG* XLIII 210. J.Ma, *art.cit.* (see our lemma no. 446) 91-93, argues that the Eretrians could not have designated the location in which a statue was to be set up in a foreign city [see, however, our lemma no. 510 LL. 81: the Molossians determined the exact location in Larisa where their decree should be set up, Chaniotis]. He consequently restores LL. 16/17 [ἐν τῶι] κα[λλί]στωι τόπωι τῆς πόλεως τῆ[ς | ἡμετέρας] (τῆς πόλεως τῆ[ς | Ὠρωπίων], *I.Oropos*). Since *I.Oropos* 330 was found in the Amphiareion, the copy of the decree (*I.Oropos* 331) that was found in Kalamos must be the copy that was set up in Eretria, and presumably arrived in Kalamos as a pierre errante (see our lemma no. 824).

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450. Tanagra. Inscriptions. D.W.Roller, in *Symposium Lolling* 151-156, gives an overview of the inscriptions of Tanagra. See the criticism by D.Knoepfler, *BE* (2008) no. 252. J.Stroszeck, *ibid.* 157-206, publishes H.G.Lolling's report on his excavations in the cemetery of Tanagra in 1876 and presents a commentary on this report. On 199-202, she discusses the inscriptions recovered in these excavations. They include: **1)** stamped tiles with letters and abbreviated names (198: Α, Ο, Σ, Σ, ΕΔ, ΦΙΛ, Στεφ., Σ); **2)** three epitaphs naming Δίων, Γλαύκα and ∎ παῖς; these texts cannot be identified with known epitaphs (199); **3)** the epitaph of Θούδιππος (*IG* VII 1093). For two inedita see our lemma no. 476(74/75).

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451. Tanagra. Proxeny decree, ca. 250-200 B.C. *IG* VII 505. J.Méndez Dosuna, in *Phones Charakter* 313/314, demonstrates that the proposer of this decree (L. 3) was ϝυνόπαστος = Οἰνόπαστος, i.e. 'the one who possesses wine' (Γυνόπαστος, 'the one who possesses a woman', *IG*). There are numerous personal names composed with οἶνος, none composed with γυνή.

452. Tanagra (area of: Delion). Accounts concerning the festival of the Delia and the sanctuary of Apollo Delios, late 2nd cent. B.C. Upper part of a stele with a pediment decorated with a floral motif; inscribed on the front (A), the left narrow side (B), and the back (C) with three texts: I = face A LL. 1-35; II = face C; III = face A LL. 35-39 and B LL. 1-21. The stele was found in 1992 in Dilesi, re-used in a workshop of the Imperial period. Edd.pr. C.Brélaz, A.Andreiomenou, P.Ducrey, *BCH* 131 (2007) [2009] 246-308 (ph.; French translation), with detailed commentary on the financial aspects of the three documents (251-278), the date (278-280), the organization of the contest of the Delia (280-300), monetary circulation (300-305), and onomastics and prosopography (306-308).

I: The first document contains the accounts of Damon of Orchomenos, who served as agonothetes of the Delia during the archonship of Theochares in Tanagra. Such accounts, which fulfilled a commemorative purpose, are often attested in Boiotia, the closest parallels being the following inscriptions: *IG* VII 2426 (cf. *SEG* XLV 447; Thebes); *IG* VII 540 (cf. *SEG* XIX 335; Sarapieia of Tanagra); *IG* VII 3078 (Basileia of Lebadeia); *SEG* XXXVIII 380 (Pamboiotia). The accounts of the agonothetes consist of the money received (A LL. 3-6: 6080 drachmai and 1 obol of Attic silver coinage; 661 drachmai and 4 obols of symmachikon coinage; 98 bronze drachmai); the expenses connected with the celebration of the contest (A LL. 6-29); and his report (A LL. 30-35). The money given to the agonothetes for the contest originated in interest from loans given by the sanctuary (A LL. 3/4: ἐκ τῶν ἱερῶν χρημάτων ... [τ]όκος). Money was spent for a sacrifice to Apollo on the occasion of the procession of the theoroi, followed by a banquet (A LL. 6-7); for a sacrifice during the oath ceremony of the artists, the athletes, and the theoroi (A LL. 7-9); for laurel wreaths (A LL. 9/10), bronze bands (A L. 10), another object (A LL. 10/11: a lamp?), and torches (A L. 11); for the gilding of 38 crowns (A LL. 11-14; the average value of a crown was 43.1 g of gold); for the preparation, decoration, and gilding of a prize shield (A LL. 14-18); for the asylia of the theoroi, the officials, and the other individuals to whom the law granted asylia (A LL. 18-20); for the assistant scribe (A LL. 20/21); for attendants (A LL. 21/22); for the cleaning of the shields used in the race of armed men (A LL. 22/23); for the transportation of the 'table' (a cult table?) from Tanagra to Delion and back (A LL. 23/24); for the oil provided by the gymnasiarchos (A LL. 24/25); for the travel expenses of men sent to Thebes, for purchase of prize weapons, and to Athens, possibly for the purchase of other objects (A LL. 25-27). The agonothetes spent all the money that he had received, except for 5 bronze drachmai, and this suggests that the expenditures had been estimated in advance. The account closes with a report of the agonothetes, probably stating that he had provided for the crown for the victor in a race of men (A L. 30) and that he handed over the remaining money to his successor (A LL. 30-32). The nature of the money or objects delivered to other men (A LL. 32-35) is unclear.

As regards the organization of the Delia, the edd.pr. discuss the Pamboiotian character of the contest and the participation of the Boiotian cities in its funding, regulations, and organization; the participation of delegates; the rituals (sacrifice, banquet, oath ceremony); the program (both musical and athletic contests); and the officials.

The edd.pr. interpret the συμμαχικόν as 'l'étalon corinthien communément employé par les conféderations de Grèce centrale au IIe siècle av. J.-C. pour rémunérer leurs mercenaires, qui donne une drachme d'argent d'un poids théorique d'environ 2,80 g' (302/303). The reference

to συμμαχικὸν παλαιόν (A LL. 16, 20-22) indicates that there were two types of συμμαχικόν in circulation, the συμμαχικὸν παλαιόν and the συμμαχικόν (i.e. καινόν), both with the same value.

II: This fragmentary document dates to the same year as text I (archonship of Theochares in Tanagra). It seems to contain accounts related to the sanctuary at Delion (supplementary accounts of the same agonothetes?).

III: This document lists the annual interest paid in a period of five (consecutive?) years by the polemarchoi of various cities for loans they had received from the sanctuary; reference to polemarchoi of only one city ([Ἀνθη]δονίων; B LL. 1/2) is preserved. The exact amount of the loans cannot be determined, because the meaning of the sign XH is uncertain (8 chalkoi or 1/2 chalkous), but it probably was 1870 drachmai. The interest rates were 5% and 3.33%.

No individual mentioned in these texts is known from other sources.

Face A I

Ἄρχοντος ἐν Ὀρχομενῶι Ἀγασίου, ἐν Τανάγραι
Θεοχάρους· ἀπολογία ἀγωνοθέτου Δάμωνος
Ἀρίστωνος Ὀρχομενίου· λῆμμα· παρὰ ταμίου ἐκ
τῶν ἱερῶν χρημάτων Θέωνος τοῦ Δαματρίχω [τ]όκος
ἀργυρίου ἀττικοῦ CΠ–XC καὶ συμμαχικοῦ XΞAS– καὶ
[χ]αλκοῦ ⟨ϙ⟩H· ἄλωμα· θύματος τῶι Ἀπόλλωνι εἰς τὴν
πομπὴν τῶν θεωρῶν καὶ τὴν ἑστίασιν χαλκοῦ M· θύ-
ματος εἰς τὸν ἐξορκισμὸν τῶν τεχνιτῶν καὶ ἀθλητῶν
καὶ θεωρῶν χαλκοῦ H· v Ἀντιγένει στεφάνων δαφνίνων
χαλκοῦ C· Μύρτων̣[ι] ταινιῶν χαλκοῦ C· Δημητρίωι Λ...XO
...ΛΥΧΝΗΣ χαλκοῦ ΙΔ· δαΐδων χαλκοῦ B· εἰς τὴν χρύσω-
[σι]ν̣ ἐ̣ξ̣ στεφάνων χρυσῶν ΛΗ ὧν ὁλκὴ χρυσῶν [Ρϙ καὶ τὴν]
παρασκευὴν τοῦ χρυσοῦ ἀττικοῦ ΚΔ γίνεται πάντων ἀν[ὰ]
ΔΦΞ· Πίστωι ὡς ὦνος εἰς τὴν τοῦ ὅπλου τοῦ ἀριστείου πα-
ρασκευήν· ἀσήμου παροχῆς ὁλκῆς ἀττικῶν δραχμ[ῶν] ΑΥΕ
καὶ τῆς παρασκευῆς συμμαχικοῦ παλαιοῦ ΡΗ= καὶ τῆς χρυ-
σώσεως ΚΓ= καὶ πετάλων εἰς τὴν χρύσωσιν τοῦ ὅπλου
ΡΙΑ τοῦ πετάλου ἀττικοῦ S–XC πάντων ἀν⟨ὰ⟩ ΠΓ–XC· εἰς τὴν
ἀσυλίαν τῶν θεωρῶν καὶ ἀρχείων καὶ τῶν ἄλλων τῶν ἐκ
τοῦ νόμου συμμαχικοῦ παλαιοῦ Σ· Εὐκλείδηι ὑπογραμμ[α]-
[τεῖ] συμμαχικοῦ παλαιοῦ M· ὑπηρέταις τὸ ἐκ τοῦ νόμου συμ-
μαχικοῦ παλαιοῦ N· ὅπλων ἐκκαθάρσεως τῶν εἰς τὸν ὁπλίτη[ν]
[χ]αλκοῦ B· τραπέζης καταφορᾶς ἐπὶ Δήλιον καὶ ἀναφορᾶ[ς]
[εἰ]ς Τάναγραν ΙΕ· γυμνασιάρχοις Ταναγραίων ἐλαιοχρεί-
[στι]ον συμμαχικοῦ Σ· Μύρτωνι καὶ Θηραμένει ἐφόδιον εἰ[ς]
[Θήβα]ς ἐπὶ τὸν τῶν ὅπλων ἀγορασμὸν καθὼς ἔδοξε ταῖς πόλε-
[σι συμ]μαχικοῦ M καὶ εἰς Ἀθήνας Εἰράνωι καὶ Νικίαι ἀττικοῦ ΛΒ·
[κεφάλαιο]ν̣ CΩΛΘS=XC· ἐν τούτωι ἀττικοῦ CΠ–XC καὶ
[συμμαχικο]ῦ̣ XΞAS– καὶ χαλκοῦ ϙΓ vacat
[- - - - - ca. 13 - - - - -]..Σ στέφανον τῶν ἀνδρῶν· παρέδωκα

[- - - - - - ca. 15 - - - - αἱρ]εθέντι ἀγωνοθέτῃ Ἀσωπίχωι Εὐέτου
32 [- - - - - ca. 16 - - - - - -] v παρέδωκα δὲ καὶ Τ..ΩΝ..Ο.
[- - - - - ca. 18 - - - - - - Κ]αλλικρίτωι Διοδώρου Ἀθανίαι
[- - - - - ca. 20 - - - - - - Ἀπο]λλωνίου ἄγων ἀττικοῦ δραχμάς
III [- - - - - ca. 20 - - - - - - - παρ]ὰ ταμίου Θέωνος Δαματρ[ί]-
36 [χω - - - ca. 21 - - - - - - - - -]ΤΩΝ τόκων πολέμαρχ[οι]
[- - - - - ca. 23 - - - - - - - -] ἄρχοντος τόκον [ca. 3-4]
[- - - - - ca. 24 - - - - - - - -] ϘΓ= καὶ ἐπὶ τρ[ιακο]-
[στὸν - - ca. 30 - - - - - - - - - - - -]...[- - ca. 7 - -]
[- -]

Face B III Πολέμαρχοι [Ἀνθη]-
δονίων οἱ ἐπὶ Ἀσκ[λά]-
πωνος ἄρχοντος
4 τόκον ἐπ' εἰκοστὸ[ν]
ϘΓSXH καὶ ἐπὶ τριακο[σ]-
τὸν ΞΒ=XH· πολέμ[αρ]-
χοι οἱ ἐπὶ Μνασίωνος
8 ἄρχοντος τόκον
ἐπ' εἰκοστὸν ϘΓSXH
καὶ ἐπὶ τριακοστὸ[ν]
ΞΒ=XH· πολέμαρχοι
12 οἱ ἐπὶ Καλλίππου
ἄρχοντος τόκον
ἐπ' εἰκοστὸν ϘΓSXH
[κ]αὶ ἐπὶ τριακοστὸν
16 [ΞΒ]=XH καὶ τοῦ ἐμβο-
[λίμο]υ ZS–XI· πολέ-
[μαρχοι] οἱ ἐπὶ Μ[...]-
[- -] ἄρχοντο[ς τόκον]
20 [ἐπ' εἰκ]οστὸν [ϘΓSXH]
[καὶ ἐπὶ τρ]ιακ[οστὸν]
[- - - - - - - - - - - - - - -]

Face C II [- - - - - - - - - - - - - ἐν] δὲ Τανάγραι Θεοχάρους
[- -]ΣΥΝΧ[- - - - - -]
[- - - - - - - - - - - - - - - - - -].ου συμμαχικοῦ Λ.
LL. 4/5 are illegible
6 [- -] χαλκοῦ
LL. 7-13 are illegible
[- -]...ΩΝΞΣ
[- -]..ΙΣΥΜ
16 [- -]

[- -]ξου ἄλωμα
[- -]τοῦ ὑπὲρ τοῦ .
[- -]

On the stone, thousands are indicated with a small wavy line placed to the left of a numeral; this line now not always visible; the drachma is indicated with a small dot inscribed before the numeral and under the line – we do not reproduce this dot in the following transcription. The following symbols are used in text I, some in text III:

–	1 obol	S	3 obols	S=	5 obols
=	2 obols	S–	4 obols	X	chalkoi

Of the symbol XH (text III) 'il est incertain s'il faut voir dans la notation XH un multiple (avec hèta indiquant le chiffre huit en notation alphabétique) ou une fraction de chalques (avec héta abrégeant ἥμισυς pour désigner un "hémichalque")', edd.pr. (p. 243) ‖ A 1/2. the document dates to the period after the abolishment of the Boiotian Koinon (172/1 B.C); accordingly the date is indicated by reference to the archon of the city that provided the agonothetes and to the local archon of Tanagra, edd.pr. ‖ 6. IH, lapis ‖ 18. ANI, lapis ‖ 18-20. the expenses for the inviolability of certain individuals may have included travel expenses for heralds, measures for the safety of the recipients of asylia, and possibly expenses for their accommodation, edd.pr. ‖ 30. e.g. [ἐδαπάνησα παρ' ἐμαυτοῦ]; cf. *IG* VII 3078 A LL. 24/25; *IG* VII 540 LL. 55/56, edd.pr. ‖ 31. e.g. [τῶι μετ' ἐμαυτὸν αἱρ]εθέντι; cf. *IG* VII 3078 A LL. 30/31, edd.pr. ‖ 35. the same tamias as in text I (A L. 4), edd.pr. ‖ 38. [ἐπ' εἰκοστὸν?] ϘΓ=, edd.pr. ‖ C 1. [ἄρχοντος ἐν Ὀρχομενῶι Ἀγασίου, ἐν] δὲ Τανάγραι?, edd.pr. ‖ 15. initio, the first letter is Λ or M, the second A or X; in fine συμ|[μαχικοῦ]?, edd.pr.

453-475. Tanagra. Epitaphs. 23 inscribed stelae found during the excavations in the cemetery in 1976-1977 and 1989; now kept in the Museum of Schimatari. Ed.pr. A.Andreiomenou, *Τανάγρα. Ἡ ἀνασκαφὴ τοῦ νεκροταφείου (1976-1977, 1989)* (Athens 2007) 25-30 (dr.), presents a preliminary publication. All stelae are made of local limestomne (titanolithos). They are of two types: stelae with mouldings and pedimental stelae. Cf. the remarks of D.Knoepfler, *BE* (2008) no. 250, on the personal names.

453: 26 no. 1. **Epitaph of Eud[ias], 3rd/2nd cent. B.C.** Upper part of a pedimental stele: Εὐδ[ία?]

454: 26/27 no. 2. **Epitaph of [Py]rrhos, 2nd cent. B.C.** Upper part of a pedimental stele: [Πύ?]ρρος

455: 27 no. 3. **Epitaph of Damon or Damo, 1st cent. B.C.** Upper part of a stele with moulding: Δαμ[ώ?] or Δάμ[ων?]

456: 27 no. 4. **Epitaph of Diocharinos, 3rd/2nd cent. B.C.** Stele with moulding: Διοχαρῖνος

457: 27 no. 5. **Epitaph of Eutychina, 2nd cent. B.C.** Two joining fragments of a stele with moulding: Εὐτουχίνα

458: 27/28 no. 6. **Epitaph of Korilla, 2nd cent. B.C.** Stele with moulding: Κόριλλα

459: 28 no. 7. **Epitaph of Mnaseas, 3rd cent. B.C.** Stele with moulding: Μνασέας

460: 28 no. 8. **Epitaph of Mnasion, Hellenistic.** Stele with moulding: Μνασί[ων]

The second letter was inscribed under the line.

461: 28 no. 9. **Epitaph of Nikodama, 2nd cent. B.C.** Upper part of a stele with moulding: Νικοδάμα

462: 28 no. 10. **Epitaph of Homolois, 3rd cent. B.C.** Two fragments of a stele with moulding: Ὁμολωΐ́ς

463: 28 no. 11. **Epitaph of Python, late 4th cent. B.C.** Stele with moulding: Πούθων

464: 28/29 no. 12. **Epitaph of Symmachis, 3rd cent. B.C.** Stele with moulding: Σουμμαχίς

465: 29 no. 13. **Epitaph of Timokko, 3rd cent. B.C.** Stele with moulding: Τιμοκκώ

First attestation of this name, ed.pr.

466: 29 no. 14. **Epitaph of Philoxena, 2nd cent. B.C.** Stele with moulding: Φιλοξένα

467: 29 no. 15. **Epitaph of Ophelion of Aribanda (?), ca. 200 B.C.** Two joining fragments of a stele with moulding.

Ὠφελίων
Πύρρου Ἀριβανδεύς

2. First attestation of this ethnic, ed.pr.; K. confirms that the reading is certain (not Ἀρυκανδεύς) and suspects that Aribanda is an otherrwise unattested city in Lycia; he dates the epitaph to ca. 200 B.C. (2nd cent. B.C., ed.pr.).

468: 29/30 no. 16. **Epitaph of Dionysios, 3rd cent. B.C.** Fragment of a stele: [Διο]νούσιος

469: 30 no. 17. **Epitaph, undated.** Upper part of a stele with moulding: [- -]ΟΝΟΥΝ[- -]

470: 30 no. 18. **Epitaph, undated.** Fragment of a stele: [- -]ΡΙΩΣ[- - | - -]ΟΣ[- -]

471: 30 no. 19. **Epitaph of Epicharmos (A) and Pithake (B), late 4th and 2nd. cent. B.C.** Upper part of a stele with moulding: **A**: Ἐπίχαρμος **B**: Πιθάκη?

Read by K. on a ph. made by Y.Kalliontzis; [- -]χαρμος and [- -]θάρη, ed.pr.

472: 30 no. 20. **Epitaph of Parthenion, undated.** Upper part of a stele with moulding: Παρθενίων

473: 30 no. 21. **Epitaph of Teileas, undated.** Stele with moulding: Τειλέας

Τειλέας or Πειλέας, K.; Γειλέας, ed.pr.

474: 30 no. 22. **Epitaph of Kantharis, undated.** Stele with moulding: Κανθαρίς

475: 30 no. 23. **Epitaph, undated.** Stele with moulding: [- -]ΠΑΦΡΟΙvΙ[- -]

[One is tempted to recognize here a form of Ἐπαφρόδιτος (no dr.)], Chaniotis.]

476. Tanagra. Graffiti and dipinti from the sanctuary of Herakles, late 6th-late 4th cent. B.C. A.Andreiomenou, *op.cit.* (see our lemmata nos. 452-474) 31-46 (ph.; dr.), presents, with the assistance of A.P.Matthaiou, 69 graffiti (nos. 1-69), mostly on kantharoi, and 4 painted inscriptions on vases (nos. 70-73), found in the deposit of a sanctuary of Herakles. A. comments on the vase forms and the names. Most of the texts are dedications. Nos. 1, 20-24, and 40-43 were briefly presented by ead. in *La Béotie antique* (Amsterdam 1985) 113, 118/119. The inscriptions are undated, except for nos. 1, 70, and 73. If not otherwise stated, the graffiti and dipinti are on kantharoi. Cf. the remarks of D.Knoepfler, *BE* (2008) no. 250.

1) Καπυνεὺς ⁝ τὀρακλῖ (foot; ca. 500 B.C.; 31/32 no. 1 = *SEG* XXXV 411 bis); **2)** Τίρυς τὀρα[κλῖ] (handle; 32 no. 2); **3)** [- - -]ες τὀρ[ακλῖ] (neck; 32 no. 3); **4)** [- - -]ον τὀρ[ακλῖ] (shoulder; 32 no. 4); **5)** Πατροκλέε[ς] (handle; 32/33 no. 5); **6)** [Πατρ]οκλέẹ[ς] (handle; 33 no. 6); **7)** Πρίκ[ον] (neck; 33 no. 7); **8)** Ἐροτί[ον] (neck; 33 no. 8); **9)** [Ἀ]μυνία[ς] (neck; 33 no. 9); **10)** Σαθύλ[ος] (neck; 33/34 no. 10); **11)** Σ̣κελάδα[ς] (handle; 34 no. 11); **12)** [- -]κυθι[- -] (neck; 34 no. 12); **13)** [- -]ναεος ὀν[έθεκεν?] (under the rim; 34/35 no. 13); **14)** [- -]ον ἀν[έθεκεν?] (neck; 35 no. 14); **15)** [- -]ρέτōν ἀν[έθεκεν?] (body; 35 no. 15); **16)** [- -ο]ν θε͂κε τὀρ[ακλῖ] (under the rim; 35 no. 16); **17)** [- - ἀνέ?]θεκε (handle; 35 no. 17); **18)** [- - ἀνέ?]θεκε [τὀρακλῖ?] (handle; 36 no. 18); **19)** [- - ἀνέ?θ]εκε (under the rim; 36 no. 19); **20)** [h]ιαρό[ς] (neck; 36 no. 20); **21)** hιαρ[ός] (handle; 36 no. 21); **22)** hιαρ[ός] (under the rim; 36 no. 22); **23)** hιαρό[ς] (neck; 36 no. 23); **24)** [h]ιαρός (shoulder; 36 no. 24); **25)** hια[ρός] (under the rim; 36 no. 25); **26)** hια[ρός] (body; 37 no. 26); **27)** hια[ρός] (under the rim; 37 no. 27); **28)** hι-α[ρός] (under the rim; 37 no. 28); **29)** hι[αρός] (under the rim; 37 no. 29); **30)** hι[αρός] (under the rim; 37 no. 30); **31)** [hι]αρό[ς] | [- - -]ς κἀργίας (neck; 37 no. 31); **32)** [hια]ρὸ[ς] Τάλ[λος?] (neck; 38 no. 32); **33-37)** h(ιαρός) (base; 38/39 nos. 33-37); **38)** [hιαρ]ός (handle;

39 no. 38); **39)** [hιαρ]ός (neck; 39 no. 39); **40)** τόρακλῖ (neck; 39 no. 40); **41)** [τὸ]ρακλῖ (neck; 39 no. 41); **42)** [τ]όρακλε[ῖος] (neck; 39 no. 42); **43)** [τόρ]ακλῖος (neck; 40 no. 43); **44)** [τ]όρακλῖ (neck; 40 no. 44); **45)** [τὸ]ρακ[λῖ] (neck; 40 no. 45); **46)** ΖΘΝΕΟΚ (handle) [τ]όρακλ[ῖ] (neck) (40 no. 46); **47)** ΑΡΑ (base; 40 no. 47); **48)** ΟΡΑ (under the rim; 40 no. 48); **49)** [- -]ΧΟ[- -] (under the rim; 41 no. 49); **50)** Πει[- -] (under the rim; 41 no. 50); **51)** [- -].ΡΑΛΕ (under the rim; 41 no. 51); **52)** [- -]ΛΕ (under the rim; 41 no. 52); **53)** ΑΜΕ (base; 41 no. 53); **54)** Πυ[- -] (base; 42 no. 54); **55)** Π (neck; 42 no. 55); **56)** Σκ[- -] (under the rim; 42 no. 56); **57)** ΑΣΚ[- -] ← (under the rim; 42 no. 57); **58)** ΑΙ (neck; 42 no. 58); **59)** Α (neck; 42 no. 59); **60)** Ε (under the rim of a small phiale; 43 no. 60); **61)** .Θ..[- -] (neck; 43 no. 61); **62)** [- - ἐπο]ίεσε[ν] (neck; 43 no. 62); **63)** Ἐνπορίον (foot; 43/44 no. 63); **64)** ΓΙ[- -] (under the rim; 44 no. 64); **65)** [- -]ΟΤΑΝ[- -] (handle; 44 no. 65); **66)** Πρί[κον] (rim of a kylix; 44 no. 66); **67)** Α (base of skyphos; 44 no. 67); **68)** [ἱ]ερό[ν?] (pinakion; 44 no. 68); **69)** [ἱ]ερό[ν?] (pinakion; 45 no. 69); **70)** Ϙυ[- -] ← (under the rim; late 6th cent. B.C.; 45 no. 70); **71/72)** ΝΙ (base; 45 nos. 71/72); **73)** δα(μοσία) (under the rim of a bowl; ca. 340-330 B.C.; 46 no. 73).

From H.G.Lolling's report on his excavation in the cemetery of Tanagra, J.Stroszek, *art.cit.* (see our lemma no. 450) 200-201, publishes two fragments of kantharoi, now kept in the National Museum in Athens. The potter Teisias worked in the late 6th cent. B.C. in east Boiotia: **74)** [- -ἐποίεσ]εν hαθεναῖος ←; **75)** Τεισίας ἐποίεσεν h[αθεναῖος] ←.

1. Interpunct in the form of three small circles arranged vertically ‖ 12. [Μι]κυθί[ōν]?; possibly [Σ]κυθῖ[νος] or [Σμι]κυθί[ον], ed.pr. ‖ 13. initio the end of a patronymic adjective?, ed.pr. ‖ 15. cf. Ἀρέτων, ed.pr. ‖ 31. the name Ἐργίας, ed.pr. ‖ 53. e.g. Ἀμε(ινίας), ed.pr. ‖ 57. perhaps a theophoric name deriving from the name of Asklepios, ed.pr. ‖ 62. perhaps signed by Teisias (cf. no. 75), ed.pr. ‖ 63. K. prefers to read ἐνπορίον, i.e. 'réservé au commerce' ‖ 70. e.g. ϙυ[δίας], ed.pr. ‖ 71/72. K. reads ΝΓ or ΓΝ.

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477. Thebes. Epitaphs. D.Knoepfler, *BE* (2008) no. 257 (on 457), argues that *I.Thespiai* 685 bis, 787 bis, 788 bis, 829 bis, and 855 bis, copied by P.Roesch in the church of St. Peter and Paul at Parapoungia should be attributed to Thebes.

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478. Thespiai. Corpus. Briefly mentioned in *SEG* XLVI 522. P.Roesch†, *Les inscriptions de Thespies* (Lyon 2007), edited by G.Argoud, A.Schachter, and G.Vottéro (revised edition, 2009), is a corpus of the inscriptions of Thespiai available only in electronic form (http://www.case.edu/artsci/clsc/asgle/IThesp%20Fascs.I-VIII.pdf). The texts are divided among 12 fascicules, as follows: I) Proxeny decrees, honorary decrees, financial documents (nos. 1-43); II) Leasing documents, foundations, boundary stones, lists of magistrates (44-87); III) Military catalogues, lists of names (88-135); IV) Lists of names, agonistic inscriptions concerning the Mouseia and the Erotideia (136-212); V) Manumission records, dedications (213-272); VI) Dedications (273-340); VII) Honorary inscriptions (341-419); VIII) Honorary inscriptions, signatures, fragments of dedications and honorary inscriptions, addenda (420-483); IX) Epitaphs (polyandreia, Archaic epitaphs) (484-682); X) Epitaphs (683-916); XI) Epitaphs (917-1100); XII) Epitaphs, Christian epitaphs, fragments (1101-1303). In a final

fascicule, comncordances, list of inedita, list of reused inscriptions. We abbreviate the corpus as *I.Thespiai*.

The corpus includes numerous inedita, a few of which are presented in our lemmata nos. 480-482. Apart from small fragments (*I.Thespiai* nos. 470, 482/483) and numerous short epitaphs (499/499 bis, 507, 513/514, 523, 525, 527, 538, 568 bis, 577, 577 bis, 580 bis, 589 bis, 593, 595, 603, 608, 623, 625, 641, 661, 670, 675, 685 bis, 693, 698 bis, 730, 733, 734, 751, 763 bis, 787 bis, 788 bis, 795 bis, 796, 800, 802, 819, 828, 829 bis, 832/833, 855 bis, 856, 863, 867, 872, 875, 887, 896, 904, 916, 946/947, 953 bis, 982, 986, 1002, 1031, 1035 bis, 1054/1055, 1058, 1065, 1070, 1086, 1113, 1146 bis, 1172, 1196, 1201, 1204, 1221, 1231, 1236, 1238, 1279, 1295, 1301), the inedita include: a fragmentary proxeny decree (**16 bis**); new fragments of a decree and a subscription concerning the purchase of grain (cf. A L. 8: σιτῶ[νας]; **41**: *IG* VII 1719 + 1744 + three new fragments with names; 3rd/2nd cent. B.C.); a fragmentary decree (**42**; 3rd cent. B.C.); two boundary stones of the sanctuary of Θεὸς Ταῦρος (**78/79**; cf. nos. 72-76 and 80); a fragment of a military catalogue (**115**; late 2nd cent. B.C.); fragmentary lists of names (**133**; 2nd/1st cent. B.C.); names of members of the gymnasion (**151**; 2nd/1st cent. B.C.); fragmentary honorary inascriptions (**344**, **356**; Hellenistic); dedications to Agathos Daimon (**221**: Κλεαίνετο[ς] | Ἀγαθῶι | [Δαίμονι?]; 1st cent. B.C./A.D.), Artemis (**229**: Ἀρτάμιδι Σαωσίας Πα[- -]; undated), Megale Meter (**286**: Μεννὼ Καφισοφάνεο[ς] | Ματέρι Μεγάλῃ; ca. 300-250 B.C.), and Zeus Olympios (**321**: Διὸς Ὀλυμπίο̄; 5th cent. B.C.); two dedications of statues of Τῖτος Στατείλιος Ταῦρος to the gods and the Muses respectively (**410/411**; early 1st cent. A.D.); an Archaic epitaph (**495**: Ἐπὶ Πάγονι).

The inscriptions are arranged according to subject matter and not, as conventional in corpora, according to the category of the document. We a list the texts by category: decrees (proxeny and honorary decrees for foreigners: 1-29, 31, 34/35; honorary decrees for citizens: 30; decrees concerning sacred matters and festivals: 43 bis, 155; decrees on other matters: 33, 37, 41/42; cf. 54, 56; decrees of foreign cities:158; decrees of the Dionysiac technitai: 156, 156 bis, 157; royal letters (152-154); edicts (43: two fragments of Diocletian's price edict); accounts (40, 159/160); honorary inscriptions (for citizens: 32, 352, 355-357, 359-366, 372-373, 378-386, 389-393; for Romans and emperors: 394/395, 398, 407-409, 413, 415, 417, 419, 428, 430-434, 437-454; honorary epigrams: 363, 366, 424; cf. 418/419) [we note that 397 is a dedication of L. Mummius, not an honorary inscription; 441/442 and 451 are not dedications ('dédicace') to emperors but honorary statues; many inscriptions on the bases of honorary statues may be dedications to the gods or the Muses; cf. below under 'dedications of honorary statues', Chaniotis]; inventories of sacred property (38/39); leases of land (44-57); donations of land to the Muses and Hermes by the Attalids (58-62); boundary stones of sanctuaries and sacred land (63-83) [on **65** see *SEG* LIV 511 and LV 563, Chaniotis]; lists of magistrates (84-87); military catalogues (88-120; cf. 99 bis = *SEG* XXXVII 385 [no text; bibliography in *I.Thespiai* VIII, addenda pp. 41/42]); lists of names (121-135); lists of victors in agonistic festivals (Μουσεῖα: 161-185; Ἐρωτίδεια: 186-193; unknown contests: 194-200); lists of victories (209-212); lists of the members of gymnasia (136-151); manumission records (213-219); decrees of cult associations (36); dedications (201-208, 220-339; dedicatory epigrams: 204, 208, 263, 270/271, 274, 275?, 277, 289-301, 312, 314, 333, 336, 387, 396, 418) [we note that 340 is not a dedication but an epitaph, Chaniotis]; dedications of honorary statues (341-351, 353-354, 358, 367-371, 374-377, 387/388, 397, 399-406, 410-412,

414, 416, 418-423, 429, 436, 474, 478); dedications to Roman emperors (426/427, 435); fragments of dedications or honorary inscriptions (450 bis, 468-473, 475-477, 479-483); sculptors' signatures (455-460) [see also below under 'Occupations']; epitaphs (340, 484-1265, 1273, 1301; 484-488 are polyandreia of war dead; grave epigrams: 489, 1244-1254, 1257/1258); Christian epitaphs [identified as Christian on the basis of the terminology (κοιμητήριον, γημόριον), the use of Christian names, and the presence of crosses, Chaniotis] (1266-1271, 1273); a Christian acclamation (1272); graffiti on vases (461-466; a potter's signature: 461; owner's inscription: 464; gifts: 462/463, 465/466; nos. 465/466 are epigrams) [we note that 462/463 are not potters' signatures but the names of men in the nominative and the dative (men who gave vases as presents and their recipients); on the epigram in nos. 465/466 see *SEG* XLIX 542, Chaniotis]; stamped tiles (467); fragments (1274-1300) [1301 is an epitaph (L. 2: ἐπὶ Μοσχι[- -]), Chaniotis]. There is a Greek-Latin bilingual epitaph (1273) and a Latin dedication (425).

Fasc. I (pp. 1-6) contains a short introduction to the proxeny decrees, their formulas, their chronology, and the privileges associated with proxeny (γᾶς κὴ ϝυκίας ἔππασις, ϝισοτέλια, ἀσφάλια, ἀσουλία).

We draw attention to some topics on which the texts provide significant historical information.

Occupations: An honorary decree (29 = *SEG* XXXII 496; 3rd cent. B.C.) concerns an instructor in archery and javelin (L. 14: τοξευέμεν κὴ ἀκοντιδδέμεν), who received an annual salary of 4 mnai. A list of members of the upper gymnasion includes several individuals who are not identified with a patronymic but by their occupation (136; 1st cent. B.C./A.D.): δημόσιος (L. 11), βυρσεύς (L. 13), ζωγράφος (L. 24) [presumably slaves; slaves occasionally had access to the gymnasion: e.g., *SEG* XLIX 1522 L. 20, Chaniotis]. Other occupations: διδάσκαλος (1132), ἐγκωμιασταί (382/383), ἔμπορος (1188), θύτης (1191), ἰατρός (restored in 473), κάπειλος (265), παιδευταὶ τῶν παίδων (351), φιλόσοφος (361). Sculptors' signatures: 245, 303, 338, 341-343, 345, 350, 364, 455-466 [the list on VIII 26 is not complete (245, 350 and 364 are missing); 303 should be changed to 302, Chaniotis].

Military matters: Military catalogues 88-120); a decree concerning honors for the young men who participated in the campaign of Marcus Aurelius against the Kostobokoi (37).

Institutions: λιμεναρχήσας (266).

Society: In the commemorative inscriptions of the gymnasion some individuals are clustered together as φίλοι (138 h, 139). The παῖδες of the Thespieis and Ῥωμαῖοι οἱ πραγματευόμενοι honored a man as their 'honorary father': τὸν κρίσει πατέρα (352). A man sponsored a gymnasion for the Ῥωμαῖοι οἱ πραγματευόμενοι (373). The epitaph of Λαβερία Ποθῶσα, a manumitted slave, was set up by her anonymous masters whom she had raised (1265: τῇ θρεψάσῃ οἱ πάτρωνες).

Foreigners in epitaphs: Λακεδαιμόνιος (999), Ἀλεᾶτις (1000), Κορινθία (1004), Κορίνθιος (1002), Κορωνεύς (1003), Σικυώνιος (1005), Χαιρωνεύς (1170).

Vocabulary of manumission: πανελευθερία (214 L. 7); ἀπελεύθερος (1092).

Onomastics: Use of second names (1121: Ἀθηναΐδι τῇ καὶ Κροκίνῃ; 1126: ἐπὶ Ἀφροδισίᾳ τῇ καὶ Λυκκαίᾳ).

Linguistics: ἄγωρος for ἄωρος (1256).

Epitaphs: Some decedents are designated as ἥρως/ἡρώϊσσα/ἡρωΐς (747, 841 B, 937, 1053/1054, 1151/1152, 1154/1155, 1157-1169, 1172-1206, 1224-1226, 1233-1236; 1162: ἡρώνᾳ). A few epitaphs mention a fine for the violation of the grave (1259-1261) and invoke funerary imprecations (1260). The age at death is rarely stated, usually in epigrams: 12 years (1252), 18 years (1250), 19 years (1258), 20 years (1248), 23 years (1256), 45 years (1255), 64 years and 6 months (1257).
Religion: see A.Chaniotis, *EBGR* (2008) [2011] 254-256 no. 137.
Christianity: A Christian funerary imprecation (1267); terminology of graves: κοιμητήριον (1266, 1268/1269), γημόριον (1267). Offices/functions: ἱερομόναχος καὶ κτήτωρ (1270), μοναχός (1271).

For a comparatio numerorum see Fasc. VIII. See also the remarks of D.Knoepfler, *BE* (2009) 456-458 no. 257.

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479. Thespiai. Decree concerning a donation of King Ptolemy IV, ca. 210 B.C. *I.Thespiai* 62; Laum, *Stiftungen* no. 24; *SEG* L 493 bis*. In a study of the leasing of land in ancient Greece, I.Pernin, *art.cit.* (see our lemma no. 2086) 63-67 no. 2 (French translation), discusses the content of this text, commenting on the board established for the purchase of land, the exceptional size of the purchased plots, and their prices. She argues in favor of a date in ca. 210 B.C.

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480. Thespiai. Proxeny decree for Eukrates of Seleukeia, early 2nd cent. B.C. Upper part of a limestone stele of unknown provenance. Ed.pr. in *I.Thespiai* 24.

[ca. 4]νος ἄρχοντος, μεινὸ[ς]
[Πανάμ]ω, ἔδοξε τοῖ δάμοι πρ[όξε]-
[νον] εἶμεν κὴ εὐεργέταν [τᾶς πό]-
[λιο]ς Θεσπιείων Εὐκράτ[ειν ca. 3]-
[ca. 3]κλῖος vac. Σελευκ[έα αὐτὸν κὴ]
[ἐκ]γόνως, κὴ [εἶμεν αὐτοῖς γᾶς κὴ]
[ϝοικία]ς ἔ[π]π[ασιν - - - - - - - - -]
[- -]

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481. Thespiai. Honorary inscription for Emperor Valentinian, 375-392 A.D. Limestone block broken on top right. Ed.pr. in *I.Thespiai* 452.

Τὸν μέγι[σ]-
τον καὶ θε[ι]-
ότατον Αὔ-
γουστον, τὸν
δεσπότην ἡ- vac.
μῶν, Φλ. Βαλλεντι-
νειανόν vac.
ἡ πόλις

1-3. Written in larger letters.

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482. Thespiai. Dedication of an honorary statue of a woman to Dionysos and sculptor's signature, 4th/3rd cent. B.C. Fragment of a limestone base, now in the Museum of Thebes. Ed.pr. in *I.Thespiae* 344.

[- -]αμε[ις] Ἡσχ[ούλω]
[τὰ]ν ματέρα Ἀρι[στ- -]
Διωνού[σοι]
4 [- - - - - ἐ]πόησε

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483. Thespiai. Dedicatory epigrams of Honestus, 1st cent. A.D. *I.Thespiai* 288-301 and 424. C.P.Jones, *ZPE* 146 (2004) 93-95, discusses the historical context of Honestus' epigrams in Thespiai. According to the Greek Anthology, Corinth was Honestus' place of origin (cf. *AP* IX 225 and 230). Given the close connections between Corinth and Thespiai, J. argues that it is plausible to suppose that he 'had not only a Roman cognomen, but also the Roman citizenship as a citizen of Corinth, and that his first language was Latin' (93). J. reprints the text of *I.Thespiai* 424 (translation), the epigram on the base of the statue of a Σεβαστή and endorses the identification of Σεβαστή as Livia, to whose honor the Mouseia included a contest in the category of encomium for Iulia Sebaste Mnemosyne (*SEG* XXXI 514). The phrase εἰρήνης δισσὰ λέλαμπε φάη (*I.Thespiai* 424 L. 2) is paralleled by a Corinthian dedication to Diana Pacilucifera Augusta, i.e. Livia (*Corinth* 8.2.15). As a link between Augustus and Tiberius, Livia was regarded as the savior of the world (*I.Thespiai* 424 L. 4: ἧς γε νόος κόσμον ἔσωσεν ὅλον; cf. *SEG* XLI 328, which congratulates Tiberius for becoming the worthy ruler of the world: ἁγεμόνα ... τοῦ παντὸς κόσμου). A group of Latin-speakers, probably including Roman businessmen, dedicated an altar in Thespiai in December 14 A.D., probably to commemorate the consecration of Augustus and the succession of Tiberius (*CIL* III 7301 = *I.Thespiai* 425). The background of Honestus' poems is not the 'court' but the Roman colony of Corinth.

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484. Thespiai. Graffito (epigram) on vase, ca. 450-430 B.C. *IG* VII 3467; *CEG* I 446; *LSAG*^{2} 95 no. 18. Republished by S.Colvin, *Historical Greek Reader* (cf. our lemma no. 428) 102 no. 13, with linguistic comments. D.Knoepfler, *BE* (2009) 448 no. 245, observes that the name Εὐτρητίφαντος (L. 3: τεύτρετιφάντο) is hard to explain and wonders whether the author of the graffito erroneously used T instead of Π; in that case, we would have τεύ⟨π⟩ρε⟨π⟩ιφάντο.

DELPHI

485. Delphi. Society: Family relations in the manumission records. D.Mulliez, in A.Bresson, M.P.Masson, S.Perentidis, J. Wilgaux (edd.), *Parenté et société dans le monde grec de l'antiquité à l'age moderne* (Bordeaux 2006) 159-173, gives an overview of the information provided by the manumission records of Delphi on relations among the members of the oikos. He discusses the following subjects: the consent given by family members to the manumission (εὐδόκησις), which was a legal requirement (κατὰ τὸν νόμονς τᾶς πόλιος); guardianship (κύριος, φροντιστής, προνοῶν); the recruitment of guarantors from among family members; family members as beneficiaries of the παραμονά; family relations among slaves and the intervention of reltives of slaves to achieve their manumission; the assimilation of the obligations of freedmen toward their former masters to those of family members (γηροτροφία, inheritance); the obligation of παραμονά; masters being the biological fathers of slaves; the adoption of freedmen by their masters; freedmen inheriting their master's property; freedmen taking care of elderly former masters (γηροτροφία). On 170-173, a list of 213 inscriptions adduced in the article and concordances with their editions in the forthcoming *CID* V.

486. Delphi. Honorary inscription for King Philip II, ca. 346 B.C. or ca. 339 B.C. *IG* IX^2.1.775; *SEG* LIV 532. E.Arena, in *Ancient Macedonia* 7, 293-326, presents a longer version of the article summarized in *SEG* LIV 532. The column or pillar that supported Philip's gilded statue must have stood in the area of the tripods of the Deinomenidai.

487. Delphi. Honorary decree for Aristoteles and Kallisthenes, ca. 335 B.C. *F.Delphes* III.1.400 (*Syll.*^{3} 275). P.Christesen, *op.cit.* (cf. our lemma no. 1035) 181-186 (cf. also 374/375), presents the text and a translation and briefly discusses the significance of the compilation of a catalogue of the Pythionikai, with reference to passages in *CID* II 97-99 and 102 on the costs of cutting an inscription.

488. Delphi. Dedication to Apollo and Athena, late 6th cent. B.C. J.Marcadé, *Recueil des signatures de sculpteurs grecs* I (Paris 1953) 108. After re-examining a small fragment of an inscribed base, interpreted as a sculptor's signature, S.Larson, *ZPE* 162 (2007) 99-106, suggests a new restoration, according to which the text is a dedication to Apollo and Athena.

[Ἀπόλλονι] καὶ Τριτọ[γενείαι ἀνέθεαν] κἐποίεσαν [- - -] Β̣οιοτοὶ χάλκ̣ι[ον ἄγαλμα?]

'[To Apollo] and to Trito[geneia] set up and dedicated [- -] the Boiotians [an image?] of bron[ze]'; contemporary evidence shows that 'the Boiotian collective was concerned to link itself to Athena in Apollinic contexts', L. [cf. ead., *Tales of Epic Ancestry. Boiotian Collective Identity in the Late Archaic and Early Classical Periods* (Stuttgart 2007)]. For ποιέω used as a term of dedication and not manufacture L. adduces *DAA* 331 ([ἐ]ποίον Ἀ[θεναίαι

τὸν βω]μόν). A.Chaniotis, *EBGR* (2007) [2010] no. 79, objects that in *DAA* 331 ποιέω has a meaning close to 'dedicate' only because it is used alone and not together with ἀνατίθημι ('they made the altar for Athena'); he regards the restoration of the epithet of Athena Tritogeneia as plausible, but the rest as uncertain.

WESTERN LOKRIS

489. Naupaktos? (Psoriani). Law concerning the distribution of land, ca. 500 B.C. *IG* IX².1.609; Meiggs-Lewis, *GHI* 13; Koerner, *Gesetzestexte* nos. 47/48; *Nomima* I no. 44; *SEG* L 515*. M.L.Zunino, *ZPE* 161 (2007) 157-169 (on 167, Italian translation), discusses in great detail the possible historical context of this document. She plausibly argues that the text was written during a war, to address both the needs of war (the presence of a sufficient number of warriors) and the needs that would arise after the establishment of peace (the integration of foreign ἐπίϝοικοι). She interprets ἐπινομία as 'occupation of land', and argues that the clause forbidding reprisals (A LL. 6/7: hότι δέ κα φυτεύσεται ἄσυλος ἔ{ι}στο) refers to foreign settlers (ἐπίϝοικοι; cf. *IG* IX².1.718). On 157/158, brief discussion of *IvO* 11 and *IG* IX².1.138.

489 bis. Naupaktos. Honorary decree for Messenian judges, ca. 200-150 B.C. See our lemma no. 367.

AKARNANIA

490. Thyrrheion. Treaty between Thyrrheion and Rome. Two fragments of a limestone stele with kymation. **a**: *IG* IX².1.242; *Syll.*³ 732. Upper part of the stele, damaged on left; found sometime before 1886 reused in a private house in Thyrrheion; now in the Museum of Thyrrheion. **b**: Ineditum. Fragment of the lower part of the stele; found in 1963 by E.Mastrokostas; since 1964 in the Museum of Thyrrheion. Mentioned by E.Mastrokostas, *AD* 18 B1 (1963) [1965] 148; *BE* (1965) no. 117. Ed.pr. K.Freitag, in *Studi Broilo* 341-352 (ph.; German translation). In the commentary on the treaty ed.pr. adduces as parallels the following treaties between Rome and communities in Greece and Asia Minor, that use similar expressions (cf. our lemma no. 2140): Kibyra: *OGIS* 762 = *I.Kibyra* 1; Maroneia: *I.Thrac.Aeg.* 168 = *SEG* XXXV 823; *SEG* LIV 658*; Methymna: *Syll.*³ 993; Astypalaia: *RDGE* 16; Lycia: *SEG* LV 1452; Mytilene: *IG* XII.2.35 = *IGR* IV 33 = *RDGE* 26d/e; *SEG* LV 910*; Knidos: *I.Knidos* 33. Roman intervention in local disputes in the areas is documented in an unpublished inscription found on the islet Rouga (6 km north of Thyrrheion), which contains a senatus consultum concerning a conflict between Thyrrheion and Νᾶσος (2nd/1st cent. B.C.; K.Freitag in S.Isager, J.Isager [edd.], *Foundation and Destruction. Nikopolis and Northwestern Greece* [Aarhus 2001] 223-233). Thyrrheion supported Rome beginning in the early 2nd cent. B.C. The treaty

with Rome gave Thyrrheion support in conflicts with its neighbors and the Akarnanian Koinon (ed.pr.).

a συμμαχία v ποτὶ Ῥωμαίους·
ἐπὶ ὑπάτων Γαΐου Κοιλίου Κάλδου Γαΐου υἱοῦ,
[Λ]ευκίου Δομετίου Γναίου Αἰνοβάρβου, στρατη-
[γο]ῦντος κατὰ πόλιν Γαΐου Σεντίου Γαΐου υἱοῦ,
[ἐπὶ δ]ὲ τῶν ξένων Λευκίου Γελλίου Λευκίου υἱοῦ, πίναξ
[συμμ]αχίας ἀνετέθη κατὰ συγκλήτου δόγμα
[πρεσβε]υσάντων vv Δωροθέου τοῦ Ἰάσονος
[Δαιδάλου] τοῦ Μενάνδρου· vacat τῷ δήμῳ
[τῷ Ῥωμα]ίων [κα]ὶ τῷ δήμῳ τῷ Θυρρεί[ων φιλία καὶ]
b [συμμαχία ἔστω καὶ κατὰ γῆν] καὶ κατὰ θά[λασσαν εἰς τὸν]
[ἅπαντα χρόνον· ὁ δῆμ]ος ὁ Θυρρείων τοὺς πολ[εμίους]
[καὶ ἀντιπολεμί]ους τοῦ δήμου τοῦ Ρωμαίων [διὰ τῆς ἰδίας]
[χώρας κα]ὶ ἧς ἂν αὐτὸς ἄρχῃ μὴ διιέτω δ[ημοσίαι βου]-
[λῆ δόλῳ πον]ηρῷ, ὥστε τῷ δήμῳ τῷ Ῥωμ[αίων ἢ τοῖς]
[ὑποτασσομέ]νοις τῷ δήμῳ τῷ Ῥωμαίων πόλεμον ποιῆσαι
[μήτε αὐτο]ὺς σίτῳ μήτε ὅπλοις μ[ήτε χρήμασιν μήτε]
[ναυσὶν βο]ηθείτω δημοσίαι βο[υλῆ δόλῳ πονηρῷ]·
[ὁ δῆμος ὁ Ῥ]ωμαίων τοὺς πολ[εμίους καὶ ἀντιπολεμίους]
[τοῦ δήμου τοῦ Θυρ]ρείων [διὰ τῆς ἰδίας χώρας καὶ]
[ἧς ἂν αὐτὸς ἄρχῃ μὴ διιέτω δημοσίαι βουλῆ]
[δόλῳ πονηρῷ, ὥστε τῷ δήμῳ τῷ Θυρρείων ἢ τοῖς]
[ὑποτασσομένοις τῷ δήμῳ τῷ Θυρρείων πόλεμον ποιῆσαι]
[μήτε αὐτοὺς σίτῳ μήτε ὅπλοις μήτε χρήμασιν μήτε]
[ναυσὶν βοηθείτω δημοσίαι βουλῆ δόλῳ πονηρῷ]·
[ἐάν τις πρότερος πόλεμον - - - - - - - - - - - - - - -]

Fr. a: LL. 1-9; fr. b: LL. 10-19; since its publication, fr. a has suffered some damage; the last line is completely lost and, consequently, the two fragments do not join; the underlined letters on LL. 2-4 and 9 are no longer visible; the use of iota adscriptum is inconsistent (see LL. 8/9, 13, and 17), ed.pr. || 9/10. restored by ed.pr.; Θυρρεί[ων | εἰρήνη καὶ φιλία καὶ συμμαχία ἔστω - -], *IG* || 9-12. cf. *I.Thrac.Aeg.* 168 LL. 10/11 and *RDGE* 16 LL. 26/27; unlike those two treaties, the treaty of Thyrrheion does not contain the clause πόλεμος δὲ μὴ ἔστω, ed.pr. || 12. initio or [ὑπεναντί]ους, ed.pr. || 11-15. cf. *I.Thrac.Aeg.* 168 LL. 13/14 and 21/22; *Syll.*[3] 993 LL. 2-6; *RDGE* 16 LL. 30-32, ed.pr. || 14-16. ed.pr. contrasts *I.Thrac.Aeg.* 168 LL. 16-18 and *RDGE* 16 LL. 32/33 (τοῖς ὑπὸ Ῥωμαίοις/αὐτοῖς τασσομένοις and πόλεμον ἐκφέρωσιν/ἐπιφέρωσιν); instead of [ὑποτασσομέ]νοις (L. 15) perhaps [ἀρχομέ]νοις (cf. *IG* XII.2.35 LL. 4-7), ed.pr. || 16. evidence that the prohibition against providing grain to enemies of an ally was still included in Roman treaties in the early 1st cent. B.C., ed.pr.

491. Thyrreion. Dedicatory epigram for Aphrodite Stratagis, late 3rd cent. B.C. Limestone block found in 1988 at Agios Vasilios. Edd.pr. M.Haake, L.Kolonas, S.Scharf,

Chiron 37 (2007) 113-121 (ph.; German translation). The stone preserves the last three verses of an epigram consisting of elegiac distichs; the beginning of the poem was inscribed on another block, now lost. Edd.pr. identify the dedicants as στραταγοί (see LL. 3/4) and the recipient of the dedication as Ἀφροδίτη Στραταγίς; discussion of her cult and the office of the στραταγοί in Thyrreion. The reference to freedom (L. 3) suggests that the context of this dedication was the liberation of Thyrreion from Aitolian control (ca. 212 B.C.).

[...]α σῶιζε καὶ ἀστο[ὺ]ς
[ἀ]εὶ ἀγηρά[ν]τωι, δαῖ-
μον, ἐλευθερίαι· ⟦ΤΑΕ⟧
4 ταγοῖς τε ὀρθώτειρα βί-
ου πέλε τοῖς τόδε ἄγαλ-
μα θεῖσι κατ᾽ εὐτει-
χῆ Θυρρείου ἀκρόπολ[ιν]

0-1. [τεί|χε]α?, edd.pr. ‖ 5. initio, ΠΕΛΡ and in fine, ΑΓΛΑ or ΑΓΑΑ, corrected by the mason.

IONIAN ISLANDS

492. Korkyra. Proxeny decree for Lykiskos and Echesthenes of Priene, late 3rd/early 2nd cent. B.C. *IG* IX^2.1.790. F.Crema, in *Studi Broilo* 237-263, narrates the history of this inscribed bronze tablet from its acquisition by Jacopo Nani (sometime before 1785) to its transfer to the National Archaeological Museum in Venice (237-241; on 242, Greek text; Italian translation; ph.). In her detailed commentary she discusses the formulas used in Korkyrean proxeny decrees (243-247), the relations between Korkyra and Priene in the context of Hellenistic history (247/248), and the use of bronze tablets (χαλκώματα) for the inscribing of public documents in the Greek world (249-254).

THESSALY

493. Thessaly. Dialect. J.L.García Ramón, in *Altgriechische Dialekte* 91-111, studies various aspects of the Thessalian dialect: α for αι in Atrax (εἰσᾶσθα = ἡττᾶσθαι); υ for ου (e.g. τύτοις); the words ξενοδόκοι, ἀρχιδαυχναφορες, διεξόα (exit), βύστας (stopper), ἐπιβόκια (= ἐπιπόκια; unsheared animals), ὄρσην (= ἄρσην), and προστειθίδιον (space in front of the facade of a building; *SEG* XXXVII 491); the numeral πέντος, πεντέϜοντα; τοί for οἱ in Atrax; aorist forms in -ξα and the aorist ὀμοσσα-; ποτα (Lesbian ὄτα). B.Helly, *ibid.* 177-222, studies the historical development of the Thessalian dialect. J.Méndez Dosuna, *ibid.* 367-377, discusses the short -o in Histiaiotis.

493 bis. Thessaly. Epigraphic research: H.G.Lolling. C.Habicht, in *Symposium Lolling* 293-306, summarizes the epigraphic research of H.G.Lolling in Thessaly in 1882 (references to *IG* IX.2.109, 517, 1134/1135) and presents two inedita redorded in Lolling's notebooks (our lemmata nos. 499 and 533). See also our lemmata nos. 499, 504, and 532-534.

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494. Thessaly. Onomastics. J.-L.García Ramón, *Old and New* 29-67, comments on Thessalian personal names from the perspective of linguistics, focusing on the derivation of names from Greek words and words of the Thessalian dialect. We cannot provide a list of all the names discussed in this article. We mention only a few rare names that only occur in Thessaly: Ἀργόλας, Ἀριθεύς, Βατθείας, Βερβίνας, Βούμουν, Βούπλαγος, Γίνας, Δαυχναῖος, Δενδίλος, Ἔλανδρος, Ἐρραίνας, Ἰλξῖνος, Κοπβιδᾶς, Κορμίς, Κύλλος, Μαράντας, Μενέκορρος, Νέσσανδρος, Ὀκορναλίς, Παρτόνας, Περπόλας, Πύρκος, Ῥουξίνας, Ῥυβᾶς, Σαβύττας, Σείρακος, Σιττύρας, Σκάρος, Σκόλλος, Σκόρδος, Σμῖλας, Σπύραγος, Στρούφακος, Στύφων, Σύλανδρος, Τροχίλος, Ὑπανεμίς, Φόλος, Χάββος, Χάδας, Χαίουν, Χανύλαος, Χέλουν, Χορουνού, Ψαίδαρος, Ψαῖθος, Ψακαδίας, Ψακελίας, Ψύλλακος. On 47-64, a discussion of nicknames reflecting aspects of everyday life (physical appearance, character and behavior, animals, plants, utensils, pastry and bread).

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495. Thessaly. Religion: Egyptian cults. J.-C.Decourt, A.Tziafalias, in *Nile into Tiber* 329-363, discuss the literary, archaeological, and epigraphic evidence for the diffusion of Egyptian cults in Thessaly. Discussion of personal names related to the Egyptian cults (335-346: Οὐάφρης Ὥρου; theophoric names deriving from Isis, Sarapis, and Ammon); a θησαυρός in Larisa (*IG* IX.2.590 = *RICIS* 112/0502; 347-349; ph.); the Σεραπιεῖον in Demetrias (*IG* IX.2.1101, 1107; 349); the epigraphic evidence (351-361). The authors publish photos of the following inscriptions: *IG* IX.2.589 = *RICIS* 112/0501 (357); 591 = *RICIS* 112/0503 (353); 837 = *RICIS* 112/0504 (343); 851 = *RICIS* 112/0505 (356); 1107 = *RICIS* 112/0707 (350); *SEG* XLI 534 (339); XLVII 739 (355); *GV* 289 (340); *RICIS* 112/0201 (360); 112/0401 (345); 112/0701 (337); 112/0802 (357); A.S.Arvanitopoulos, *Θεσσαλικὰ Μνημεῖα* (Volos 1909) 95 (341); 181 = *GV* 1390 (342). See also our lemmata nos. 502/503.

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496. Thessaly. Religion. D.Graninger, *ZPE* 162 (2007) 151-164, casts doubt on the interpretation of the terms τελέουμα, νεβεύω, and λύτρα by M.B.Hatzopoulos, who associated dedications to Ἄρτεμις Θροσία in Hellenistic Thessaly (*SEG* XXXIV 481; XXXV 500, 615; *I.Thessaly* 360) with female rites of passage (see *SEG* LIV 1748; cf. *SEG* LIV 444, 446, 451-453, 456/457, 535/536). According to Hatzopoulos these terms refer to the completion of a girl's growth (τελέουμα), competition in a race (νεβεύω), and dedications marking the transition from virginity to marriageable age (λύτρα). G. points out that the age and marital status of the female dedicants are uncertain; νεβεύω (cf. ταγεύω, λειτορεύω) may refer to an office in the cult of Artemis and not to an age-class or a ritual race; λύτρον has a broad semantic range

and denotes, in general, compensation and atonement; τελέουμα may denote the fulfilment of a vow. Cf. the remarks by J.-C. Decourt, B. Helly, *BE* (2008) no. 297.

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497. Atrax. Onomastics. J.-C.Decourt, A.Tziafalias, in *Old and New Worlds* 9-20, present an overview of the ca. 600 names attested in Atrax (popular names: Ἀλέξανδρος, Ἐπικράτης, Εὔδημος, Θέσσαλος, Θρασύλοχος, Λέων, Παυσανίας, Φίλιππος; numerous names composed with ἵππος, four of which are attested in Thessaly only in Atrax: Ἵππαιχμος, Ἱπποκλεάδας, Ἱπποκράτεια, Ἱππόνοος), briefly mention the theophoric names (including the less common Δούδουν, Δουδούναιος, Δουδούνας, which the authors associate with Zeus) [are they really theophoric names or names commemorating some relation to Dodona?, Chaniotis], and focus on an interesting series of names inspired by myths and heroes (rivers: Ἐνίπας, Πεινειόδουρος; heroes: Στίλβουν from Στίλβη, the mother of Kentauros and Lapithes; Φόρβας; Σωσίς from the homonymous wife of Triopas; Καινεύς; Ὅπλων from a homonymous Lapith; Μήδειος from the homonymous son of Jason and Medeia; Φόλος from a homonymous Centaur; Πρωτεσίλαος; Εὔμειλος; Νεοπτόλεμος; Πηλεόδωρος; Ἀλκιμάχα from the homonymous sister of Peleus; Ἀντίλοχος; Φοῖνιξ; Ἡρακλείδας; Ἀλκείδας; perhaps Ἰόλαος, Οἴνοκλος, and Φάραξ) [as the authors occasionally concede, some of these names are of such obvious etymology that a mythological inspiration is not certain, Chaniotis].

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498. Atrax. Tribes and gene. Based on information provided by an unpublished inscription (a court ruling concerning a conflict between Προμαθεύς and the genos of the Κελαῖνδαι; late 3rd/early 2nd cent. B.C.), J.-C.Decourt, A.Tziafalias, in *Old and New Worlds* 21-28, provide a list of the tribes of Atrax: Ἀγειμοῦνδαι, Ἀθαναῖδαι, Αὐρογιοῦνδαι, Βουλεπαρίδαι, Δαμοῦνδαι, Εὐμενίδαι, Θαμιεῖοι, Κονθίδαι, Ὀδαῖδαι, Ὀροβίδαι, Ῥινυοῦνδαι, Φυλοῦνδαι or Φυλιοῦνδαι. Most of the names of tribes derive from personal names, some of which are unattested (Φύλων, Κονθος perhaps from κοντός, Ῥινύουν from ῥίς or ῥίνη). Rare names are Ὀδαῖος (cf. Ὅδιος) and Αὐρογίουν (from αὖρα and ῥογέω?). The etymology of Βουλεπαρίδας is not clear. Only the Θαμιεῖοι derive from a placename (Θαμίαι). The name of the genos of the Κελαῖνδαι derives from the personal name Κελαινός. Three other gene are attested in Atrax: Σιμμίδαι, Ἡρακλεῖδαι, and Ἱπποτάδαι. The Ὅραοι seem to have been a συγγένεια or phratry comprised of three gene. On 27/28, brief overview of tribes and gene in other Thessalian cities.

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499. Atrax. Manumission record, late 1st cent. B.C./early 1st cent. A.D. Lower part of a block copied by H.G.Lolling in 1882 in the church of St. Paraskevi at Loutra. Ed.pr. C.Habicht, *art.cit.* (see our lemma no. 493 bis) 300, publishes the text from Lolling's notebook.

I [- - - - - - - - - - - - - - - - - -]
κατὰ τὸν νόμον·
Σωσικράτης ὁ ἀπελευθερω-
θεὶς ὑπὸ Πολυξένου τοῦ Π-
ολυξένου κατὰ τὸν νόμον,
ταμιεύοντος Περιγένου·

II [- - - - - - - - Φι]-
λοξένου, Ὀνήσιμος
ὁ ἀπελευθερωθεὶς
ὑπὸ Ἀρχεπόλεως τοῦ
Γοργίου κατὰ τὸν νό-
μον·

Ἐπικαρπία ἐλευθερωθεῖσα ὑπὸ ΒΙΟΥΖΗ τοῦ Κλείππου
κατὰ τὸν νόμον

I. 5. Perigenes served as tamias during the reign of Augustus (Y.Béquignon in *Mélanges Daux* 1-11, C LL. 16/17), edd.pr. ‖ 6. Βιούτη? (a name attested in *IG* VII 1753 L. 6), ed.pr.; 'on pourra douter d'un génitif en -η à cette époque. On devrait plutôt penser à un nom féminin en ΒΙΟΤ- (confusion de tau et upsilon?) avec finale -ΑΣ (zêta et êta confondus avec alpha et sigma', K. [i.e. Βιότας, Chaniotis].

500. Atrax. Dedication to Athena Agoraia, 5th/4th cent. B.C. *SEG* XXVII 184; LIV 550. In a discussion of names composed with ερι-/αρι- (e.g., Ἐρίσαμος/Ἀρίσαμος, Ἐρίανθος/Ἀρίανθος), J.L.García-Ramón, *art.cit.* (cf. our lemma no. 505) 185, discusses the name Αριθεύς, which he interprets as '(sekundäre) Dublette' of the unattested Ἐριθεύς (cf. the name of the bird ἐριθεύς).

501. Atrax. Funerary epigram for a young man, undated. *SEG* LI 673. E.Magnelli, *ZPE* 160 (2007) 37, suggests various readings for L. 4: οὐδὲ ἴας ἐλπίδα[ς δῶκε] and οὐδὲ ἴας ἐλπίδα[ς ἀνῆκε] and οὐδὲ ἴας ἐλπίδα[ς (λεῖπε) χαρᾶς] (suggested to him by Valentina Garulli) and οὐδε<μ>ιᾶς ἐλπίδ' ἀ[νεῖσα χαρᾶς]. For L. 1 in fine he observes that the restoration ἡλικ[ιώταις] (*SEG*) produces a spondeiazon with word-break after the fifth biceps and not a bucolic diaeresis, preferring ἡλικ[ίαν] [meaning? The object of λαΐνεος δηλοῖ τύπος is the deceased boy (ποθεινότατον Καλλι[- -]); then one expects that the epigram states to whom the sculpted image of Kalli[- -] was shown; he was probably presented to to his peers; cf. Kaibel, *EG* 874 a = Merkelbach-Stauber, *SGO* II 08/01/40: ἱδρύσατο τῆς Θεοπείθους εἰκόνος τύπωμα ... νέοισι τὸν ἄρσενα τέκνου θ[υμ]ὸν ἐκκαλύπτων; the statue was probably dedicated in a gymnasion, Chaniotis]. M.Gronewald, *ZPE* 161 (2007) 34, proposes οὐδ' εἴασ' ἐλπίδα[ς – ⏑ ἔχειν] (i.e. Tyche).

502. Demetrias. Epitaph of Diphilos of Karomemphis, Hellenistic. Pedimental stele. Mentioned by J.-C.Decourt, A.Tziafalias, *art.cit.* (see our lemma no. 495) 339 note 30 (ph.), who mention another two references to Καρομεμφῖται in Thessaly: A.S.Arvanitopoulos, *Θεσσαλικὰ Μνημεῖα* (Volos 1909) 89 and 95. [We read the text from the ph., Chaniotis]: Δίφιλος | Κόμωνος | Καρομεμφίτης

503. Demetrias. Fragment (epitaph of Hippokrates?), undated. Pedimental stele in the Museum of Volos. Ed.pr. A.S.Arvanitopoulos, *PAAH* (1915) 160/161; id., *Γραπταὶ Στῆλαι Δημητριάδος - Παγασῶν* (Athens 1928) 92; F.Stählin et al., *Pagasai und Demetrias* (Berlin 1934) 188; G.J.M.J.Te Riele, in S.C.Bakhuizen (ed.), *A Greek City of the Fourth Century B.C.* (Rome 1992) 304/305. J.-C.Decourt, A.Tziafalias, *art.cit.* (see our lemma no. 495) 349 note 59, list the various reported readings of the text ([- -]ΠΟΚΡΑΤ[- -], Arvanitopoulos 1915; Ἁρποκρ[άτει], Arvanitopoulos 1928; [Καρ]ποκράτ[ης], Te Riele; [Ἁρ]ποκράτης, J.Pouilloux's copy). 'Mais n'y a-t-il vraiment qu'une seule pierre'? They identify the stele in the Museum of Volos as an epitaph and read: [Ἱπ]ποκράτης

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504. Gomphoi. Manumission record, ca. 27 B.C.-14 A.D. *IG* IX.2.287. C.Habicht, *art.cit.* (see our lemma no. 493 bis) 305/306, prefers the following readings, based on a copy made by H.G.Lolling in 1882, unknown to O.Kern in the preparation of *IG*.

Col. B L. 5: Σωσάνδρου (Σωτάνδρου, hence Σω⟨σ⟩άνδρου, *IG*).

Col. B LL. 9/10: Πολυ|κράτους (Λυ[σι]|κ[ρ]άτους, *IG*).

Col. C LL. 8/9: τῆς Πολυ|νίκου (τῆς Πο[σ]ε[ι|δ]ίπ[π]ου, *IG*).

Col. C LL. 10/11: Λυκίσκου (Γλα[υ]κίσκου, *IG*).

Col. C L. 12: Κέββου (Κ[έ]β[ρ]ου, *IG*). H. points out that the name Κέββας was used by several members of a leading family in Larisa: Μενέδημος Κέββου (*IG* IX.2.617; 2nd cent. B.C.) and his father (?) Κέββας Μενεδήμου (*Gonnoi* II 22); Λύκος Κέββου (*SEG* LIII 550 L. 9; 1st cent. B.C.); Λ[ύκος], Μενέδημος, Ἀριστό[φυλος] οἱ Κέββου (G.-J.-M.-J. Te Riele, *ZPE* 49 [1982] 171-174 no. 3 LL. 1-18; restored by H.)

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505. Krannon. List of men (members of phratries?), 3rd cent. B.C. *SEG* LI 711. J.L.García-Ramón, *ZPE* 159 (2007) 179-188, discusses the etymology of the names Χεραίνετος (LL. 28-32) and Ἐρραίνας (cf. the patronymic Ἐρραίναιος in LL. 25/26). Χεραίνετος is composed of χείρ and αἰνετός ('to be praised for his hands'; cf. Ἀλκαίνετος, Ἐργαίνετος) and finds a semantic parallel in Pindar's poetry (*Nem.* 5.19/20: χειρῶν βίαν ... ἐπαινῆσαι). Ἐρραίνας is composed of ερρ- (dialect form of ερι-; cf. Πέρρανδρος for Περίανδρος) and αἶνος ('the one who deserves high praise') and corresponds to the poetic expression αἶνος μέγας.

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506. Larisa. History: military operations in the region of Larisa in 171 B.C. B.Helly, *Topoi* 15 (2007) 127-210, presents a detailed analysis of the military operations in the area of Larisa during the Third Macedonian War in 171 B.C. In an Appendix (210-249), he presents the Greek text and commentary (French translation; ph.) of the following inscriptions: *IG* IX.2.505 (*SEG* LVI 632), 512 (*SEG* XXI 573; LVI 635), 515; *SEG* XXXI 575 (LVI 634); XLII 510 (LVI 633); LIII 550; LVI 636/637. On 212/213, in the commentary on *SEG* XLII 510, H. gives the text of *SEG* XIII 390 LL. 7-14 (*SEG* XXXIII 460).

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507. Larisa. New inscriptions. R.Bouchon, *Topoi* 15 (2007) 271, mentions two inedita from the theater in Larisa: 1) statue base for Sulla, erected by the Ἰταλικοὶ ἐν Λαρίσῃ; 2) on one of the seats in the cavea the name of P.Cornelius Publii filius, identified by B. with the homonymous first ἀγωνοθέτης of the trieteric Πτώϊα in Akraiphia μετὰ τὸν πόλεμον (*IG* VII 2727). He may have temporarily left Akraiphia and fled to Larisa under the impact of the first Mithridatic War (cf. the comparable flight by Quinctius; our lemma no. 512 in fine).

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508. Larisa. Citizenship decree, ca. 168 B.C. (shortly after 170 B.C.). *SEG* LVI 637. C.Habicht (IAS, Princeton) has provided us access to the book of T.Axénidis, *Πελασγὶς Λάρισα* II (Athens 1949) 48-53 (ph.). Axénidis (ed.pr.) reports the inscription as the upper part of a marble moulded stele, seen by him in 1943 in the house of Dr. Christos Pantostopoulos. A.Tziafalias, B.Helly, *art.cit.* (see our lemma no. 510) 440/441, reconstruct the stemma of the family of the gymnasiarchos Θράσουν Θρασίππειος (LL. 7/8).

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509. Larisa. Honorary decree for citizens of Larisa, 2nd cent. B.C.? *IG* IX.2.515. A.Tziafalias, B.Helly, *art.cit.* (see our lemma no. 510) 438/439, correct the reading of the name of one of the citizens honored with the title of σουτείρ: LL. 2/3 Ἀρ|<τ>έα Ἀρχελαείοι and LL. 5/6 Ἀρ<τ>έα[ν] | Ἀρχελάειον (Ἀργέα in both cases, *IG*). Arteas, son of Archelaos is now attested as gymnasiarchos in the text in our lemma no. 510.

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510. Larisa. Two honorary decrees of Larisa for the Athenian philosopher Alexandros and three men from Kos, and an honorary decree of the Molossoi for Larisean judges, ca. 140-130 B.C. Marble stele with moulding; found in 1998. Edd.pr. A.Tziafalias, B.Helly, *BCH* 131 (2007) 421-474 (ph.; French translation). The stele contains a list of annual magistrates (I), an honorary decree for the Athenian philosopher Alexandros (II), an honorary decree for three Koans (III), and an honorary decree of the Molossoi for Larisean judges (IV). Edd. comment on Thessalian and Epirotan dialect (428-431, 454/455), prosopography (430-441, 450/451, 457/458; cf. our lemmata nos. 508/509, 511, and 531), institutions, especially the assembly and the procedure for the grant of citizenship (441-444), relations between Athens and Larisa (444-446; cf. *IG* II^2 993; IX.2.506; *SEG* XLIX 621; LVI 636), the gymnasion (447-449), and relations between Larisa and Kos (450-453; cf. *SEG* XLVIII 1109; LIII 850). The philosopher Alexandros is otherwise unattested; other Athenian philosophers active in Larisa are Satyros, honored in Larisa ca. 170/169 B.C. (*SEG* LVI 636), and the Peripatetic Athenion (Athenaios 5.212); the Larisean philosopher Philon became director of the Academy in 109 B.C. (Philodemos, *Academicorum historia* 23.1-2 ed. Dorandi) [see now M.Haake, *Tyche* 25 (2010) 39-47, Sverkos]. The three judges sent by Larisa to the Molossoi are otherwise unattested. The strategia of Pausanias (LL. 7/8), formerly dated to 130/29 B.C., is redated by edd.pr. on prosopographical grounds to ca. 140-130 B.C., hence their proposed date for the decrees.

I [Ἀγαθᾶ τύχα· ταγευόντουν τᾶς π]ό[λ]ιος Διοτίμοι Ἑρμ[ι]-
αίοι, Ἀριστοκρ[ά]τεος Πολυκλειτείοι, Κλεονίκοι Μεν-
νειαίοι, Διονυσίοι Κρατινείοι, Εὐρυκλέα Πεισιαίοι, γυν-
μνασιαρχέντουν μὲς μὲν τᾶς πετράδος τοῖ Ὁμολουί-
οι τοῖ μειννὸς Φερεκράτεος Φριξείοι καὶ Νυσσάνδροι Ἀρισ-
τιουνείοι, ἀτ τᾶς μα πέμπτας τοῖ Ὁμολουίοι Τιμασιθέοι Ἀρισ-
τοφυλείοι καὶ Ἀρτέα Ἀρχελαείοι, στραταγέντος τοῦν Πετθα-
λοῦν Παυσανία Θρασυμειδείοι Φεραίοι v ταμιεύοντος τὰν δευ-
τέραν ἑξόμειννον Θρασίπποι vvvv <Θρ>ασουνείοι vacat

vacat

II ἐπειδεὶ Ἀλέξανδρος Ἀλεξάνδρειος Ἀθαναῖος, Στρατίπποι καὶ Δ[α]μονίκο[ι]
Ἐπιγενείουν γυμνασιαρχέντουν καὶ ἐξαποστελλάντουν ποτ αὐ-
τὸν ἐν Ἀθάνας καὶ ἀξιουσάντουν παργενέσθειν ἐν Λάσσαν
ἔννεκα τοῖ σχολάξειν ἐν τοῦ γυμνασίου, ἐτ τᾶς εὐτοῦν ἀρχᾶς
παργενειθὲς τάν τε ἐπιδ[α]μίαν [ἐ]ποιείσατο εὐσχείμονα
καὶ φιλοσοφίας οἰκείαν, τάν τε ἐν τοῦ γυμνασίου σχολὰν με-
τὰ πάνσας εὐταξίας ἐστένειν παρεχόμενος εὐτὸν ποτ
τὰν τοῦν νέουν οὐφελίαν, οὔστε οὖν καὶ ὁ τοῦν <Λ>αρισαίουν δᾶ-
μος φαίνειτει φιλανθρούπους μὲν ἀποδεχόμενος τὸς ἐπ' [οὐ]-
φελία τοῦν νέουν παρεπιδαμέντας, μνάμμας μα καὶ τιμᾶ[ς]
καταξιούκουν τὸς τὰ κάλλιστα τοῦν ἐπιταδευμάτουν ἐξα-
λουκόντας, τοῦν ταγοῦν Κλεονίκοι Μεννειαίοι λέξαντος, ἔ-
δοξε τοῦ δάμου τοῦ Λασ[σα]ίουν ἐπαινείσειν Ἀλέξανδρον Ἀλ[ε]-
ξάνδρειον ἐτ τοῖς ἐν τοῦ ψαφίσματι διεσαφειμένοις καὶ <δ>ε-
δόσθειν αὐτοῦ καὶ [ἐ]σγόνοις παρ τοῖ Λασσαίουν δάμοι προξενί-
αν, ἰσοπολιτείαν, ἔνκτασιν, ἀσυ[λ]ίαν καὶ ἐμ πολέμου καὶ ἐν εἰρεί-
να καὶ τὰ ἄλλα τίμια καὶ φιλάνθρουπα ὅσσα καὶ τοῖς ἄλλοις πρ[ο]-
ξένοις καὶ πολίταις ὑπάρχει· [οὔ]στε μα καὶ ὁ δᾶμος ὁ Ἀθαναί-
ουν παραμαρτ<υρ>είσει τὰ δεδομένα Ἀλεξάνδρου ὑτ τοῖ δᾶμο[ι]
τοῖ Λασσαίουν τίμια γραφείμεν περ τοῦν νέουν ὑτ τοῦν ταγο-
ῦν ποτ τὸς στραταγὸς καὶ τὸν [δᾶμ]ον τὸν Ἀθαναίουν· τό μα ψά[φι]-
σμα τόνε κύριον ἔμμεν καπ [παν]τὸς χρόνοι καὶ τὸς ταμίας
τᾶς πόλιος ἐσδόμεν αὐτὸ ἀν[γρ]ά[ψ]ειν ἐν κίονα λι[θ]ίαν καὶ στᾶ-
σειν αὐτὰν ἐν τὸ ἱερὸν τοῖ Ἄπλουνος τοῖ Κερδοίοι καὶ τὰν γενο-
μέναν ὀνάλαν δόμεν ἀτ τᾶν κοινᾶν ποθόδουν· καὶ ὀμφερέμεν
ἐν ταῖς ψάφοις· vacat

III ἐπειδεὶ Καλλιπίδας Καλλιπίδαιος καὶ Αἰσχύλος Ἀδοκείτοι καὶ Δ[ι]-
οκλέας Ξενοτίμοι Κοῦοι διετελένθι εὐνόους διακείμενοι τοῦ δάμ[ου]
τοῦ Λασσαίουν τοῖς τε κατὰ κοινὸν ἐ[ξ]αποστελλομένοις ὑτ τᾶς πόλι-
ος καὶ τοῖς καθ' ἰδίαν ἐνδαμέντεσσι τοῦ<ν> παρ ἀμνμέουν πολιτᾶν ἐν Κοῦ
εὐτὸς ἐφαίνοντο ἐπιδίδοντ[ες πάντα τὰ] παρκαλείμενα καὶ χρείσιμα τᾶ v
πόλι καὶ τοῖς ἰδία παργινομένοις ποτ αὐτὸς κατὰ πάνσας σπουδᾶς καὶ [φι]-
λοτιμίας φανερὰν ποέντες τὰν ἔχονθι εὔνοιαν καθοὺς ἀπεμαρτυρέθ[ει]

αὐτοῖς ὑπὸ πλειόνουν τοῦν παρ ἀμμέουν πολιτᾶν, οὔστε οὖν καὶ ὁ δᾶμος ὁ Λα[σ]-
σαίουν φαίνειτει φιλανθρούπους ἀποδεχόμενος τὸς γινομένος ἐν εὔτὸν ε[ὐ]-
χρείστος καὶ ἀπονέμουν τὰς καταξίας χάρετας τοῖς καλοῖς καὶ ἀγαθοῖς
τοῦν ἀνδροῦν, τοῦν ταγοῦν Κλεονίκοι Με[ν]νειαίοι λεξάντος, ἔδοξε τοῦ δᾶμ-
ου τοῦ Λασσαίουν ἐπαινείσειν τε Καλλιπίδαν Καλλιπίδαιον καὶ Αἰσχύλον
Ἀδοκείτοι καὶ Δινοκλέα Ξενοτίμοι Κούος ἐτ τᾶ εὐνοία καὶ ἄνγρεσι τᾶ ἔχον-
τες διετελένθι ποτ τὰν πόλιν ἀμμέουν καὶ δεδόσθειν αὐτοῖς καὶ ἐσγό-
νοις παρ τοῖ δάμοι τοῖ Λασσαίουν προξενίαν, ἰσοπολιτείαν, ἔνκτασιν, ἀσυλί-
[α]ν καὶ ἐν πολέμου καὶ ἐν εἰρείνα καὶ τὰ λοιπὰ τίμια καὶ φιλάνθρουπα πάντ[α]
[ὅ]σσα καὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέταις ὑπάρχονθι· τό μα ψά-
φισμα τόνε κύριον ἔμμεν καπ παντὸς χρόνοι· καὶ τὸς ταμίας [τ]ᾶς πόλιος
ἐσδόμεν αὐτὸ ὀνγράψειν <ἐν> κίονα λιθίαν καὶ στάσειν αὐτὰν [ἐ]ν τὸ ἱερὸν τ[οῖ]
Ἄπλουνος τοῖ Κερδοίοι καὶ τὰν γενομέναν ὀνάλαν δόμεν ἀτ τᾶν κοινᾶν πο-
θόδουν· καὶ ὀνφερέμεν ἐν ταῖς ψάφοις· vacat

vacat

IV τὸ κοινὸν τῶν Μολοσσῶν στεφανοῖ τὸν δᾶμον τὸν Λαρισσαίων καὶ τοὺς δ[ι]-
καστὰς ἐν Δωδώναι· Εὐκλείου τετράδι ἐπὶ δέκα, προστάτας Μενέδαμος·
[π]ροξενία δικασταῖς· διαλεγέντος Ἀνδρομάχου τοῦ Ἀντιβόλου Δωδωναίο[υ]
περὶ προξενίας δικασταῖς τοῖς παραγενομένοις Λαρισσαίοις Πύρωνι [Γλαυ]-
κέτα, Ἀλκίππῳ Αἰσχρίωνος, Κρατίνωι Μειδίου Λαρισσαίοις καὶ ἀπολογισα[μέ]-
νου τάν τε ἀναστροφὰν καὶ δικα<ιο>νομίαν ἃν ἐπεποίηντο, δι' ἃς οἴετο δεῖν τιμοῦ-
μεν αὐτούς, ἔδοξε τοῖς Μολοσσοῖς δεδόσθαι προξενίαν Πύρωνι Γ<λ>αυκέτ[α],
Ἀλκίππωι Αἰσχρίωνος, Κρατίνωι Μειδία Λαρισσαίοις καὶ ἐπαινέσαι αὐτοὺς ἐπ[ί]
τε τῷ διεξαγ<ηγ>ήκαμεν τὰς δίκας ὀρθῶς καὶ δικαίως τῷ τε ἔθνεννι τῶν
Μολοσσῶν καὶ τῷ ἔθνει τῶν Ἀκαρνάνων, ἐπί τε τᾶι ἀναστροφᾶι τᾶς ἐνδαμί-
ας ἃν πεπόενται ἀξίως μὲν αὐτοσαύτων, ἀξίως δὲ τοῦ ἐξαποστείλαντ[ος]
δάμου καὶ τοῦ ἔθνεος τῶν Μολοσσῶν καὶ εἶμεν αὐτοὺς καὶ ἐγγόνους προ[ξέ]-
νους καὶ εὐεργέτας τῶν Μολοσσῶν εἰς ἅπαντα χρόνον· ὑπάρχειν [δὲ αὐ]-
τοῖς ἐν Μολοτῷ καὶ γᾶς καὶ οἰκίας ἔνκτασιν καὶ ἀσφάλειαν καὶ ἀσυλίαν κ[αὶ αὐ]-
τοῖς καὶ χρήμασιν καὶ κατὰ γᾶν καὶ κατὰ θάλασσαν καὶ πολέμου καὶ εἰρ[άνα]
ἀπὸ Μολοσσῶν καὶ ἀτέλειαν καὶ ἐντέλειαν καὶ τὰ λοιπὰ φιλάνθ[ρωπα καὶ]
τίμια πάντα καθὼς καὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέται[ς τῶν Μολοσ]-
σῶν· ἐπαινέσαι δὲ καὶ τὰν πόλιν τὰν Λαρισσαίων ἐπί τε τῶι ἐξα[ποστειλή]-
καμεν ἄνδρας καλοὺς κἀγαθοὺς καὶ ἀξίους τᾶς αὐτῶν πατρίδο[ς καὶ στε]-
φανῶσαι τὸν δᾶμον τὸν Λαρισσαίων χρυσέῳ στεφάνωι καὶ τῶν δ[ικαστῶν]
ἕκαστον στεφάνωι χρυσέωι· καλέσαι δὲ αὐτοὺς καὶ ἐπὶ τὰν κοινὰ[ν ἑστίαν]·
δόμεν δὲ αὐτοῖς καὶ ξένια τὰ μέγιστα ἐκ τῶν νόμων· ἐπιμειλ[η]-
τάσθω Μενέδαμος ὁ προστάτας ὅπως ἀναγραφῇ ἁ προξενία κ[αὶ τὰ]
[φιλ]άνθρωπα ἐν Δωδώνᾳ ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Νάου καὶ τᾶς Δίονας [ἐν τῷ ἐπι]-
[φανεσ]τάτῳ τόπῳ, ἐν δὲ Λαρίσᾳ ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος τοῦ Κε[ρδοίου]
[- - - -]Ν[.]ΤΑΣ τοὺς καταξίως ἀναστροφέντας ΕΝ [- - - - - - - - - - - - - - - - -]
[- -]

[We do not record all the instances in which we have corrected the accents, following suggestions by M.B.Hatzopoulos, Chaniotis] ‖ Uninscribed space reserved in several lines where the stone's surface was not suitable for inscribing; the list of magistrates (LL. 1-9) was written first; the three decrees were inscribed by different masons, edd.pr. ‖ 1/2. Diotimos, member of a prominent family, served as strategos of the Thessalians (*F.Delphes* III.4.355) and is known from an honoray inscription (*SEG* XXXIV 558 LL. 56-68) and an unpublished manumission record; his two brothers, Ταμασίθεος and Ὅμηρος, also served in public offices, edd.pr. ‖ 2/3. for Kleonikos see our lemma no. 531 ‖ 3. Dionysios, son of Kratinos, is attested for the first time, but certainly a relative (brother?) of Κλεομαχίδης Κρατίνου Λαρισαῖος, honored in Athens in 151/0 B.C. (C.Habicht, *ZPE* 20 [1976] 193-199; *SEG* XXVI 112]); other members of the family of Kleomachidas are attested in prominent positions, edd.pr. ‖ 5/6. Nys(s)andros, son of Aristioun, is attested as tagos in ca. 136/5 B.C. (*SEG* XXXI 577 L. 2), edd.pr. ‖ 6/7. the names Timasitheos and Aristophylos were often used by a family of prominent men in the 1st cent. B.C., edd.pr. ‖ 7. for Arteas see our lemma no. 509 ‖ 9. ΑΣΟΥΝΕΙΟΙ lapis; the first two letters were probably painted, edd.pr., who reconstruct the stemma of the family of Thrasippos: his grandfather Θράσιππος, son of Νικάτουρ, was victor at the Eleutheria shortly after 196 B.C. (*IG* IX.2.526 L. 21); his father Θράσουν served as gymnasiarchos in ca. 170 B.C. (*SEG* LVI 637 LL. 7/8; our lemma no. 508); his uncle, Πολύξενος, was hieromnemon in Delphi in 178/7 B.C. (*CID* IV 108/109) ‖ 17. ΑΑΡΙΣΑΙΟΥΝ lapis ‖ 21. in ΤΟΥΝ ligature of ΟΥ, lapis ‖ 22. the lettering begins one space into the left margin ‖ 28. ΠΑΡΑΜΑΡΤΕΙΣΕΙ lapis ‖ 36. the lettering begins one space into the left margin ‖ 36/37. a Kallipidas, son of Kallipidas, is mentioned in an epidosis in Kos (*PH* 10 C L. 10 = *IG* XII.4.75); Diokles, son of Xenotimos, is a grandson of Διοκλῆς Λεοδάμαντος, the proposer of that epidosis; an Ἀδόκητος Ἀγέα in the same epidosis (c LL. 84/85) may be the father of Aischylos named here, K.Hallof apud edd.pr. [the date of the epidosis in edd.pr. (261 B.C.) should be corrected to 202/1 B.C., Chaniotis] 39. ΤΟΥΠΑΡΑΜ vac. ΜΕΟΥΝ lapis ‖ 50. ligature of ΝΠ in Λασσαίουν προξενίαν ‖ 62. ΔΙΚΑΝΟΜΙΑΝ lapis ‖ 63. ΓΑΥΚΕΤ lapis ‖ 65. ΔΙΕΞΑΓΝΗΚΑΜΕΝ lapis.

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511. Larisa. Fragment with list of magistrates, ca. 150-130 B.C. *IG* IX.2.516. Based on prosopographical information adduced from the text in our lemma no. 510, A.Tziafalias, B.Helly, *art.cit.* (see our lemma no. 510) 433/434, suggest the following restorations in the list of magistrates: L. 2: Κρατίν[οι Κλεομαχιδαίοι]; L. 3: Κλεονίκ[οι Μεννεαίοι]. They date this text to ca. 150-130 B.C. Kratinos, son of Kleomachidas, is mentioned in a manumission record (J.Bousquet, *BCH* 95 [1971] 277 LL. 14/15).

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511 bis. Larisa. Honorary decree of Larisa for Messenian judges, late 2nd/early 1st cent. B.C. See our lemma no. 368.

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512. Larisa. Honorary decree for the Roman Quinctius, son of Titus, 88/87 B.C. Ed.pr. A.S.Arvanitopoulos, *AE* (1910) cols. 344-349. Republished by R.Bouchon, *Topoi* 15 (2007) 251-284, after examination of the stone in the Museum in Volos (ph.; translation; extensive commentary). B. comments on the presence of Italians in general in Thessaly and Larisa in the 2nd and 1st cent. B.C. (on 269 tabular survey of 2nd-cent. B.C. Romans) and of the Quinctii

(Κοΐνκτιοι, Κοΐγκτιοι) in particular. Our honorand may be the brother of a P.Quinctius T(iti) filius on record in *IG* XII.9.952 Col. III (Chalkis; 1st cent. B.C.) and may have left Chalkis and gone to Larisa; cf. app.cr. ad L. 15 and our lemma no. 507). B. ultimately suggests identifying our honorand with the Τίτος Κοΐντιος on record in our lemma no. 513 and argues that he may well have been a negotiator.

[- -]
[-]Κ̣[- - - - -]
[- - - - - τῶν ἀγρῶ?]ν̣ ἀ̣ρουμένων ἥκ̣ι̣σ̣-
[τα διὰ? τὸν π]ο̣λυετῆ πόλεμον, καὶ κιν̣-
[δυνευ]ούσης τῆς πόλεως κατα̣-
[λειφθῆναι?] ὑπὸ τῶν τηβεννοφόρω̣[ν],
[αὐτός γ]ε̣ οὐκ ἐνκατέλιπεν, ἀλλ[ὰ]
[- - ca. 5-7 - -] μ̣ε̣τ̣έσχε τῶν ἐν τῷ πο-
[λέμῳ κινδύ]ν̣ω̣ν̣, ποιούμενος τὴν̣
[πᾶσαν σ]π̣ουδὴν καὶ κακοπαθίαν π[ε]-
[ρὶ τῆς κοιν]ῆ̣[ς] ἀ̣σφαλείας· ἐπὶ τοῖς κα̣-
[λοῖς?, ἐν? ἀπο]δ̣οχῆ τῆ μεγίστῃ, ἔ̣δ[ο]-
[ξε τῷ δήμ]ῳ τ̣ῷ Λαρισαίων ἐπαινέ- v
[σαι Τίτον?] Κ̣οΐνκτ̣ιον Τίτου Ῥωμαῖ- v
[ον, ἐφ' ᾗ?] ἔχων εὐνοίᾳ [δ]ι̣α̣τελεῖ,
[ἐν τῇ πα]ρ̣ε̣[πι]δημίᾳ, π̣ρ̣ὸ̣ς̣ τ̣ὴ̣ν̣ πόλιν
[ἡμῶν, καὶ δε]δόσθαι αὐτῷ τε καὶ τοῖς
[ἐκγόνοις α]ὐ̣τ̣οῦ προξενίαν, ἐπιγα̣-
[μίαν, ἔ]ν̣κτησ̣[ι]ν̣, ἀ̣τέλε[ιαν, ἀσ]υ[λίαν]
- -

1. [τῆς πόλε]ως κ[αὶ - -], ed.pr.; apart from the kappa there are only unrecognizable traces, B. || 3-6. καὶ κιν|[δυνευ]ούσης τῆς πόλεως, κατ[α|λειφθείσης] ὑπὸ τῶν τηβεννοφορο[ύ|ντων, αὐτὸ]ς οὐκ ἐνκατέλιπεν, ed.pr.; with B.'s text the 'toga-wearing' Romans merely express the wish to leave the polis; they had not yet implemented their wish; B. comments on the word τήβεννα/τήβεννος || 6-11. ἀλλὰ | [πάντων με]τέσχε τῶν ἐν τῷ πο|[λέμῳ μηδὲν δ]ειν[ὸν] ποιούμενος τὴν || [κατ' αὐτὸν σπ]ουδ[ὴν] καὶ κακοπαθίαν, γ|[ενομένης δὲ ἀ]σφαλείας ἐπὶ [τοῖς] κ[α|κοῖς ἀντ]οχῇ τῇ μεγίστῃ, ed.pr.; κακοπαθίαν (L. 9): 'capacité à supporter les maux', B.; in LL. 10/11 B. considers κα̣|[ιροῖς], κα̣|[λοῖς], and κα̣|[λλίστοις]; for ἐπὶ τοῖς καιροῖς he finds no parallels; καλλίστοις is too long: 'en raison de ces [belles actions?], c'est avec la plus grande des reconnaissances' || 13. [σαι τε Κ]όινκτον, ed.pr.; identification with the famous T.Quinctius Flamininus has been generally rejected; for the restoration Τίτον see below in fine || 14. [ον, ἧς ἔ]χων εὐνοί[ας δια]τελεῖ, ed.pr. || 15. initio [πρὸς τὸν] δῆμ[ον καὶ τὴν] πόλιν, ed.pr.; παρεπιδημία: the honorand is not a resident in the city, B. || 18. [μίαν, γῆς ἔν]κτη[σιν etc., ed.pr. || previous scholars dated the text to 191 (end of the war against Antiochos III) or 171 B.C. (war against Perseus). B. prefers the context of the Mithridatic Wars: the text is in koinē; it is not until 120-110 B.C. that the koinē was generally used; the script resembles that of some manumission records from 100-50 B.C.; πολυέτης πόλεμος (L. 3) fits a Mithridatic context better, especially the period ca. 88/87 B.C., on the basis of an analysis of the military operations.

513. Larisa. Manumission record, 70-60 B.C. R.Bouchon, *Topoi* 15 (2007) 272-275, publishes a fragment which belongs to the manumission record *SEG* XXIX 531 (XXXI 583).

Ἵλαρος ἀπὸ Η
[- - - - ca. 9 τῆς - - - -]ου καὶ Τίτου Κοϊντίου
[Ῥωμαίου· ca. 5 ἀπὸ Ἡ]ρακλείδου (τοῦ) Ἡρα[κ]-
λείδου τοῦ πρεσβυτέ]ρου

B. suggests identifying T.Quintius with the honorand in our lemma no. 512; prosopographical analysis of families of manumittors in *SEG* XXIX 531 suggests that the text dates to the 60s B.C. rather than to the Augustan age (so *SEG*); B. suggests that the co-manumittor H[- - -] was Quintius' wife (cf. the right of ἐπιγαμία in LL. 17/18 of the text in our lemma no. 512; if that is true, Quintius may have decided to stay in Larisa after having married a local woman (cf. app.cr. in fine of our lemma no. 512) ‖ for Herakleides, son of Herakleides senior, see *SEG* XXIX 531 LL. 12/13, B.

513 bis. Larisa. Funerary epigram for Potala, late 3rd/early 2nd cent. B.C. *IG* IX.2.638; *GV* 1462. E.Cairon, *RPh* 80 (2006) 27-31, prints the text of this epigram (French translation) and discusses in detail the word κυμοτόκος, which qualifies ὀδύναι (L. 4; 'qui a enfanté son fœtus').

514-530. Mopseion. Decrees and dedications, Hellenistic. In a discussion of decrees and dedications from Mopseion recorded in Thessalian dialect, edd.pr. J.L.Garcia-Ramon, B.Helly, A.Tziafalias, in *Phones Charakter* 63-103, publish 15 inscriptions found in Gyrtoni in 1993 (66-74 nos. 3-17; French translation; ph.; our lemmata nos. 516-530). They also republish and comment on two already published texts (65/66 nos. 1/2; our lemmata nos. 514/515; French translation; ph.). On 70/71, rephrasing of our lemmata nos. 513-521 in koine. Detailed commentary on linguistic features, formulas, institutions, and rare names (Βίρβος, Γυρρίμβαιος, Δεινούπας, Ἕλανδρος, Μελαγγάδαιος, Μόλυκκος, Παντοῖος, Πασίας, Σμικίνας) (74-95). The date of the decrees (late 3rd to mid-2nd cent. B.C.) is treated on 95-97.

514: 65 no. 1. **Decree for Phalakros of Kyrene.** *IG* IX.2.1056. The stone is now lost.

515: 65/66 no. 2. **Grant of citizenhip to judges from Atrax, late 3rd cent. B.C.?** *SEG* XLVIII 660. Γλαῦκος Ἀμφιδαμάντειος (LL. 5-7) is known from a decree of Atrax (*SEG* XXIX 500; XLVIII 673), which in the forthcoming corpus of Atrax is dated to the late 3rd/early 2nd cent. B.C. For the tagos Βίρβος Μετούπειος (LL. 20/21) cf. the ptoliarches Ἀνξίων Μετούπειος in our lemma no. 517 LL. 15/16. [On the date see *SEG* LVI 617.]

516: 66/67 no. 3 (ph.). **Grant of citizenship to Olympichos, late 3rd/2nd cent. B.C.** Upper part of a limestone stele with moulding.

Θεός· Τύχαν Ἀγαθάν·
Ὀλυμπίχου Ἀντιγενε-
ίου Μοψείουν τὸ κοινὸν ἔ-
δουκε Μοψειάτα ΕΟ[ca. 3-5]
ΠΕΡΡΑΓΑΣΤΑ[.]Α[- - - - -]
ΤΟΣ τᾶς π[όλιος τοῦν]
Μοψε[ίουν - - - - - - - -]

4/5. ἐό[ντι?] followed by a word composed with περί and a derivative of ἀγαστός, edd.pr.

517: 67 no. 4 (ph.). **Grant of citizenship to Philoxenidas, late 3rd/2nd cent. B.C.** Two joining fragments of a limestone stele, broken on top.

[- - - - - - - - - - - - - - - - -]
[- - - - ἀγορ]ᾶς νομί[μας ἐ]-
όνσας, ταγευόντουν Φιλοξ[ε]-
νίδα Φιλοξενεί[ο]ι, Κλευβούλοι
Παντοείοι, Εὐμχ[ί]δα (sic) Μελαγγα-
δαίοι, ἀγορανομέντος Φιλοξ-
ενίδα Φιλοξενείοι, ἰσότιμον ἔ-
μμεν καὶ παθόντα καὶ δράσαν-
τα καὶ τοῦν κοινοῦν κοινανεῖμε-
ν πάντουν καὶ ταγᾶν καὶ λειτο-
ρειᾶν καὶ τοῦν ἄλλουν πάντου-
ν καττάπερ οἱ ἄλλοι Μοψειᾶτ-
αι· καὶ φυλᾶς ἔμμεν ποίας κε κ-
λαρουθεῖ· ἐκλαρούθει φυλᾶς
Λυκιδάο(υ)ν, τολιαρχέντουν
Ἀλεξομένοι Ἐπιγενείοι, Ἀν-
ξίουνος Μετουπείοι, Σιμμία
Εὐπορείοι· ἰδιοξενοδόκοι Σμικίνας
Ἀλκόταιος, Φιλοναύτας Μο-
λύκκειος

2/3. Cf. Αἴχμων Φιλοξενίδου in *IG* IX.2.521 L. 32 (ca. 200-150 B.C.), edd.pr. ‖ 3/4. cf. [Π]αντοῖος Κλεοβούλου in *IG* IX.2.521 LL. 21/22 (correct the entry in *LGPN* IIIb, s.v. Ἀνταῖος), edd.pr. ‖ 6/7. 'qu'il soit à égalité dans la soumission à l'autorité et dans l'exercise de l'autorité', edd.pr. ‖ 15/16. cf. Βίρβος Μετούπειος (see our lemma no. 515), edd.pr.

518: 68 no. 5 (ph.). **Citizenship decree for Eunostos, late 3rd/2nd cent. B.C.** Moulded limestone stele tapering toward the top.

[Θεός· Τύχαν] Ἀγαθάν· μειννὸς Ι[- - - - -]
[- - - ἀγορ]ᾶς νομίμας ἐόνσας, ἀ[γοραν]-
[ομέν]τουν τοῦν ταγοῦν ΝΙΕΜ[- - - - - - - -]
[- - -]ΑΔΑ[- ca. 4-5 -]ΤΑ Πτολεμαιείοι, Ν[- -]
Ἀρχιαίοι, τολιαρχέντος Εὐδέξοι Ἀ[λκινο]-
είοι· ποτελθόν[το]ς Εὐ[νό]στοι Μενεμα[χείοι]
καὶ αἰτεισαμ[ένο]ι πολιτείαν ἑαυτ[οῦ],
ἔδοξε τοῦ κ[οινοῦ] Μοψείουν δόμεν [Ε]ὐ[νόσ]-
του Μενεμαχείου [πολι]τείαν καὶ αὐτοῦ
καὶ ἐσγό[νοις καὶ] ἰσοτιμίαν καὶ πα-
θόντι καὶ δράσαντι καττάπερ καὶ Μοψείεσ-
σι ὑπάρχει πολίταις· ἔμμεν φυλᾶς ἑλο-
μένου ποίας κε β[έλλ]ειτει· εἵλετο [.]ΧΟΥ-
[.]είουν· ξενδόκος Τ[- ca. 4-5 -]Ν Παντούειος, το-
λίαρχος Εὐδέξ(ι)ος Ἀλκινόειος

14. For Παντούειος cf. our lemma no. 517 LL. 3/4, edd.pr. ‖ 15. Εὐδέξος (text) and 'Eudexios' (translation), edd.pr. [ΕΥΔΕΞΟΣ, lapis (ph.), Chaniotis].

519: 68/69 no. 6 (ph.). **Citizenship decree, late 3rd/2nd cent. B.C.** Fragment of a limestone stele.

[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]Α Φιλοξε-
[- - - - - - - - - -] ἔμμεν καὶ πα-
[θόντι καὶ δ]ράσαντι καὶ τοῦν
[κοινοῦν] κοινανεῖμεν καὶ
[- - - - - -] ταγᾶ[ν καὶ] λειτο[ρε]-
[ιᾶν κα]ὶ τοῦ[ν ἄλ]λουν π[ά]-
[vacat? ντ]ουν καττάπ[ερ καὶ]
[τοῖς ἄλλ]οις Μο[ψειάταις]
[ὑπάρχει -]ΥΣΑΝ[- - - - - - -]
[- - - - καὶ] φυλ[ᾶς ἔμμεν ποίας]
[κε - - - - - - - - - - - - - - - - - - -]

5. [τ]αγ[ᾶν καὶ λ]ειτο[ρε]-, edd.pr. [but on the ph. one recognizes remains of the restored letters, Chaniotis] ‖ 6/7. π[ά|ν]το[υ]ν, edd.pr. [this reading and restoration cannot be reconciled with what one sees on the ph.: in L. 6, in fine, a pi is not preserved; the last letter may be a tau; in L. 7, initio, there is space for ca. 4-5 letters followed by ΟΥΝ; therefore, π[ά| vacat? ντ]ουν or perhaps [κα]ὶ τοῦ[ν ἄλ]λουν τ[ι|μεί]ουν, Chaniotis] ‖ 10. [καὶ] φυλ[ᾶς], edd.pr. [[κα]ὶ φυλ[ᾶς] (ph.), Chaniotis].

520: 69 no. 7 (ph.). **Two grants of citizenship, late 3rd/2nd cent. B.C.** Middle part of a limestone stele.

[- - - - - - - - - - - - - - -]ΛΑΙ̣[....]
[- - - - - - - - - - - - κ]α̣ὶ Μοψε̣[ιάτ]-
[αις· ἰδιοξενδόκοι - - -]τος Χαριλάε̣-
[ιος, Ἀσ]τ̣ομένεις Αὐτο[.]-
[- - - - - - -]δ̣αιος· vacat
[Θεός]· Τ̣ύχαν· Λυσανία Νικοδι- vvv
[κεί]ο̣υ̣ Μοψειατᾶν τὸ κοινὸν ἔδουκε
Μοψειάτα ἔμμεν καὶ αὐτοῦ καὶ γε-
νεᾶ καὶ φυλᾶς ποίας κε βέλλειται
[ἔ]μμεν πείσαντα ἰσοτίμου καὶ πα-
[θό]ντι καὶ δράσαντι καὶ τοῦν κοι-
[νοῦ]ν τοῦμ Μοψειατᾶν κοινανεῖ-
[με]ν̣ vacat

[The letters in LL. 1-5 are larger than those in LL. 6-13; we add the underdots in LL. 1 and 3-6 (ph.) || 2/3. there is not enough space for this restoration; perhaps [καττάπερ κ]α̣ὶ Μοψε̣[ίεσ|σι· ξενδόκοι] (cf. AC167AC LL. 11-14), Chaniotis.]

521: 70 no. 8 (ph.). **Honorary decree for three men from Atrax, early 2nd cent. B.C.** Limestone stele with moulding, broken below.

Θεός· Τύχαν Ἀγαθάν· ἁ πόλις Μο-
ψείουν ἔδουκε, ἀγορᾶς νομίμας ἐ-
όνσας, Ἀστοκράτει Δικαιείου, Ἀστο-
κλέα Παυσανιαίου, Πολυχάρμου Εὐφορ-
βείου Ἀτραγίοις ἐόντεσσι καὶ αὐτοῖς καὶ
γενεᾶ εὐεργέταις ἐόντεσσι ἀτέλειαν
πάντουν καὶ ἐναγόντεσσιν καὶ ἐξαγό-
ντεσσιν καὶ αὐθοῦν πουλέντεσσι κ[αὶ]
ἀσφάλειαν καὶ πολέμοιο καὶ ἰρείνας
καὶ φυλᾶς ποίας κε βέλλουνθαι π̣[είσαντ]-
[α]ς̣ ἰσοτίμ̣[οις καὶ παθόντεσσι - - - - -]
[- -]

[9-11. We add the underdots where the traces (ph.) allow for more than one reading, Chaniotis] || 10/11. π[είσαν|τα]ς, edd.pr. [π̣[είσαντ|α]ς̣ (ph.) rather than π̣[είσαν|τα]ς̣, Chaniotis].

522: 71/72 no. 9. **Grant of proxeny to Eunomos of Larisa, late 2nd cent. B.C.** Upper part of a marble stele with moulding. Eunomos (LL. 1/2) belonged to a known

family in Larisa: Ἀριστόνους Εὐνόμειος was tagos in 215/4 B.C. (*IG* IX.2.517 L. 1; cf. LL. 4, 12 and 24; edd.pr.).

Θεός· Ἀγαθὴ Τύχη· Εὐνό-
μωι Ἀριστόνου Λαρισαί-
ωι Μοψειατῶν τὸ κοινὸ-
ν εὐεργέτῃ ὄντι ἔδωκε-
ν αὐτῶι καὶ ἐκγόνοις πρ[ο]-
ξενίαν καὶ ἐπινομία[ν]
[κ]αὶ ἀσυλίαν καὶ ἐμ πολ-
[έμω]ι καὶ ἐν εἰρή[νῃ καὶ ἀ]-
[τέλει]αν πάντ[ων - - - - -]
[- - - - - - - - - - - - - - - - -]

523: 72 no. 10. **Dedication, undated.** Three joining fragments of a marble naiskos plaque with akroteria: Πασίας Γόργειος ὀνέθεικε

524: 72/73 no. 11. **Dedication to Asklepios, undated.** Marble naiskos plaque: Δεινούπας Γυρρίμβαιος Ἀσκλαπιlοῦ

The two last letters are written vertically along the right border.

525: 73 no. 12. **Dedication to Asklepios, undated.** Limestone naiskos plaque: Πιερία Ἀσκλαπιοῦ

526: 73 no. 13. **Dedication to Asklepios, undated.** Two joining fragments of a marble stele with moulding.

Πυρριχίδας Φιλομβρότει[ο]ς Ἀσκαλαπιοῦ εὐξάμενος ὀνέθεικε

527: 73/74 no. 14. **Dedication to Artemis Ourania, undated.** Two joining fragments of a relief stele; representation of a woman (left) offering a libation on an altar; a mirror above the altar, a vase and a basket below.

Ἀρτέμιδι Οὐραν[ίᾳ] εὐ mirror χήν
Λύ mirror κα

528: 74 no. 15. **Dedication to Artemis Phosphoros, undated.** Upper left part of a marble pedimental stele; a shield in relief in the pediment; an inscription on the geison: [Ἀρτέμιδι Φω]σφόρῳ Φρι[- - - -]

[Φο]σφόρῳ, edd.pr. [[Φω]σφόρῳ, Chaniotis].

529: 74 no. 16. **Dedication of an image of Apollo Lykeios, undated.** Upper part of a limestone pedimental stele; a rosette in the pediment; in a recessed panel, relief representations of a female figure with torch and phiale (left) and a male figure with a double axe (right).

[Οἰκο]νομία Θ[.]ΚΕ Ἀπόλλωνα Λύκειον

[Possibly θ[ῆ]κε ('set up'), Chaniotis].

530: 74 no. 17. **Dedication, undated.** Upper left part of a marble naiskos stele; a column on the left, supporting an inscribed geison: vv Δαμ[- - -]

531. Philia. Arbitration between Melitaia and Narthakion, ca. 140 B.C. N.Giannopoulos, *AE* (1927/28) 119-127; Ager, *Arbitration* 154 II. A.Tziafalias, B.Helly, *art.cit.* (see our lemma no. 510) 434, identify the secretary of the council of the Thessalian Koinon as Kleonikos of Larisa (see our lemma no. 510 LL. 2/3). They restore A LL. 11/2 [τῶι γρα]μματεῖ τῶν συννέδρων Κλεονίκωι Μεννείου Λα[ρισαίωι] ([- -]κατά τε τῶν συννέδρων Κλεονίκωι Μεννείου Λα[μιεῖ?], Ager).

532. Thaumakoi. Honorary decree for Alexippos and Hippolochos of Larisa, 160/159 B.C. *IG* IX.2.218. On the basis of a copy of this inscription made by H.G.Lolling, C.Habicht, *art.cit.* (see our lemma no. 493 bis) 306, corrects the reading of L. 3 (in fine): Ἰώνιος (Κάμωνος, *IG*).

533. Trikka. Arbitration between Trikka and Metropolis?, 2nd cent. B.C. Marble stele reused in the church of St. Demetrios in Trikala in 1882, when it was seen by H.G.Lolling; now lost. C.Habicht, *art.cit.* (see our lemma no. 493 bis) 301 (dr.), presents Lolling's copy and summarizes the content of the inscription; the text cannot be reconstructed in full. The document concerns a conflict between two cities (L. 6: ταῖς πόλεσι; L. 4: παρ' ἑκατέρων καὶ παρά), presumably Trikka and Metropolis (L. 10, probably also LL. 7/8). At issue was the ownership of land (L. 2 τῆς χώρας ἧς ἀντέλε[γον]; L. 6: τὴν αὐτὴν χώραν; L. 10: [τὴ]ν Μητροπολι[τῶ]ν χώραν), apparently arable land (L. 16: γεωργεῖν). The text refers to a verdict (L. 8: κρῖμα) and an objection (L. 7: παραγραφή). The individuals mentioned in this text (L. 3: [- -]σικράτει τῶι γραμματεῖ; L. 9: Λέων Αἰσχύ[λου]; L. 12: Ξένωνος Ἀντιγόνου Μ[ητροπολίτου?]) are not otherwise attested. The secretary [- -]sikrates could be the secretary of foreign judges. This text suggests that Trikka and Metropolis had a common frontier. [On the dr. one recognizes the phrase παραφυλάσσειν τ[ὴν τῶ]ν Μητροπολιτῶν χώραν (L. 10); παραφυλάσσειν is commonly used in connection with the protection of the frontier; the letterforms in Lolling's copy suggest a date in the 2nd cent. B.C., Chaniotis.]

534. Trikka. Arbitration in a conflict between Trikka and Agathomenes, early 2nd cent. B.C. *IG* IX.2.301. C.Habicht, *art.cit.* (see our lemma no. 493 bis) 302-305 (dr.), presents H.G.Lolling's 1882 copy of this inscription, unknown to O.Kern in the preparation of *IG*; Kern relied on copies of his own and by P.Monceaux. On the basis of Lolling's copy Habicht recommends the following readings:

LL. 1-3: [ἐ]πὶ τὰ πρὸς Τρίκκαν μέρη καὶ ἀγαγόντες ἡμᾶς [ἐπὶ | τὸν] τόπον ἐπέδειξαν ἡμῖν τὸ 'ποίκειον παρ[ακείμε|νο]ν ὡς ἀφ' ἡλίου δυσμῶν τῆι χώραι ταύτηι ([ἐ]πὶ τὰ [πρ]ὸς Τρί[κ]καν μέρη καὶ ἀγαγόντες ἡμᾶ[ς ἐπὶ | - -] τόπον ἐπέδειξαν ἡμῖν τὸ[ν] οἰκεῖον πα[- - | - -]ν ὡς ἀφ' ἡλίου δυσμῶν τῆι χώραι ταύτηι, *IG*).

L. 5: [αὐτὸ δὲ] ἔφασαν εἶναι τοῦ Ἀγαθομένους ([- - ἔ]φασαν εἶναι [Ἀγαθ]ομένους, *IG*).

LL. 8/9: τὸ 'ποίκειον τοῦτο ἐλαι[οδ|όκον ἀ]πεδείκνυτο ὄν· [ἀ]πὸ δὲ τούτου ([....]ειον [τ]οῦ [τ]είχ[ους - - | - -]ΠΕΔΕΙΑΝ - - τούτου, *IG*).

L. 11: [ἐπέδειξαν] ἡμῖν οἱ ἔγδικοι τήν τε Θωρακίδα ([- -] ἡμῖν οἱ ἔγδικοι τήν τε Ἀ[στ]ακίδα, *IG*).

L. 19: τήν τε ὁδὸν ἔφη (τήν τε ὁδὸν ἐφ ῆ̣, *IG*).

The arbitrators determined that the ἐποίκειον (LL. 1 and 8), a hut or farmhouse used for the storage of olive oil, belonged to Agathomenes (L. 5). After dealing with the ownership of this object, the arbitrators moved to other disputed pieces of land (L. 9). There is no evidence for the involvement of a Roman magistrate in this arbitration (early 2nd cent. B.C.).

EPEIROS

535. Ambrakia. Epitaph, early 3rd cent. B.C. Upper part of a limestone stele with moulding; under the moulding a band decorated with a floral motif (oak branches). Edd.pr. I.Andreou, E.Andreou, in *Épire, Illyrie, Macédoine* 235-246. The epitaph records the names of Ambrakiotai, who died together, possibly in the wars of King Pyrrhos of Epeiros. Most of the names have been previously attested in Ambrakia; see especially *SEG* XXXV 665 (edd.pr.).

[Ἀμβρακι]ῶται
[- - - - - - - - -]ος
[- - - - - - - -]ύρου
[- - - - - - - -]άνδρου
[- - - -]ος Εὐωνύμου
[- -]αἴδας Κλεοδώρου
Δαΐμαχος Λυκίνου
Εὔδικος Νικάρχου
Πυθόδωρος Ἀκηράτου
Ἀντίβολος Ἀλεξάνορος
Εὔαθλος Δαμίωνος
Νικοκλῆς Τιμοκράτεος
[- -]σθένης Λύκωνο[ς]
[- - -]στρατος Προξένου
[- - -]ετος Δαμαι[νέτου]
[- - -]ίδας Θετ[- - - - -]
[- - -]νωρ Χυ[- - - - - -]

[The text has been printed centered, without breathing marks and accents; because of the lack of ph. or dr., it is impossible to determine the number of missing letters at the beginning of the lines and the exact arrangement of

the letters on the stone, Chaniotis] ‖ 3. [Σατ]ύρου or [Ζωπ]ύρου?, edd.pr. ‖ 9. cf. Ἀκήρατος Πυθοδώρου in *SEG* XXXV 665 A L. 8 (167 B.C.), edd.pr. ‖ 10. an Ἀντίβουλος Ἀλεξάνδρου (the same man?) is mentioned in an unpublished epitaph: E.Andreou, *AD* 39 B [1984] 190 (ph.), edd.pr. ‖ 17. [Νικά]νωρ Χύ[τρωνος]?, edd.pr.

536. Dodona. Oracular tablets. J.Méndez Dosuna, *art.cit.* (see our lemma no. 422) 302-308, discusses linguistic aspects of the forms deriving from or related to πέπαμαι in published and unpublished oracular tablets (cf. πάματα, πανπασίας, πανπάσιον, ἐπίπασις, ἐπιπάσιον).

In a study of how oracular enquiries and responses reflect anxieties and uncertainties in the daily life of the Greeks, E.Eidinow, *op.cit.* (see our lemma no. 2157) 72-138, exploits the information provided by the Dodona tablets. The material contains enquiries about the future (travel, women and marriage, children, work, slavery, health, property, safety, ritual, judicial activities, politics and city affairs) and the past and the present (crime, legitimacy of children). E. presents the Greek text and translation of 151 enquiries (75-122), 2 prayers (122), and 3 responses (111 no. 5; 123 nos. 1/2). We present a comparatio numerorum with Lhôte, *Lamelles oraculaires* (cf. *SEG* LVI 656) [where one sometimes finds better readings and restorations, Chaniotis. The text on 90 no. 4 is in fact the right side of no. 5; 104 no. 1 is the right side of 105 no. 2; the following texts are not in Lhôte, *Lamelles oraculaires*: 92 no. 12 (*SGDI* 1577b), 105 no. 5 (*SGDI* 1577a), 117/118 no. 7 (*BCH* [1960] 751, Sverkos.]

Lhôte	Eidinow	Lhôte	Eidinow	Lhôte	Eidinow
6 A	77 no. 12	43	91 no. 8	60	103 no. 12
6 B	77 no. 8	44	91 no. 9	61 A	91/92 no. 10
8 A	111 no. 6	45	89 no. 2	61 B	115 no. 1
12	80 no. 22	46 A	90 no. 5.	62	103 no. 7
19	110 no. 1	46 Ba	105 no. 2	63	76 no. 6
21	111 no. 3	46 Bb	79 no. 18	65	106 no. 7
22 Ba	83/84 no. 1	47	91 no. 7	66	105 no. 4
22 Bb	85 no. 8	48	91 no. 6	67	121 no. 3
24	122 no. 1	49	120 no cat. no.	68	105/106 no. 6
25	85 no. 9	49 bis	112 no. 1	69	106/107 no. 9
27	84 no. 4	50 Aa	93 no. 16	71	106 no. 8
28 A	86 no. 16	50 Ab-B	115 no. 2	72	107 no. 10
28 B	84 no. 3	51	86 no. 19	73	105 no. 3
30	86 no. 13	52	84 no. 6	75	96 no. 4
31	119 no. 2	53 Aa	86 no. 18	76	95 no. 2
32	87 no. 20	53 Ac	85 no. 12.	80	95 no. 1
34	86 no. 14	53 Bb	85 no. 7	81	99 no. 15
35	102 no. 4	54	75/76 no. 4	82	110 no. 2
38	86 no. 17	56	81 no. 26	83	96 no. 6
39	84 no. 2	57	81 no. 27	84	96 no. 5
40	84 no. 5	58 A	109 no. 4	85	109 no. 5
41	89 no. 1	58 B	121 no cat. no.	86	78 no. 15

Lhôte	Eidinow	Lhôte	Eidinow	Lhôte	Eidinow
87	97 no. 8	106	78 no. 13	127	113 no. 1
88	96 no. 7	107 A	99 no. 14	128	114 no. 2
89 Aa	97 no. 9	108 A	120	129	80 no. 21
89 B	86 no. 15	109	109 no. 8	130	78 no. 14
91	98 no. 12	111	123 no. 1	131	77 no. 10
92 A	80 no. 24	112	121 no. 1	132	77 no. 11
92 B	81 no. 28	113	117 no. 5	133	75 no. 2
93	98 no. 11	114	76 no. 5	134	119/120 no. 1
94	111 no. 4	115	108 no. 3	135	121 no. 2
95	97/98 no. 10	116	108 no. 1	136	122 no. 1
96	98/99 no. 13	117	109 no. 6	137 a	109 no. 7
97	78 no. 16	119	117 no. 3	138	113 no. 3
98	75 no. 1	120	117 no. 6	140	89 no. 3
99	79 no. 20	121	117 no. 4	141 A	114 no. 1
100	79 no. 19	122	117 no. 2	141 Ba-b	108 no. 2
101 B	111 no. 5	123	116 no. 1	141 bis	114/115 no. 2
102	77 no. 9	124	118 no. 10	144	112/113 no. 2
103	79 no. 17	125	118 no. 9	156	75 no. 3
105 A	99 no. 16	125 bis	118 no. 8	157	81 no. 25
105 B	119 no. 1	126	118/119 no. 11	160	80 no. 23
				166	92 no. 11

Also included in E.'s catalogue are 21 inedita, that were presented by the late A.P.Christidis in a lecture in Oxford in 2002. Texts and translations were printed with his permission.

1) [Ἠ ἀ]ν̣τρ{Ι}οδιαίτοι̣[ς] | [Πε]νέσ̣ταις ἐόν
2) [- - -] κ̇αὶ πότερα κασι̣[γνήται] | ἐάσσαι συνϝοικέω | αὐτὸς ἁ γυνά (85 no. 10; 400-390 B.C.)
3) [π]ερ[ὶ] τῆς κόρ[ης] ἁ̣γνείαν πῶς κα ταῦ|[τα] λ[ῶ]ιον καὶ ἄμεινον πράσοι (85 no. 11; 325-300 B.C.)
4) Θιός· τύχα ἀγαθά· ⁝ Βōκολὸ κὴ Πολυμνάστη | τί κα δράοντοιν hυγία κὴ γενιὰ κ' ἀνδρογένεια | γινύο[ι]το κ̣ὴ παραμόνιμος ἰοιὸ[ς] κ̣ὴ χρε̄μάτων | ἐπιγγ[ύ]ασις κ̣ὴ τῶν ἰόντων ὄνασις (92 no. 13; 450-425 B.C.)
5) ὀλίγα γενεά (92 no. 14; 499-390 B.C.)
6) ἀλλεῖ Ε[- - -]|θεμένα | [ἔσσ]εταί μοι | [γ]ε̣ν̣ε̣ά̣ (92 no. 15; 400-350 B.C.)
7) ἒ μὲ θ̇ίγō (93 no. 17; 500-480 B.C.)
8) θίγō Ἀγεσαρέτα (93 no. 18; ca. 450 B.C.)
9) [- - -]λ̣λωνίδαι | [- - -]οι μέλλει βέντι|[ον] καὶ ὄναιον ἦμεν | γαοργε̣όντι τὸν χῶρον | τοῦτόν μοι τὸν κλᾶρο|ν ἐξενθε̄ν (95 no. 3; 373-350 B.C.)
10) Θεός· τύχαι ἀγαθᾶι καὶ Διὶ Πρ̣ονάωι καὶ Διώναι· Πορῖνος Κυμαῖος Εὐάνδρου εἰρωτᾶ τὸν θεὸν εἰ τὸν ξατράπην | καὶ ὕπαρχον θεραπεύοντ[ι] λῶιον καὶ ἄμεινον ἔσται (99 no. 17; ca. 340-320 B.C.)

11) Ἀνθρõπ[ος | π]ερὶ ἐλευ[θερίας] (101 no. 1; ca. 450 B.C.)
12) Θεός· τύχα ἀγαθά· | Ῥαζία ἐπέθετο | αἰ διαλλαγὰ μέλλει | γενέσθαι ἀπὸ Τει|τύκō ζόοντος | καὶ ἀποχώρησ⟨ις⟩ (102 no. 2; ca. 420-400 B.C.)
13) Λει|ύκα πότερα με[ίν]ασα ἦ βέντιον εἴη (102 no. 3; ca. 420-400 B.C.)
14) [- -]ν ἐπερωτῆ τὸν θεὸν τί κα ποι|[έων] περὶ ἐλευθερίας ἔστι αὐτῶι | [παραμο]νὰ πὰρ τὸν δεσπότα (102 no. 5; ca. 375-350 B.C.)
15) Κίττωι εἰ ἐστὶ ἡ ἐλευ|[θ]ερία ἡ παρὰ Διονυσίου | ἣν οὖν ἔθετ' αὐτῶι | Διονύσιος (102 no. 6; ca. 350 B.C.)
16) Ἐ ἀμδόλō|μα μὲ ἄγσō | ΠΑ[- -] (103 no. 8; ca. 475-450 B.C.)
17) [- -]....ΑΥ...[- -] | καλαπαίδω[ν] (103 no. 9; ca. 420-380 B.C.)
18) Θεός· τύχαν ἀ[γαθάν· περὶ ἀνθρ]|ώπου τιμᾶς (103 no. 10; ca. 400-375 B.C.)
19) Τοῦ ἀνδραπόδου {ΟΥ} τὰν δίκαν δικαξοῦμαι Σκιδάρκας ὦκα τού[τ]αν (103 no. 11; ca. 350-330 B.C.)
20) Αἴ ⟨κ⟩α Φιλίσστας ἀξίωτο νοσέματος (120; ca. 340-330 B.C.)
21) Ἐ ἀλλε̃ μαντεύ[εσθαι] (122 no. 2; ca. 450-425 B.C.)

1. 'Whether he/I should go to the cave-dwelling Penestai', C. || 2. 'And whether I myself should live with her, my half sister'; an inquiry concerning marriage between siblings; ἁ γυνά may belong to another inscription, C. [the restoration κασι[γνήται] is uncertain (a masculine is possible), and the interpretation of the text is far from secure, Chaniotis] || 3. 'About the chastity of the girl/my daughter, how would s/he do these things better and more well', C. || 4. Βōκόλō, C. [Βōκολό = Βουκολώ, Chaniotis]; 'God, good luck. Bokolo and Polymnaste (ask) what they should do for there to be health and offspring like their father and a male child that will survive and security of things and enjoyment from things to come', C. [χρήματα is 'property', not 'things'; τῶν ἰόντων ὄνασις = τῶν ὄντων ὄνησις ('[how] what they have shall prosper'); ἀνδρογένεια is not 'offspring like their father' but 'offspring from the husband', Chaniotis] || 6. '... dedicate to another (?) will there be children for me?', C. || 7/8. θίγō: a corrupt aorist form of θιγγάνω? the enquaries concern abstinence from intercourse, C. || [8. θιγγάνω takes a genitive object; read Ἀγεσαρέτα⟨ς⟩?, Chaniotis] || 9. 'Whether it will be better and more useful for me if I farm this place', followed by a reference to κλᾶρος (a parcel of land?, an oracular response?), C. || 11-15. these enquiries are attributed by C. and E. to slaves; [in the case of nos. 12/13 this attribution is uncertain, Chaniotis] || 11. 'Anthropos, about freedom', C. ['a man (i.e. a slave), concerning freedom'; ἄνθρωπος = slave; see below no. 18 (cf. Galen 14.649), Chaniotis] || 12. 'God, good fortune. Razia asks whether she will attain an agreement from Teitukos while he lives and a place of safety', C. [but διαλλαγά is 'reconciliation', not 'agreement'; the context seems to be that of a conflict, perhaps between husband and wife, Chaniotis] || 14. '... asks the god what he should do about freedom and whether he will gain *paramone* from his master', C. ['by doing what in respect to his manumission will he have the right to stay with his master'; παραμονή, normally mentioned in manumission records as a slave's obligation, is here understood by the slave as a right, Chaniotis] || 15. 'Will Kittos get the freedom from Dionysios that Dionysios promised him?', C. || 16. 'Whether I should re-enslave PA', C.; E. accepts Christidis' suggestion that ἀμδόλομα is a mistake for ἀναδουλοῦμαι, 'I reenslave' [ἀμδόλομα is not a verb; the verb here is ἄγσο = ἄξω; perhaps ἦ ... μὴ ἄξω πα[ρὰ - -]: 'shall I not get - - from - -?', Chaniotis] || 17. '... of a servant', C.; 'Christidis may have been drawing on a meaning given for καλαπόδιον in LSJ', E. (279 note 18) [rather [- - e.g. γενεὰ] καλὰ παίδω[ν]; an enquiry concerning child-bearing, not slaves, Chaniotis] || 18. 'God. Good fortune. About the price of a slave', C. || 19. 'Shall I, Skidarkas, proceed quickly with this private legal case of the enslaved captive?', C.; the enquiry seems to be about a man who had been illegally enslaved, E.

[or about a dispute concerning the ownership of a slave, Chaniotis] || 20. 'If Philistas deserved his disease', C. [the context of this enquiry is the interpretation of a disease as divine punishment, Chaniotis] || 21. 'Whether to seek an oracle consultation elsewhere', C.

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537. Dodona. Oracular enquiry of the Chaones concerning the relocation of the temple of Athena Polias, 4th/3rd cent. B.C. *SEG* XV 397; Lhôte, *Lamelles oraculaires* (cf. *SEG* LVI 656) no. 11. Republished and discussed by S.Quantin, F.Quantin, in *Épire, Illyrie, Macédoine* 175-196 (dr.; French translation). Drawing attention to the terminology used in this text to describe the construction of the temple (τὸν ναὸν ποε̑ν) in another location (ἀγχωρίξαντας), Q.-Q. consider the epigraphical evidence for the practice of relocating temples and sanctuaries in the Greek world. Such relocations were very rare: the transfer of the sanctuary (not the temple) of Demeter in Tanagra (*LSCG* 72); the relocation of the temple of Athena in Skopelos (*IG* XII.8.640); and the relocation of the sanctuary of Soteira on Ikaros/Failaka (*SEG* XXXV 1476). There is very little secure archaeological evidence for this phenomenon. Aspects of the process that are discussed by Q.-Q. include securing the approval of the assembly, oracular enquiries, financial matters, and rituals for the inauguration of the temple. The authors reject the idea of the existence of 'travelling temples' ('temples voyageurs'). In the case of the temple of Athena Polias, her new temple may be identified with a small building excavated on the acropolis of Phoinike.

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538. Doliana. Christian mosaic inscriptions (building inscriptions and labels), late 5th and mid-6th cent. A.D. A.Karaberidi, in *Νικόπολις Β'* -- (see our lemma no. 547) I 667-680 (ph.), provides discussion and texts of the mosaic floors of a basilica excavated at Agios Georgios near Doliana; the mosaics are decorated with floral and geometric designs, representations of animals, baskets with fruits, a hunt, and the sea. Inscriptions are preserved in the central nave (late 5th cent. A.D.) and south nave (mid-6th cent. A.D.). **A**: Central nave in front of the door that leads to the narthex; inscription in tabula ansata. **B**: West part of the south nave; labels of representations the personification of the Sea and a river. **C**: East part of south nave; label of an undetermined representation. **D**: East part of the south nave. K. presents the texts in majuscules.

A: [- - - - - - - - - - - - - - -].ΝΩ χάρ̣ι̣ν̣
[- - - - - - - - - -]δοτον Τ̣Ο̣.ΠΟΙΕ̣[..]Α
[- - - - - - - - - -]υργὸν ἀσκη.ω̣ν̣ [...]Α̣
[- - - - - -]. ἅπασι χερσὶ ΚΑ[ca. 5]Σ̣
[- - - - - -]Ι̣Δ̣Ε̣[..]Ο[..]Ε̣ΙΛΗΦ̣[- - -]

B: Θάλα[σσ]α
[- - - - - -]ης

C: [- - - - -]τη

D: [ca. 3]NI.NAI[- - - - - -]
[- - - -]ΕΠΗΝ[- - - - - -]
[- - - - -]ΗΝ[- - - - - - -]
[τὸ]ν οἶκον [- - - - - - -]
ἔργοις κα[λοῖς? - - - -]
ἐξεῦραν [- - - - - - - - -]

A. [2. initio the end of a personal name?; then a form of ποιέω || 3. probably [ὑπο]υργόν; cf. *SEG* XXXVII 500: ἐσχηκὼς ὑπουργόν; *SEG* XXXVIII 531: ὀρθῶς ὑπουργῶν; *MAMA* VIII 132: ἐσθλὸς ὑπουργὸ[ς Χρ(ισ)τοῦ]; then perhaps a form of ἀσκητός (cf. *SEG* VI 298; XIX 511) or ἀσκητής?, Chaniotis] || 4. χερσί: a reference to the mosaicist?, K. || [5. in fine a form of λαμβάνω, ἀναλαμβάνω or sim., Chaniotis]. **B.** 2. [Ἰορδάν]ης?, M.Sève, *BE* (2008) no. 89.

539. Nikopolis. The Aktia. M.L.Caldelli, in G.Paci (ed.), *Contributi all'epigrafia d'età Augustea (Actes de la XIIIe rencontre Franco-Italienne sur l'épigraphie du monde romain, Macerata, 9-11 settembre 2005)* (Tivoli/Rome 2007) 91-114, studies the background of the contests celebrated in honor of Anchises and described by Vergil (*Aen.* V). In this context, she collects the literary and some epigraphic evidence concerning the Ἄκτια of Nikopolis. The inscriptions include: *SEG* XI 493/494 (two Spartan συνθύται sent to Nikopolis to be present at the Ἄκτια); *SEG* XVIII 216 (ph.); *SEG* XXXVII 512 (Greek text; commentary; ph. of a copy by Cyriacus of Ancona). C. discusses the Spartan family of the Μέμμιοι (Memmii), whose members served as ἀγωνοθέται, and the possible relation between the Memmii and Mnestheus, mentioned by Vergil as captain of one of the boats participating in the regatta.

540. Nikopolis. Topography and inscriptions. In a study of the city plan and the topography of Nikopolis, I.Andreou, in *Νικόπολις Β'* -- (see our lemma no. 547) I 231-262 and II 140-142, presents photos of the following inscriptions: *SEG* XXXVII 524 (I 244, II 140); XXXIX 537 and 541 (I 253 and II 142); XLIII 343 (I 244, II 140).

541. Nikopolis. Honorary inscription, Imperial period. Lower part of a base [not stele, pace ed.pr.] found reused in the area of an early Christian basilica (Basilica B). Mentioned by B.V.Papadopoulou in *Νικόπολις Β'* -- (see our lemma no. 547) I 626 (ph.); text in majuscules.

[- - - -]ΟΜΟΙ
[- - -]ΣΑΣ ΕΚΤΟΣ
[- - -].ιανὸς Λευκίου
υἱὸς ἀνέθηκαν
κατὰ τὸ ψήφισμα
τῆς βουλῆς

542. Nikopolis. Dedication of the gymnasion, late 1st cent. B.C./early 1st cent. A.D. Limestone block found reused near the Odeion. Ed.pr. Y.Faklari, in *Νικόπολις Β'* -- (see our

lemma no. 547) I 563-569 (ph.), provides comments on the language, the names, and the foundation of gymnasia by local benefactors. Drawing attention to the use of the Doric dialect (see L. 3) and to the names, F. suggests that the inscription refers to the foundation of the gymnasion, shortly after the foundation of the city, when populations of different origins were moved to the new city. A funerary monument found in the area of the gymnasion is presumably Archonidas' grave (cf. L. 2).

Μνασιλαΐδας Ἀρχωνίδα, Πολυκρίτα Εὐξιθέου
ὑνπὲρ v τὸν v υἱὸνν v Ἀ ρ χ ω ν ί δ α ν
τὸ γυμνάσιονν τοῖς θεοῖς καὶ τᾶι πόλει

[We add the vacats and the underdots, omitted by ed.pr., Chaniotis] || 2. for ὑπέρ with accusative cf. *IG* V.2.83 (ὑπὲρ τὸν υἱόν), ed.pr.

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543. Nikopolis. Mosaic inscription (benediction), 3rd/4th cent. A.D. *SEG* XXVII 239. T.Kyrkou, in *Νικόπολις Β΄* -- (see our lemma no. 547) I 333-345 (ph.), studies the architecture and the mosaics of the house of Antoninos. On II 236 a dr. of the mosaic inscription.

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544. Nikopolis. Epitaph (?), 1st cent. A.D. F.Kefallonitou, in *Νικόπολις Β΄* -- (see our lemma no. 547) I 300 (ph.), mentions the discovery of an undetermined number of inscriptions reused in the early Byzantine fortification wall. [We read from a ph. (II 186) two inscriptions on the same block, Chaniotis].

I Κυκλᾶς II Λού(κιος) Φούλ(βιος)
Ῥοῦφος

[I. Cf. the female form Κυκλάς in Hierokaisareia (*TAM* V.2.1251), Sverkos] || II. A horizontal line above ΛΟΥ.

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545. Nikopolis. Monograms, ca. 500-550 A.D. B.N.Papadopoulou, A.I.Konstantaki, in *Νικόπολις Β΄* -- (see our lemma no. 547) I 648 (ph.), mention the discovery of carved slabs in an early Christian basilica (basilica B). Some of them carry abbreviated names: Ἰω(άννης), Σα. On 652 (ph.) a reference to the building inscription *SEG* LVI 668.

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546. Nikopolis. Graffiti on a wall of a basilica, ca. 500 A.D. Graffit scratched on the supporting wall of a staircase in the basilica of Alkison. Ed.pr. B.N.Papadopoulou, in *Νικόπολις Β΄* -- (see our lemma no. 547) I 613 (ph.).

ΝΙΧΙΧΕ ΠΟΙΣΗΤ
ΚΗΑΡΗΝ ΚΗΑΡΗΝ

ΠΟΙΗΣΗΤ

547. Nikopolis. Signatures on lamps, 2nd/3rd cent. A.D. Ed.pr. G.Pliakou, in K.L.Zachos (ed.), *Νικόπολις Β΄. Πρακτικὰ τοῦ Δευτέρου Διεθνοῦς Συμποσίου γιὰ τὴ Νικόπολη (11-15 Σεπτεμβρίου 2002)* (Preveza 2007) I 533-562, publishes 113 lamps. some of them signed, found in the cemeteries of Nikopolis [nos. 82 and 106 were presented in *SEG* LVI 678/679]. On 537, a list of the lamp makers' signatures known from lamps at Nikopolis.

Potters' signatures

Corinthian workshops: Ἐπαγάθου (no. 70), Ἐπικτήτου (71), Καλλίστου (73), Κάρπου (49/50, 106), Κλεάνδρου (107), Κρήσκεντος (65, 75, 108), Λουκίου (62/63), Ὀκταβίου (77), Ὀλυμπιανοῦ (66), Πρείμου (53, 80), Σεκουνδίνου (54), Σπωσιανοῦ (55/56, 84-87). On 537, P. points out that five of these potters, Κρῆσκενς, Λούκιος, Ὀκτάβιος, Πρεῖμος, and Σπωσιανός, sign lamps found in a workshop in Patrai. [These are Corinthian lamp makers, who also had workshops in Patrai; this is a very common phenomenon in the production of lamps, Chaniotis.]

On 537, P. notes that previously published lamps from Nikopolis have signatures from another three Corinthian workshops: Γαΐου, Γαληνοῦ, and Σεβήρου.

Workshop in Patrai: MA (48).

Workshops of unknown location: Εὐτυχιανοῦ (72), Κοΐντου (51, 74), Οἰκονομεικοῦ (76), Πρειμίων (78) and Πρειμίωνος (52, 79), Ῥήγλου (81-83) [no. 82 presented in *SEG* LVI 678]. The signatures of Οἰκονομεικός and Ῥῆγλος are hitherto attested only in Nikopolis (P.) [Ῥῆγλος is attested in Corinth: see *SEG* XXX 348, Chaniotis].

Fragmentary signatures: [- -]ONI[- -]KOY (88); [- -]νόου (89). Nos. 68, 91-93, 98: illegible signature.

Labels: Ἀκτιακά (106) [no. 106 presented in *SEG* LVI 679].

Production marks: A (46, 61); Λ (31).

548. Nikopolis. Stamped tiles, late 5th cent. A.D. F.Kefallonitou, in *Νικόπολις Β΄* -- (see our lemma no. 547) I 301/302 (dr.), briefly mentions the discovery of 142 stamped tiles used for the construction of the early Byzantine fortification wall. The stamps bear crosses, letters, and monograms. The inscribed stamps are as follows. Nos. 1/2 date to the Imperial period and were. **1)** 10 stamps with the letter N, i.e. probably N(ικοπολιτῶν) (Imperial period; reused in the wall). **2)** 33 stamps with the Latin abbreviation TVR (Victoria Romae?). **3)** 9 stamps with various designs; three of them have letters (B, T, Τιμο.). **4)** 2 stamps with the Latin (?) monograms EO and EOT, which K. interprets as a simplified abbreviation of the name of the Emperor Leo I (457-474 A.D.; dr.). **5)** 1 stamp with the monogram Πατρικίου (dr.); K. tentatively identifies Patrikios with the homymous Caesar, the son of the Aspar, an ally of Leo. **6)** 1 fragmentary stamp with an undetermined monogram (dr.).

549. Nikopolis. Byzantine lead seal, ca. 700-730 A.D. Lead seal with an image of St. Anastasia (obverse) and a monogram (reverse). Zacos-Veglery 1241. Republished by A.-

K.Vasileiou-Seibt in *Νικόπολις Β´* -- (see our lemma no. 547) I 587-590. Rejecting various readings of the monogram on the reverse (διακόνου, διακονία, ἀρχιδιακόνου, Δαμιανοῦ), she argues that this was the seal of a military commander (dux), whose seat was not in Nikopolis but perhaps on one of the Ionian islands. We present her reading.

A † | Ἁγία | Ἀν|α|†σ[τ]|α[σί]|α [ἡ] | Ν[έ]|α
B cruciform monogram (Ἰωάννῃ δουκὶ) τῶν Νικ[ο]πόλων

ILLYRIA

550. Apollonia. Addenda to *I.Apollonia*. P.Cabanes, F.Drini, in *I.Bouthrôtos* pp. 324-330, present 15 inscriptions found between 1999 and 2005. They are numbered as *I.Apollonia* 394-408. We present a comparatio numerorum of these addenda that have previously appeared in *SEG*. For the inedita see our lemmata nos. 551-558.

***SEG* XLIX**	***I.Apollonia***	***SEG* LI**	***I.Apollonia***	***SEG* LI**	***I.Apollonia***
650	394	765	395	769	400
651	399	766	396		
		767	401	***SEG* LII**	
		768	402	575	403

551/552. Apollonia. Manumission records, 3rd cent. B.C. No description; found in 2004 north of the stoa with the 17 niches. Edd.pr. P.Cabanes, F.Drini in *I.Bouthrôtos* p. 324 nos. 397/398 [*I.Apollonia* 397/398] (French translation).

551: *I.Apollonia* 397. **Manumission record.**

[Πρυτανεύοντος - - - - - -]
[- -, μηνὸς] Κρα[νείου, - -]
[- - - - -]ος Παρμῆ[νος ἀφῆ]-
4 [κε Ζ]ωπύραν ἐλ[ευθέραν· μάρτυ]-
[ρε]ς· Αἰσχίνας, κ[αὶ - - - - - - - - -]

2. This is the first attestation of this month in Apollonia, edd.pr. || 4. ἐλ[υθέραν], edd.pr. [typo].

552: *I.Apollonia* 398. **Manumission record.**

[Πρυτανεύοντος - - - - - - - - -,]
[μηνὸς - - - - - - - - - -, ἀφῆκαν]

[Κλεάνωρ - - - - -, καὶ - - - - - -]
[ἁ] Κλε[άνο]ρος γυνά, Φιλο[- - -]
[ἐ]λεύθερον ἀφ' ἆς κα ἀμέ[ρας]

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4. This text shows that in Apollonia the wife was associated in the decision of manumission (cf. *I.Apollonia* 395/396 (*SEG* LI 765/766)); 'le nom du mari peut être restitué sous la form Κλε[άνω]ρ, plutôt que Κλέ[ανδ]ρος qui n'est pas connu dans cette région', ed.pr. [Κλέ[ανδ]ρος is out of the question because it is not a genitive, Chaniotis] || 5. cf. *I.Apollonia* 21, 387, 395; this formula is common in Bouthrotos (see our lemma no. 559), edd.pr.

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553. Apollonia. Honorary decree (for T. Peducaeus Cestianus?), ca. 160-180 A.D. Left part of a marble plaque, broken on top and bottom; found near a building with mosaics. Mentioned by P.Cabanes et al., *BCH* 131 (2007) [2009] 1093-1095 (ph.; Greek text). Edd.pr. P.Cabanes, F.Drini in *I.Bouthrôtos* 326/327 no. 406 [*I.Apollonia* 406] (French translation). Edd.pr. suggest that this fragment belongs to the same inscription as *I.Apollonia* 193 a-c, which was identified by L.Robert (*REG* 79 [1966] 751) as a decree concerning honors for a benefactor, who had donated funds for the eponymous office of the prytanis; the honorand may be the orator T. Πεδουκαῖος Κεστιανός, known from *I.Apollonia* 322; in the new fragment Κεστιανός is mentioned in LL. 15/16 and 33. *SEG* LI 769 may be part of the same inscription. [The decree was perhaps issued when the benefactor donated funds for the prytaneia (cf. *I.Apollonia* 193 a LL. 15/16). But other benefactions were also mentioned in the decree, e.g. the funding of banquets. One can restore in *I.Apollonia* 193 b L. 6 ταῖς εὐω[χίαις] and L. 7 τὰς φυλά[ς] (a reference to banquets with participation of the tribes of Apollonia; one cannot exclude the possibility that the fragments belong to a dossier of documents, rather than to a single decree, Chaniotis.]

[- - - - - -].ΚΑΙ[- -]
[- - - -]ΩΣΑΝΟΥ/[- - - - - - - - - - - - - - - - - - - -]
[..]εραν πόλιν Ἀπ[ολλωνιατῶν - - - - - - - - - - - -]
οὖσαν αὐτῷ καὶ φιλ[- - - - - - - - - - - - - - - - - -]
πεπειραμένην·
[τ]οῦ δήμου παντὸς ὁμοθυμαδὸν ΓΕ[- - - - - -]
κις μὲν ἤδη καὶ πρότερον ἐν τα[- - - - - - - - - -]
αις καὶ ταῖς πανηγύρεσιν πάσαις Ι[- - - - - - -]
ψηφισαμένου προσηγορίας τεκ[- - - - - - - - - -]
πρὸ τῆς πρυτανείας ἐποιήσατο π[- - - - - - - - -]
φιλοτειμιῶν εἰς τὴν πόλιν ὑπὲρ [- - - - - - - πρυ]-
τανείαν καὶ διὰ νόμων ἀθρόων κα[ὶ - - - - - - -]
τικον καὶ τὴν ἱερωτάτην βουλὴν Ο[- - - - - - - -]
ἔγνωμεν ἐν τῷ καθ' ἡμᾶς βίῳ καὶ Τ[- - - - - - - -]
τῆς εἰς ὑστάτην διετοῦς ὁλουφυλ[- - - - - - Κεσ]-
τιανοῦ πολλάκις διωθουμένου ΤΑ[- - - - - - - - -]
μετ' ἐξαιρέτων ὀνομάτων τειμα[- - - - - - - - - - -]

μου κατὰ τὸ ἐπεικέστατον τοῦ τρό[που - - - - - -]
τω κἀκείνας ἔχειν τὰς ἐπωνυμ[ίας - - - - - - - - -]
τῶν δὲ ὁμοῦ καὶ βουλευτῶν καὶ δ[- - - - - - - - -]
καμένων παρ' αὐτοῦ μετὰ πάσης [- - - - - - - - -]
ἐκκλησίας ὥστε καὶ τὸν υἱὸν α[ὐτοῦ - - - - - - -]
θαι τῆς πόλεως τροφέα καὶ αὐτ[ὸν - - - - - - - - -]
α τε καὶ ἄλλην ἐπεξευρόντα κ[- - - - - - - - - - -]
θήκην ἑορτῶν ἐν ταῖς καλ[λίσταις - - - - - - - - -]
σαις ἡμέραις τῶν ΕΞΟΝ̣[- - - - - - - - - - - - - - -]
ἐκ τοῦ δημοσίου διαμ[ερισμοῦ - - - - - - - - - πα]-
ρ' αὐτῷ τὴν διατροφ[ὴν - - - - - - - - - - - - - - -]
ἀνὰ πᾶν ἔτος δὶς [- - - - - - - - - - - - - - - - - - -]·
δεδόχθαι τῇ βου[λῇ καὶ τῷ δήμῳ - - - - - - - - - -]
ἐπισταμενο[- -]
παιδὶ αὐτοῦ [- -]
Κεστιαν[ο- -]
ΧΩ[- -]
[- -]

[Our corrections of the readings of edd.pr. are based on the ph. published in *BCH* || 1. initio, on the ph. remains of ■ letter before K, not recorded by edd.pr., Chaniotis] || 3. [..]ẹραν πόλιν Ἀπ[ολλωνιατῶν], edd.pr. [initio, the reading of E is clear on the ph.; [ἱ]ẹράν or [ἡμετ]έ̣ραν or [ἑτ]έ̣ραν, Chaniotis] || 6. 'La décision, selon le nouveau fragment, est adoptée par un vote populaire unanime', edd.pr. [this is a reference to earlier decisions, not to this decree; cf. LL. 6/7, where one can restore [πολλά]κις μὲν ἤδη || 7/8. e.g. ἐν{?} τα[ῖς ἑορταῖς καὶ ταῖς θυσί]αις καὶ ταῖς πανηγύρεσιν πάσαις || 9. ψηφισαμένου προσηγορίας τε κ[αὶ - -] or perhaps τέκ[νου] or τέκ[νον], if the honored person had been given the honorary title of the 'son of the polis': cf. below, LL. 22/23, Chaniotis] || 12. διὰ νόμων, edd.pr. [διανομῶν, Chaniotis] || 14. ἐγνῶμεν, βιῷ, edd.pr. [we correct the accents || 15. probably δι' ἔτους ὅλου φυλ̣[ὰς - -], if the honored man offered banquets to the tribes throughout the year, Chaniotis] || 17. μετεξαιρέ τῶν ὀνομάτων, edd.pr. [μετ' ἐξαιρέτων ὀνομάτων, Chaniotis] || 18. in fine, ἐπεικώτατον τοῦ τρο[- -], edd.pr. [ἐπεικέστατον τοῦ τρό[που], Chaniotis] || 20. initio, τῶν, edd.pr. [-των, the end of a participle in the genitive, then possibly ὁμοῦ καὶ βουλευτῶν καὶ δ[ήμου?] || 22/23. e.g. ὥστε καὶ τὸν υἱὸν αὐτ[οῦ - - κεκλῆσ]|θαι τῆς πόλεως τροφέα καὶ αὐτ[ὸν - -], Chaniotis] || 26. in fine, ΕΞΟΝ, edd.pr. [on the ph. I read ΕΞΟΔ̣, followed by the upper part of a vertical line; ἐξόδ̣ω̣[ν?], Chaniotis] || 27/28. [- -]|ΡΑΥΤΩ, edd.pr. [[πα]ρ' αὐτῷ, Chaniotis] || 32. in addition to honoring Cestianus, the decree also granted privileges to his son, edd.pr.

554/555. Apollonia. Dedications to Thetis and Achilles, ca. 350-300 B.C. Two statue bases found by farmers south of Pojani, near the south gate of the ancient city; brought in 2006 to the monastery of St. Mary. Ed.pr. P.Cabanes, *REA* 109 (2007) 529-540 (ph.). The statues of were dedicated by a priest, who perhaps had primary responsibility for the cult of Achilles (our lemma no. 555), and by a priestess, a relative, who may have had primary responsibility for the cult of Thetis (our lemma no. 554). The two dedicants were possibly brother and sister (ed.pr.). F.Quantin (apud ed.pr.) suggests that the priestess was the priest's mother and that this double

priesthood reflected the relation between Thetis (mother) and Achilles (son). Statues of Thetis and Achilles were part of a statue group dedicated by Apolloniatai in Olympia (Paus. 5.22.2-4; cf. *SEG* XV 251); the Olympia monument and the cult of Thetis and Achilles in an extramural sanctuary in Apollonia, attested by these dedications, show the importance to Apolloniatai of traditions connected with the Trojan War. Republished by P.Cabanes, F.Drini in *I.Bouthrôtos* (cf. our lemma no. 559) 327/328 nos. 407/408 [*I.Apollonia* 407/408]. Cf. P.Cabanes et al., *BCH* 131 (2007) 1095-1097 (ph.).

M.Oller Guzmán, *ZPE* 167 (2008) 75-80, reprints the texts (French translation). She points out that the joint cult of Achilles and Thetis is rare (*I.Erythrai* 201 and *IOSPE* I^2 142) [on the cult of Achilles in Erythrai see our lemma no. 1121]. She rejects the possibility that Lyso (our lemma no. 554) was the wife of Parmen and thereby the mother of the anonymous dedicant of no. 555. The hitherto unattested term συναμφιπολεύσας is used in the same sense as συνιεράομαι, συνιερατεύω, i.e. to refer to a woman who was associated with the priesthood of a man, usually her husband or another of her male relatives. Adducing evidence for the cult of Thetis in Leukas (*IG* IX^2.1.1238), of the Nereids in Korkyra (*Schol. Apoll. Argon.* 1217-1219) and in Corinth (Paus. 2.1.7-8), and of Amphitrite at Penteskouphia (*IG* IV 210-300), O. suspects that the cult of the Nereids and Thetis, associated with that of Achilles, originated in Corinth and was transferred from there to the Corinthian colonies. See also M.Sève, *BE* (2008) no. 84, who prefers to see in Lyso (L. 2) the daughter and not the wife of Parmen.

554: *I.Apollonia* 407. **Dedication of Lyso to Thetis and Achilles.** Statue base; on the top a cavity for the placement of the plinth of a statue.

Θέτιδι καὶ Ἀχιλλεῖ
Λυσὼ Παρμῆνος
συναμφιπολεύσας

3. For συναμφιπολεύσασα; omission of alpha, perhaps due to copying of the form from the text in our lemma no. 555, ed.pr.

555: *I.Apollonia* 408. **Dedication of X[- -] to Thetis and Achilles.** Statue base damaged on top.

[Θέτιδι καὶ Ἀχι]λλεῖ
Ξ[- - - - - Π]αρμῆνος
ἀμ[φι]πολεύσας

2. initio Ξ[ένων] or Ξ[ένις], ed.pr.

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556. Apollonia. Epitaph of Antigona, Hellenistic. Cippus; of unknown original provenance; found in 2005 in the monastery of St. Mary. Edd.pr. P.Cabanes, F.Drini in *I.Bouthrôtos* (cf. our lemma no. 559) p. 326 no. 405 (French translation) [*I.Apollonia* 405]: Ἀντιγόνα | χαῖρε

1. The name is attested for the first time in Apollonia, ed.pr.

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557. Apollonia. Epitaph of Successus, 2nd cent. A.D. Upper part of a naiskos stele, its pediment decorated with anthemia on the sides and a rosette in the middle; found in 2004 re-used in a house at Shtyllas; originally from a site south of Apollonia. Mentioned Edd.pr. P.Cabanes, F.Drini in *I.Bouthrôtos* (cf. our lemma no. 559) p. 326 no. 404 [*I.Apollonia* 404]. The edd.pr. translate the texts as 'la communauté des amis isolés au sein du thiase des sépultures communes' and they comment: 'La présente inscription mentionne, à la fois, un *koinon* au sein d'un thiase et ce *thiase* qui paraît, en quelque sorte, une organisation spécialisée dans les sépultures de ses membres. Le *koinon*, qui est situé à l'intérieure du thiase, doit s'occuper plus spécialement des célibataires' (edd.pr.). [The edd.pr. misunderstand the text; there is no κοινόν of isolated men within a θίασος; the κοινὸν τῶν Μονοφιλιακῶν *is* the συνταφικὸς θίασος, i.e., a funerary association; on the identity of κοινόν and θίασος cf. the expression τὸ κοινὸν τοῦ θιάσου e.g. in *IG* XII.3.178; *SEG* IV 598 L. 20. As regards the name of the koinon, I wonder whether we should read Μη̣ν̣ο̣φιλια[κῶν], i.e. 'the association founded by Menophilos'. But should the reading Μο̣ν̣ο̣φιλια[κῶν] be correct, here μόνος cannot mean 'alone, isolated'. We can also rule out the meaning 'single' ('those who possess a single friend'; cf. μοναδελφία, μονάκανθος, μόνανδρος, μόναυλος etc.). It is more likely that μόνος means 'unique, singular, pre-eminent' (*LSJ*); as μονοδοξέω means to 'possess fame alone' (*LSJ*) and μονολέων/μονόλυκος mean 'uniquely fierce (like a lion or a wolf)', *μονοφιλέω would mean 'to possess friends alone' or rather 'to be singularly dedicated to the friends', Chaniotis.]

Τὸ κοι[νὸ]ν τῶν
Μο̣ν̣ο̣φιλια[κῶν] συν-
ταφικοῦ θιά[σου]·
[Σ]ουκκέσος Εὐ[- - -],
χαῖρε

[2. Μη̣ν̣ο̣φιλια[κῶν]?, see above, Chaniotis.]

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558. Apollonia. Metal seal, Hellenistic. *SEG* XLIX 651. Republished by P.Cabanes, F.Drini in *I.Bouthrôtos* p. 325 no. 399 (no reference to the material): ΑΓΟΡΑ

[Probably ἀγορα[νόμου], Chaniotis.]

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559. Bouthrotos. Corpus. P.Cabanes, F.Drini, with the collaboration of M.Hatzopoulos, present a corpus of the inscriptions of Bouthrotos, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire 2. Inscriptions de Bouthrôtos* (Athens 2007) [abbreviated: *I.Bouthrôtos*] (ph.; French translation). The volume contains the literary sources (5-48), an overview of the city's history and the reports of travelers to this site (49-55), and a summary of archaeological

research (57-60). The catalogue of inscriptions and the indices (67-223) are followed by a brief discussion of subjects that are illuminated by the inscriptions: institutions (the Epirotan Koinon, the Koinon of the Prasaiboi; 239-249); society (family, women, the ἄτεκνοι, the consent/εὐδόκησις given by family members during manumission, the presence of μάρτυρες, onomastics, ethnics; 251-266); manumission and manumitted slaves (onomastics, the παραμονή-obligation; 267-273); the Corinthian calendar (275-288; cf. our lemma no. 314); chronology (based on prosopographical observations; 289-316).

The inscriptions are arranged in two chronological groups: seven texts belonging to the period of the Epirotan Koinon (1-7; 232-167 B.C.) and 213 inscriptions from the period of the Koinon of the Prasaiboi (after 167 B.C.) and the Imperial period (8-219, 151 bis, 189 bis). The following categories of texts are represented in this material: proxeny decrees of the Koinon of the Prasaiboi (8-11); an honorary inscription for a governor of Macedonia (12); manumission records (1-6, 14-169); a list of names (13); the building inscription of the theater (7); dedications (170-185); epitaphs (190-214); a sculptor's signature (214); uncategorized fragments (215-218). The catalogue also includes a passage from a list of theorodokoi from Delphi, in which Bouthrotos is mentioned (219).

There are numerous inedita (2-5, 45-51, 75-77, 89/90, 92-115, 117-122, 126, 128-151, 151 bis, 152-155, 158-165, 169/170, 189/190, 192/193, 195/196, 198, 201-206, 209-213, 215-218). Most are formulaic manumission records, others include a dedication (170), small fragments (189, 215-218), and epitaphs (190, 192/193, 195/196, 198, 201-206, 209-213).

We summarize the most important features of the inscriptions of Bouthrotos (bold numbers indicate inedita).

History: Φιλόστρατος Αἰγοδερίου, the στραταγός of the Epirotans who provides the date of a manumission record (**5**), is mentioned by Polybios (27.16) and Livy (43.23.3) in the context of the Third Macedonian War. Λασθένης Εὐνόμου Κνώσιος, honored with an award of proxeny (8), may be a homonymous commander in the service of the Seleucid Demetrios II (ca. 147 B.C.; Diod. 33.4; *Maccab.* I 11.31/32: Jos., *Ant.Jud.* 13.86.126/127). Proxeny decrees were issued for individuals with the following ethnics: Κνώσιος (8), Κορκυραῖος (10), and Τήιος (9). The recipients of proxeny include a woman (10).

Manumissions: The manumission of slaves took the form of a dedication of the slave to Ἀσκλαπιὸς ὁ ἐμ Βουθρωτῶι or Ζεὺς Σωτήρ. Many manumissions were made in accordance with the ἀτέκνων νόμος (5, 18-22, 25-34, 36-40, 42-45, 47-49, 51, 56, 64, 72, 78-91, 95-96, 108, 110, 113, 118-121, 130, 133, 135, 140, 145, 147, 150, 153, 160/161, 168). There are other references to the laws concerning manumission: **93** LL. 4/5: ἱερὰν καὶ ἀνέφαπτον κατὰ τὸν | νόμον; **143** LL. 4/5: κατὰ τοὺς τῶν Πρασαιβῶν | [νόμους]; **166** L. 3: ἀναμφίλλογον κατὰ τὸν νόμον. When the manumission was conducted by orphans, their guardians (ὀρφανωταί) were present (**50** and **77**). In one case the four witnesses are designated as μάρτυρες οἱ παραγενόμενοι (**159** L. 6), 'ce qui ne signifie pas nécessairement qu'on ait recruté, à la dernière minute, les témoins indispensables' (p. 171). [In some manumissions παραγίγνεσθαι παρά designates the παραμονή-obligation of the freedman (2-4; e.g. **2** L. 4: παραγενέσθω δὲ Νικάσιος ἅ[ς κα] ζῶι Ἀριστοτέλης); since the witnesses are sometimes introduced with a reference to their office and status (e.g. **141** LL. 9-11: μάρτυρες ὅ τε προ|στάτας κα[ὶ] στ[ρ]αταγὸς καὶ τῶν ἄ[λ]|λων πολι[τ]ᾶν...), I wonder whether οἱ παραγενόμενοι were freedmen of the manumittors, Chaniotis]. Some of the manumission records refer

to the παραμονή-obligation of the freedman for the rest of the manumittor's life (παραμένειν: 1, 6, 14, 30/31, 40, 47, 69-71, 78-89, 95/96, 100, 115, 117, 132, 147, 150, 160/161, 168; cf. 156 LL. 5/6: παραμένοντα καὶ ποιοῦντα τὸ ἐπιτασσόμενον; παραγίγνεσθαι παρά: 2-4). In one case the παραμονή-obligation is limited to five years (**126** LL. 7/8: παραμεινάτω | ἔτη πέντε), in another to ten years (**104** LL. 10-13: παραμειν|άτω ... ἔτη δ[έ]κα, | τὸ δὲ λοιπὸν ἀποτρεχέτω ὅπαι κα | θέλῃ). By contrast, several texts explicitly refer to the freedman's right of free movement (e.g. **99** LL. 4/5: ἀπὸ τᾶς σάμε|ρον ἀμέρας, ἴμεν ὅπαι κα θέλῃ; cf. 100, 120, 122, 128/129, 131, 136/137, 139, 146, 148, 159). One of the new texts has the unique formulation ἀφίεντι Κλέας καὶ Λυσανίας ἐλ[εύ]θερον | Φιλώταν κατὰ τὰν ἐπιταγὰν τὰν Σωσάνδρου, καὶ ἀνατίθεντι | ἱερὸν τοῖ Διὶ τοῖ Σωτῆρι ἐν ταῖς ἑξήκοντα ἀμέραις, κατὰ τὸν | τῶν ἀτέκνων νόμων (**130** LL. 4-7): 'cette inscription contient des formules intéressantes, notamment le délai fixé pour la mise en application dans les soixantes jours de la décision d'affranchissement et de la consécration au dieu ... Quel est le rapport de Sôsandros avec les deux personnes qui affranchissent? Pourquoi celui-ci n'affranchit pas lui-même plutôt que de donner un ordre?' (p. 157) [Kleas and Lysanias may have been relatives of Sosandros, executing his last will, Chaniotis]. One of the manumission texts refers to the fact that the slaves had paid an amount for their liberation (**5** LL. 7/8: [ἀπολύ]σαντας or [ἀποτεί]σαντας λύσ[ει]) [the slaves are the accusative subject of the participle; consequently, [ἀπολύ]σαντας can be ruled out; if we restore [ἀποτεί]σαντας, it is probably followed by an accusative object: [ἀποτεί]σαντας λύσ[ιν], Chaniotis]. The phrase [κ]αὶ οὓς παρέλαβε Σώσανδρος παρὰ τῶν | ἀνώτερον ἱερέων ('and those [sc. freedmen] whom Sosandros [the priest] received from earlier priests'; 26 LL. 20/21) shows that keeping a record of the manumitted slaves was one of the priest's responsibilities. In three cases (91 L. 10; 156 LL. 3 and 8) the patronymic of the manumitted slave is given; this suggests that these slaves were war captives (p. 138). One text refers to the public proclamation (ἀποκηρύσσω) of the manumission (91 LL. 16/17; cf. ἀνακηρύσσω ἐπ' ἐλευθερίᾳ in *Tit.Cal.* 178).

Institutions: The προστάτας of the Prasaiboi Νικόστρατος Πορρωνός appears in three manumissions (54, 121/122) with different generals and priests; this seems to be a case of iteration in office (or homonymy?; p. 121). One text mentions one of the συνάρχοντες (**115** L. 11) among the witnesses.

Ethnics: The following ethnics of communities belonging to the Koinon of the Prasaiboi are mentioned in the manumissions (cf. the Index, on 197-203): Ἀγχεροπαῖος, Αἰγιδόριος (cf. Αἰγοδέριος, Αἰγυδέριος), Αἰγόρριος, Αἰξώνιος, Αἴρωμος, Ἀμβράκιος, Ἀμόργιος, Ἀνεμώτιος, Ἀσαντός, Ἀστεατός, Ἀφόβιος, Βάρριος, Βέλυος, Βουθρώτιος, Δακοιναῖος, Δατώνιος, Δήλιος, Διώνιος, Δρανός, Δρύμιος, Ἐλαῖος, Ἑλιννός, Ἑρμιατός, Ἐρυθρώνιος, Ἐσσύριος, Ἐσχάτιος, Εὔρυος, Θάριος, Θοιατός, Θοιναῖος, Θύιος, Θυμαῖος, Καθραῖος, Καμμανός, Κάμμηος (cf. Καμμείς), Καπύστιος, Καρτωνός, Κερ[-]πιος, Κεστρεῖνος, Κλεωναῖος, Κολωνός, Κοτυλαῖος, Κράτεος, Κυδεστός, Κυεστός, Λοιγύφιος, Λυκοῦργος, Λυκτεννός, Μεσσάνεος, Μετωρεύς, Μήλειος, Μόνηος, Μυωνός, Ναρίτιος, Νητίδιος, Ὀπάτας, Ὀπορρώνιος (cf. below), Ὀπτασῖνος, Ὀρθιονός, Ὀφύλλιος, Παργίνιος, Παρθαῖος, Πελμάτιος, Πόλλειος, Πορρωνός, Πρακέλεος, Πρόχθειος, Πυλλίεος, Σακαρωνός, Σαρπίνγιος, Σωμιτός, Ταλαωνός, Ταυ[- -], Τελαῖος, Τέμουος, Τυκώνιος, Ὑποππαῖος (cf. below), Ὑπορρώνιος (cf. below), Φονιδατός, Φορναῖος, Φόρριος, Χειράκιος, Χέρριος, Χίλιος, and Χραυσῖνος. In 127 the ethnic of the προστάτας Φίλιππος differs from that in other inscriptions from the same year

(127: Ὑπορρωνίου; 78-88 and 110: Ὑποππαίου); 'les deux ethniques sont-ils employés l'un pour l'autre?' (p. 155) [The explanation is more complicated than the suggestion implies. Philippos appears with a third ethnic in 126 LL. 2/3 (also from the same year): Φιλίππο[υ] Πορρωνοῦ; whereas Ὑπορρώνιος can easily be interpreted as a variant of Πορρωνός and Ὀπορρώνιος, the ethnic Ὑποππαῖος is etymologically not connected with Πορρωνός/ Ὀπορρώνιος/Ὑπορρώνιος, and seems to be a third variant, Chaniotis]. A manumittor with the ethnic Τραλλιανός (29 L. 46) may be a citizen of Tralleis.

Religion: On the relevance of this corpus to religious matters see A.Chaniotis, *EBGR* (2007) [2010] 284/285 no. 24. We note here only an ineditum, a dedication to Ἀσκλαπιός and Ὑγιεία (**170**). On the dedications to Πὰν Τελετάρχης and Πᾶσα (182/183) see *SEG* LV 634. On a dedication to Ζεὺς Κάσσιος (186) see *IG* IX².1.844.

Epitaphs: The age at death is occasionally indicated (7 years: 191; 10 years: 193; 13 years: 194; 35 years: 203; 42 years: 204; 43 years: 201; 45 years: 192, 202; 51 years: 200; 75 years: 209). The epitaphs attest individuals with the following Roman gentilicia: Γά(λ)λιος (192/193), Οὐεργιλία (197), and Πομπώνιος (200/201); the latter individuals or their ancestors had received Roman citizenship from Pomponius Atticus, Cicero's friend. Some of the epitaphs were erected for foreigners: Ἀθηναῖος (**203**), Ἰασεύς (**204**), Φωκαεύς (**202**), and [- -]ήτιος (208).

Occupations: An epitaph was erected for a doctor: Τίτος Πομπώνιος Δαμόστρατος, ἰατρός, ἐτῶν μγʹ · χαῖρε (**201**). Two sculptors are known from their signatures: Θράσων Πελληνεύς (195) and Σωσικλῆς Σωσικλέους Ἀθηναῖος (214).

We present a comparatio numerorum with *SEG*; corpora; Cabanes, *L'Épire*; Darmezin, *L'affrachissements* -- (cf. *SEG* XLIX 2440; cf. *SEG* XLIX 652); and L.M.Ugolini, *Albania Antica* III. *L'acropoli di Butrinto* (Rome 1942).

IG IX².1	*I.Bouthrôtos*
844	
***SEG* XXIII**	
477	186
***SEG* XXVI**	
695	168
***SEG* XXXII**	
622	56
623	91
624	191
625	207
***SEG* XXXV**	
666 A	69
666 B	80

SEG XXXVI	*I.Bouthrôtos*
560	8
560 bis	56, 156
561	52
562	53
563	54
565	56
566	60
567	180
***SEG* XXXVII**	
509	200
***SEG* XXXVIII**	
464	10
465	166
466/467	11
468	6

SEG XXXVIII	*I.Bouthrôtos*
469	168
470	7
471	14
472	15
473	16
474	17
475	18
476	19
477	20
478	21
479	22
480	8
481	23
482	24
483	25
484	26
485	27

SEG XXXVIII	*I.Bouthrôtos*
486	28
487	29
488	30
489	9
490	31
491	32
492	33
493	34
494	35
495	36
496	37
497	38
498	39
499	40
500	41
501	42
502	43
503	44
504	43
505	54
506	55
507	56
508	57
509	58
510	59
511	60
512	61
513	62
514	63
515	64
516	65
518	182
519	183

SEG XLIV	*I.Bouthrôtos*
474	155
475	123
476	124
477	125
478	116
479	99
480	78
481	79
482	80
483	81
484	82
485	83
486	84
487	85
488	86
489	87
490	88
491	156
492	157
493	127
494	69
495	70
496	71

SEG XLVIII	
683	1
684	66
685	67
686	68
687	72
688	73
689	74

An.Ép. (1949)	
265	12

LBW	
1092	185

Cabanes, *L'Épire*	
43	10
44	6

Darmezin, *L'affrachissements*	*I.Bouthrôtos*
163	14
164	15
167	18
168	19
169	20
170	21
171	22
172	23
173	24
174	25
175	26
177	35
178	36
179	38
180	39
181	40
182	41
183	42
184	43
185	44
186	6
187	52
188	53
189	54
190	56
191	60

Ugolini	
pp. 96/97	187
p. 118	172, 174
p. 119	167
pp. 119/120	13
pp. 120/121	173
p. 121	171
p. 123	179
pp. 123/124	175
p. 124	176
pp. 125/126	177
pp. 206/207	10
p. 207	11
pp. 208/209	12
pp. 209/210	197
p. 210	194,

Ugolini	*I.Bouthrôtos*	Ugolini	*I.Bouthrôtos*	Ugolini	*I.Bouthrôtos*
p. 210	206	pp. 210/211	215	pp. 211/212	181
				p. 223	185

560. Epidamnos. Epigraphic testimonia. P.Cabanes, F.Drini, in *I.Bouthrôtos* p. 323 (cf. our lemma no. 559), present three epitaphs of Ἐπιδάμνιοι found in Athens, which were not included in *I.Épidamne* (cf. *SEG* XLV 696): *IG* II[2] 8485-8487. These texts are now numbered as *I.Épidamne* 588-590.

561. Grammata. Rock-cut graffiti, Hellenistic and later. *CIG* 1824-1827; *CIL* III 382-384; *SEG* XLIX 653. A.Hajdari, J.Reboton, S.Shpuza, P.Cabanes, *REG* 120 (2007) 353-394, summarize the reports of early travelers, who copied these rock-cut graffiti, and provide a detailed report on their own study of these texts. These graffiti were carved by travelers and date from the 3rd cent. B.C. to the present day. The ancient graffiti invoke the Dioskouroi as protectors of travelers (on 360-370, discussion of their cult). In an appendix, the authors present 25 graffiti (ph.; French translation), including 11 inedita (II, IV/V, XI-XVI, XVIII/XIX) and new editions of 8 known texts (I, III, VI-X, XVII). Six of the texts (388-394 nos. G11, I11, H8-10, and B1) are later than the period covered by *SEG*.

I: 375/376 no. A1. Text in *SEG* LVI 683. We note a difference from the text printed in *SEG*: L. 4: μετ(ὰ τ)ῶν (ΜΕΤΩΝ, lapis; μετ[ὰ τ]ῶν, *SEG*).

II: 376 no. I6:

[Ἐμνήσθη - - -]
πα[ρὰ τοῖς Διο]-
σκ[όροις μετὰ] τῶν
4 Σα[- -]κισ[-] ἐξελευ-
θέρων πάντων
καὶ συνδούλων κ[.]
[-]ΜΕΑΛΛΙΟΝ Φιλίπ-
8 [που], Δ[- -]σ[-]ντης
[- - - - - - - -]ον[-]

III: 377-379 no. A3 = *CIG* 1825; *LBW* 1100; S.Lambros, *Νέος Ἑλληνομνήμων* 12 (1915) 27 no. 2. New edition.

Διονύσιος Πρωτάρχου ὧδε παραγενόμενος
μετὰ τῶν συνστρατιωτῶν· Φιλώτας Διονυσίου
καὶ Ποσειδώνιος καὶ Διονύσιος καὶ Ἀρχίας καὶ Ἀρτε-
4 μείδωρος καὶ Ποσειδώνιος καὶ [- - - - - - - - - - - -]
καὶ Διονύσιος καὶ Πτολεμαῖος

IV: 378 no. F16: Ἐμνήσθη | Πέλλας τῶν ἐν οἴκῳ

4. Πέλλας: possibly a Roman name (Pella), H.-R.-S.-C.

V: 379 no. A14.

[- - - - -]ΝΕΣ
[- - - -]ΑΜΙ[.]
[- ἐμνή]σ[θ]η π-
4 αρὰ τοῖς Διοσ-
κούροις Μηνε-
στράτη καὶ ἐν οἴ-
κῳ, ἐπ' ἀγαθῷ

VI: 379/380 no. A2 = *CIG* 1827; *LBW* 1099; Lambros, *art.cit.* 28 no. 5. New edition: Ἐπάγαθος ἐμνή|σθη παρὰ τοῖς Διο|σκόροις τεῖς ἐμε(ῖ)|ς ἀδηλφῆς Ἀνα||τολῆς

[We correct mistakes in accents, Chaniotis] || 1. Ἐπάγαθός, H.-R.-S.-C. || [3/4. lapis ΕΜΕΙΣ? If so, then ἐμεῖς (i.e. τῆς ἐμῆς ἀδελφῆς), Chaniotis] || 3-5. || 4/5. Ἀνα|τολῆς, H.-R.-S.-C.

VII: 380 no. I12 = C.Patsch, *Das Sandschak Berat in Albanien* (Vienna 1904) 93 no. 10; Lambros, *art.cit.* 31 no. 18. New edition: Ἄρχιππο|ς Σεβαστη[νὸς] | Α[.]ΣΟΥ ἐμνήσ|[θη] τῶν ἀδε[λ]|φῶν

VIII: 381 no. F8 = Patsch, *op.cit.* 92 no. 1; Lambros, *art.cit.* 30 no. 11. H.-R.-S.-C. date the text to the 4th/3rd cent. B.C. They translate the text Εὐήμερος | δοῦλος Ἑ|ρμοκράτου | καὶ Δημητρί|ου Ἰλιέων ἐ|μνήσθη πα|ρὰ τοῖς θε|οῖς as follows: 'Euhémeros, esclave, s'est souvenu auprès des dieux d'Hermocratès et de Démétrios.' [But in these graffiti the genitive object of ἐμνήσθη is mentioned *after* the verb (see nos. VI/VII, XVI; Euemeros was a slave of these two men from Ilion; that does not necessarily exclude the possibility that he included them in his prayer, Chaniotis.]

IX: 381/382 no. H1 = Patsch, *op.cit.* 93 no. 8; Lambros, *art.cit.* 31 no. 16. New edition: Μνήσθη | Λαοδίκεια Ἠπιρωτικ[ά]

X: 382 no. F11 = Patsch, *op.cit.* 94 no. 11; Lambros, *art.cit.* 31 no. 19. New edition.

Ἡρᾶς Ἡρᾶ Ἡρακλεώ-
της ἀπὸ Πό[ντου]
[- - - - -]ΟΥ[- - - -]
4 [- - - - ἐμν]ήσθη[.] εἰς
[- - - - - - - - -]ΥΗ
[- - - - - - - - - - -]Ι
[- - - - - - - - - - -]τα

[4. in fine, possibly part of a personal name (Εἰσ[- -] or [.]ΕΙΣ[- -]), Chaniotis.]

XI: 383 no. F20: Θεόδωρ[ος] | Πελαγὼν | θε[ο]ῖς

XII: 383 no. F21: Εὔτυχος Φω|καε[ὺς] κα[ὶ] Τρό|φιμ[ος ἐμ]νή|[σθ]ην

XIII: 383/384 no. M3: [. . .]A[.] Κ̣[- -]|κ̣ίσκας κ̣[αὶ] | Ἡρώδους Φ[- -] | Ἴσειδι μέτα || εὐτυχεῖτο

'Un tel, fils de [- -]kiska et d'Hérode Ph[- -] était heureux avec Isis', H.-R.-S.-C. [The text is misunderstood; the genitive of Herodes is Ἡρώδου; Ἴσειδι μέτα εὐτυχεῖτο does not yield 'était heureux avec Isis'; εὐτυχείτο (= εὐτυχείτω) is the imperative. Is text missing on the right? || 3. perhaps Ἡρώδου ΣΦ[- -] || 4. μετά might be followed by the names of other individuals ('may NN be fortunate together with NN'), Chaniotis].

XIV: 384 no. A8: Κλαύδιος Ἰσόχρ[υσος - - -]|ει̣α̣ν Σ[...] Ἴσιδι ΑΣ[- - -]

XV: 385 no. F15: Ἐμνήσθη | Ἀντώνιο[ς] | Φο[ύλβιος] | Πλόκαμο[ς] || [- -]λείτα

XVI: 385 no. G16: Ἐμνήσ|θησαν | Λόνγου

XVII: 385-387 no. K3 = Patsch, *op.cit.* 93 no. 7; Lambros, *art.cit.* 31 no. 15: Μνησθῆς ὁ ἀρ|χιερεὺς τῆς ὑ|γίας Ἀπολλω|νίου τοῦ Διο|γένους

1/2. ὁ ἄγ|χι ἐγγύς, P.; ὁ ἀρ|χιερεύς, L., edd.pr.

XVIII: 387/388 no. B2: Γν(αῖος) Πομπέϊος | Ἀρι[- - -]

1. Pompey, the Roman statesman, whose fleet was in the Ionian Sea in 49/48 B.C.; his name was possibly followed by names of soldiers, H.-R.-S.-C. [or a man who (or whose family) received Roman citizenship through Pompey's patronage, Chaniotis].

XIX: 389 no. A8 (6th/7th cent. A.D.): † Κ(ύρι)ε [..]C[.]ΟΠ[.]|C Διον[ύ]σιος | [κ]αὶ οἱ συνπλέον|τες ἀνέθεσαν

DALMATIA

562. Krnica. Dedication to Theos Melisokos, Roman Imperial period. *SEG* L 552. Republished by V.Jurkić in *XII Congressus* I 749/750 (ph.). J. dates the text to the 1st cent. A.D. The stone is now in the Museum in Poreč. Latin inscriptions mention Numen Melosocus.

563. Pharos. Decree concerning the sending of an embassy to Paros for help after destruction, followed by a decree of Paros concerning this embassy and a response of the Delphic oracle, ca. 219 B.C. (or ca. 155 B.C.). *SEG* XXIII 489; L 548*. In light of the use of

the verb ἐπιδέχομαι in the text in our lemma no. 820 ('to receive and present to the assembly'), J.Fourner, P.Hamon, *art.cit.* (cf. our lemma no. 820) 352-354, recognize the verb ἐπιδέχομαι, epigraphically attested only in inscriptions from Thasos and Paros (see our lemmata nos. 808 and 820) and suggest the following restoration of LL. 24-26: δεδό|[χθαι τῆ βουλῆ· ἐπιδέξασ]θαι αὐτοὺς ἐπὶ τὸν δῆμον | [e.g. ἐν τῆ πρώτῃ ἐκκλησίᾳ] (δεδό|[χθαι· τοὺς ἄρχοντας - -]θαι αὐτοὺς ἐπὶ τὸν δῆμον | [- - -], *SEG*).

MACEDONIA

563 bis. Macedonia. Epigraphic research. A.D.Rizakis, in *XII Congressus* II 1201-1212, gives an overview of epigraphic research in Greece (1997-2002), with special emphasis on the publication of corpora and individual texts from Macedonia, the contribution of inscriptions to the study of cities in Macedonia, and the history of Macedonia in the Imperial period. See also our lemma no. 363.

564. Macedonia. Foreigners and foreign cultural elements. Adducing inscriptions (mainly epitaphs and dedications) and archaeological material, N.Proeva, in *Épire, Illyrie, Macédoine* 301-311, studies the presence of foreigners and foreign cultural elements in north Macedonia. The epitaphs mention foreign ethnics, usually from the Balkans (*EAM* 6: Δολιχαῖος; and *EAM* 72: Ἀθηναῖος; N.Vulić, *Spomenik* 75 [1933] 46 no. 153: Κασαρσηνός; see also our lemma no. 575), in one case from Arabia (*IG* X.2.2.186: Ἀμαραῖος). It is more difficult to recognize foreigners based only on onomastic material; sometimes, the iconography of funerary stelae points to the presence of immigrants from the East (e.g., *IG* X.2.2.244; ph.). Roman influence is visible in the iconography of funerary monuments (*IG* X.2.2.189/190; *SEG* XVIII 273; ph.; N.Vulić, *Spomenik* 71 [1931] 26 no. 51: [Εὐ]φρόσυνος | [ζῶ]ν ἑαυτοῦ | [μνεί]ας χάριν | [κ]ὲ θρεπταρίων; ph.). [On foreigners in this region see E.K.Sverkos, *Συμβολὴ στὴν ἱστορία τῆς Ἄνω Μακεδονίας τῶν ρωμαϊκῶν χρόνων* -- (see *SEG* L 561) 92/93, Sverkos.]

564 bis. Macedonia. King and cities. See our lemma no. 774.

565. Macedonia. Language and onomastics. M.Hatzopoulos, in *Phones Charakter* 227-235, discusses aspects of the phonology of the Macedonian dialect in the light of a selection of personal names and toponyms. 1) Ἰκκότιμος (theorodokos in Idomene; A.Plassart, *BCH* 45 [1921] 17, col. III L. 68) is the Macedonian form of Ἱππότιμος (cf. hιποτίμα in Thebes); Ἰκκότας in Kalindoia (*SEG* XXXVI 626 L. 13) corresponds to Ἱππότας. 2) Ὄκκος in Beroia can be explained by a gloss of Hesychios, s.v. ὄκκον· ὀφθαλμόν (cf. Ἐπόκιλλος: *IG* X.2.1.2 = Hatzopoulos, *Macedonian Institutions* II no. 52). 3) Discussion of Λυκκῆια in Beroia (*I.Beroia*

187) and the Paionian name Λύππειος/Λύκπειος. 'Peut-on en déduire que la labio-vélaire sourde s'était conservée jusqu'au milieu du IV^{e} s. av. J.-C., même en contact d'une voyelle de timbre /u/, et que c'est seulement à cette époque qu'elle évolua en géminée vélaire'? 4) The correct form of the epithet of Apollo in his sanctuary in Xerolimni is Μεσζωρίσκος and not Μεσιωρίσκος (*SEG* XLIX 846, 849-851), i.e. Apollo 'd'entremonts'. *Βάττυνα, the origin of the ethnic Βαττυναῖοι (*I.Beroia* 186), derives from *βᾶττα, the Macedonian form of βᾶσσα/βῆσσα (gorge). 5) The ethnic Κραννέστης (*IG* X.2.2.36) derives from Κράννα (for this 'Aeolic' form cf. *IG* XII.2.103 and Krannon in Thessaly).

Id., *Altgriechische Dialekte* 157-176, discusses the character of Macedonian language as a Greek dialect in the light of the epigraphic finds of the last decades. The phenomenon of 'spirantisation suivie du voisement des anciennes occlusives "aspirés"' is known from south Boiotia to Perrhaibia and Pelasgiotis. Forms such as Κεβαλῖνος and Βέτταλος are not relics of a Phrygian language spoken in this area. H. argues that the Macedonian dialect is the result of the conquest of an area whose population spoke an 'Aeolic' dialect by speakers of a western dialect, who came from the west of Pindos.

J.L.O'Neil, *art.cit.* (see our lemma 587) 192-210, discusses the presence of Doric forms in the inscriptions of Macedonia. In addition to a defixio from Pella (our lemma no. 587), Doric elements are found in early inscriptions from Macedonia, all of them short: *EAM* 2 (but possibly imported from Megara); *SEG* XXVIII 556; XLII 470. The Doric genitive survived in post-Classical times: *SEG* XXIV 548 (Καλλία); XXX 568 (Λεωνίδα); *IG* X.2.2.325 LL. 26 and 40 (Λυσία). Doric forms can also be found in personal names (a list on 203). 'A Doric form of Greek was written in Macedon before standard Greek was adopted around the mid-fourth century B.C. This form of Greek has parallels with its closest neighbours, Northwestern Greek and Thessalian, but also has differences from both' (209). On words of the Macedonian dialect see also A.I.Thavoris, in *Ancient Macedonia* VII 165-186. On the language of the Macedonian inscriptions see also our lemma no. 587 and 2124.

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566. Macedonia. Onomastics: Euboian names. D.Knoepfler, in *Old and New Worlds* 105-119, surveys the onomastic material in the areas of Euboian colonization in the north coast of the Aegean (Chalkidike, Thermaic Gulf), showing the co-existence of names clearly of Euboian origin with names that were common in Euboia and elsewhere in Greece.

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567. Macedonia. Religion: Cults. C.Tsochos, in *Forme di aggregazione* 329-344, offers a comparative survey of the cults in Samothrace, Philippi, and Dion in the Imperial period. Mainly on the basis of inscriptions and topographical analysis, T. observes that the three sites reveal different patterns of cult activity. Although Samothrace was regarded by Varro as the origin of the Penates, the sanctuary of the Kabeiroi never became an important destination of pilgrimage for the Romans [cf. now N.M.Dimitrova, *Theoroi and Initiates in Samothrace. The Epigraphical Evidence* (Princeton 2008)]. To award the initiation grades in a single day was an innovation of the first centuries A.D. It testifies to changes in cult practice and to the ongoing importance of the mysteries. Philippi's cult topography shows a tripartite structure: the forum as the site for the

imperial cult, the akropolis with various sanctuaries, and the so-called rural sanctuaries with cults for Dionysos and the Thracian Horseman (Ἥρως Αὐλωνείτης). The great variety of cults at Philippi – more than 30, including some attested in Philippi only: Silvanus, the festival of the Rosalia (κατὰ ῥόδοις), Isis Regina, Liber Pater Tasibastenus, and the Thracian local gods Σουρεγέθης and Rincaleus (cf. *SEG* L 617) – can be explained by the different religious backgrounds of the population groups. At Dion, which was refounded as a Roman colony, the introduction of the imperial cult and of the cult of Ἶσις Λοχία (*SEG* XXXIV 622-633) was apparently not accompanied by changes in the existing cults.

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568. Macedonia. Religion: Macedonians in Greek sanctuaries. M.Mari, in *Ancient Macedonia* VII 31-49, gives an overview of the presence of Macedonians as θεωροδόκοι, dedicants, and recipients of honors in Greek sanctuaries (especially Delphi, Olympia, and Epidauros) [cf. *SEG* LII 583]. The topic of Macedonian θεωροδόκοι is also taken up by M.B.Hatzopoulos, *ibid.* 51-66, in a study of Macedonian ethnicity.

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569. Macedonia. Ruler cult. M.Mari, in *Thrace in the Graeco-Roman World* 371-386, discusses the evidence for ruler cult in Macedonia, Thrace, and Thasos. Favoring the interpretation that Philip II received a cult in Amphipolis already in his lifetime (373-377), she investigates the identity of the King Philip who is epigraphically attested as a recipient of a cult (Philip II or Philip V?). Observing that the epithet σωτήρ was usually attributed to a living king for recent services and taking into consideration the letterforms of the relevant inscriptions, M. suggests that Ἀντίγονος Σωτήρ in Oreskeia is probably Antigonos Doson (although possibly Gonatas) and that Φίλιππος Σωτήρ in the texts from Maroneia, Nikiti, and Thasos is Philip V; βασιλεὺς Φίλιππος in the texts from Amphipolis and Berge is likely Philip V (377-380).

On 385, she lists the relevant epigraphic evidence: **Amphipolis**: Hatzopoulos, *Macedonian Institutions* II no. 75 = *SIRIS* 113 (dedication to Isis and a βασιλεὺς Φίλιππος). **Berge**: *SEG* XLVII 917 (dedication to Zeus and a βασιλεὺς Φίλιππος). **Kassandreia**: *SEG* XII 373 = Hatzopoulos, *Macedonian Institutions* II no. 47 = Rigsby, *Asylia* 25 L. 15 (mention of an Ἀρχηγετεῖον, probably a sanctuary of Kassandros); *SEG* XXIX 600 (ἱερεὺς τοῦ Λυσιμάχου). **Maroneia**: *SEG* XLI 599 = *I.Thrac.Aeg.* E186 (dedication to Zeus and βασιλεὺς Φίλιππος Σωτήρ). **Nikiti**: *SEG* L 606 (altar of Φίλιππος Σωτὴρ καὶ Κτίστης). **Oreskeia**: *SEG* XLVIII 812 (altar of Zeus and Ἀντίγονος Σωτήρ). **Philippi**: *SEG* XXXVIII 658 = *Philippi* II^2 161 = Hatzopoulos, *Macedonian Institutions* II no. 83 (τεμένη Φιλίππου). **Philippopolis**: *IGBulg* V 5412 (the tribe Φιλιππεῖς). **Thasos**: *Recherches -- Thasos* II no. 405 (dedication to βασιλεὺς Φίλιππος Σωτήρ); *LSCG Suppl.* 69 = *SEG* XVII 415 (the festival Ἀλεξάνδρεια); unpublished inscription attesting a cult of King Philip (II?; mentioned by B.Holtzmann, *AD* 30 B2 [1975] 292).

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570. Aigai (Vergina). Art in the Argead court. C.Saatsoglou-Paliadeli, in *Ancient Macedonia* VII 351-354, adduces the honorary inscription for Eurydike (*SEG* XLIII 471) and

the two dedications of the queen to Eukleia (*SEG* XXXIII 556 and *SEG* XLIII 471 app.cr.; cf. *SEG* XLIX 839) as evidence for artistic activities in the Macedonian court.

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571. Aigai (Vergina). Epitaph of Skytas, ca. 350-325 B.C. *SEG* XXXV 790; XLVIII 873. E.Sverkos, *Τόμος Χαριστήριος στὸν Δημήτρη Ζ. Σοφιανό. Ἰόνιος Λόγος* 1 (2007) 193-201, interprets the puzzling sequence of letters ΑΡΠΑΛΟΣΚΥΤΑΣ at the beginning of this epitaph as the patronymic and the name of the deceased person: Ἁρπάλō Σκύτας. The name of the father can sometimes be mentioned first (e.g. in *SEG* XXXVIII 649). Although Skytas' sister, Παγκάστα, cannot be the famous courtesan of Alexander's times, this inscription gives the correct form of the personal name, which is transmitted in various forms by the literary sources (Pliny, *NH* 35.186; Aelianus, *Varia Historia* 12.34; Lucian, *Imagines* 7).

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571 bis. Amphipolis. Institutions. Observing that Amphipolis is the first Greek city to have been incorporated into the Macedonian kingdom, R.M.Errington, in *Ancient Macedonia* VII 275-282, examines how this was achieved and how the administration of the city was organized. His main sources are deeds of sales, which he dates to the period immediately after the conquest of the city [contra *SEG* XLI 556-566, Sverkos]. E. regards the ἐπιστάτης as a royal official [but see *SEG* LV 666, Sverkos]. Focusing on the case of the ἐπιστάτης Σπάργης (*SEG* XLI 556-561), E. sketches the following development: 1) Before the introduction of the priesthood of Asklepios, Sparges is mentioned alone (*SEG* XLI 556); 2) the priest of Asklepios became eponymous magistrate; 3) the Macedonian calendar is introduced, while Sparges was still ἐπιστάτης. E. also argues that one can observe a change in the assembly before the mid-3rd cent. B.C.: during the period of freedom, the representative body was the δῆμος; in the 3rd cent. B.C. it was the πόλις. The incorporation of Amphipolis into the kingdom presented a successful model that could be applied elsewhere and reveals the 'mental model' of the relations between the Macedonian kingdom and Greek cities outside of Macedonia.

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572. Amphipolis. Amphora stamps, 3rd cent. B.C. I.Zographou, *AEMΘ* 21 (2007) [2010] 367, mentions the discovery of Thasian, Rhodian, and Knidian stamped amphora handles. **Thasian**: The following personal names appear on stamps: Αἴσχρων, Ἀρχῆναξ, Ἡδυσικλῆς, Θεόπομπος, Θρασυκλῆς, Πουλυάδης, and Σάτυρος. **Rhodian**: The stamp: Ἀγοράνακτος Ὑακινθίου. **Knidian**: The stamp: Εὐφροσύνου | Κνίδιον | ἐπὶ Φανοδάμου. There are also five sherds of the Parmeniskos group.

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573. Anthemous. Epitaph of Antigonos and Anaxilla, 135/6 A.D. Marble plaque of irregular shape. Ed.pr. E.Sverkos, *ZPE* 163 (2007) 101/102 (ph.), with comments on the names and the letterforms.

Ἔτους γπσ´
Ἀντίγονος
Ἀντιγόνου
ἑαυτῷ ζῶν
καὶ τοῖς ἰδίοις
καὶ Ἀναξίλλᾳ
τῇ γυναικὶ ❦
μνήμης χά-
vv ριν vv ❦

1. The 283th year of the Macedonian era, ed.pr.

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574. Beroia. Social mobility and epigraphic habit. A.Panayotou-Triantaphyllopoulou, in *XII Congressus* II 1087-1092, studies the impact of economic and social development in Roman Macedonia on literary and epigraphic habit, focusing on the case of Beroia. Important factors of change include the coming of Italian negotiatores, the development of a Jewish community, and the fact that Beroia was the capital of the Macedonian Koinon. As a result of economic growth, the population and the number of inscriptions increased, and literacy possibly became more widespread. The decline in the number of inscriptions from the 4th cent. A.D. onward seems to reflect a change in 'epigraphic habit' and Christian influence. In five charts P.-T. shows the distribution of different types of inscriptions from the 1st cent. B.C. to the 6th cent. A.D. (I); the distribution of epitaphs in the same period (II); and the chronological distribution of spelling mistakes (III-V).

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575. Bylazora. Epitaph, undated. N.Proeva, *art.cit.* (cf. our lemma no. 564) 303, refers to an unpublished stele in the Museum of Veles, which mentions a sculptor from Καλίπολις (in Parorbelia) and the names Μωμα and Ζαικα.

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576. Dikaia. Dossier of documents concerning the reconciliation of the Dikaiopolitai, ca. 364/3 B.C. Marble stele inscribed on the front (A) and the right side (B); brought in 2001 to the Archaeological Museum of Thessalonike by an inhabitant of the village of Agia Paraskevi and reportedly found by him west of the village; on other accounts, favored by edd.pr., found at Nea Kallikrateia (ancient Dikaia, a colony of Eretria). Edd.pr. E.Voutiras, K.Sismanidis in *Ancient Macedonia* VII 253-274 (ph.), with brief discussion of the main aspects of the text; a more detailed commentary is under preparation. The inscription consists of a dossier of seven documents: five decrees concerning the procedure agreed upon for the reconciliation of two parties at Dikaia, for trials concerning past homicide cases, and for amnesty (I: LL. 1-4; II: LL. 4-27; III: LL. 27-45; IV: LL. 45-52; V: LL. 52-61); an amendment excluding two citizens from amnesty, possibly because of their involvement in killings (VI: LL. 61-67); and an oath to be sworn by all citizens (VII: LL. 67-105). The measures for the reconciliation were proposed by a certain Lykios and a group of arbitrators, designated by the rare term συναλλακταί (LL. 1-3; cf. διαλλακταί). [The first decree authorizes Lykios to put measures to a vote in the assembly; since he was to administer the oath – and was not to be sworn in himself – he may have been a foreigner, perhaps an envoy of

Perdikkas III, Chaniotis.] All the decrees seem to have been passed in a single meeting of the assembly. The term ἀπόκλε(ι)τα (LL. 30/31, 32, 40, 62) designates cases of homicide that were excluded from prosecution (cf. ἀπότομα: *IG* V.2.344 = *IPArk* 16). The rare term πιστώματα (LL. 9, 11/12, 47, 55, 95) designates the reconciliation agreement, which was to be sealed by an oath taken by all the citizens. Perdikkas III of Macedonia (365-359 B.C.) served as witness and guarantor of the reconciliation (LL. 21-27).

The civil war in Dikaia was connected with some external intervention (cf. LL. 69/70), which can be identified with the military operations of Perdikkas III and the Athenian general Timotheos against the usurper Pausanias and the Chalkidians (364 B.C.). The party of Xenophon must have supported Perdikkas; the party of Demarchos, which probably supported Pausanias and was exiled, returned from exile upon Perdikkas' intervention (LL. 36-39).

The text has Ionian elements, but lacks the rhotacism of the Eretrian dialect (259-261). The documents provide information for the calendar of Dikaia, which was influenced by the calendar of Eretria. With the exception of the trials concerning the sons of Hieron, the trials were to take place on the same day (26th Daphnephorion) during the year of the current archon (Gorgythos); the trials and oaths concerning the sons of Hieron were to take place in Lenaion and Anthesterion (LL. 45-49), clearly later. Since in Ionian calendars Lenaion and Anthesterion correspond to January/February and February/March, and since the trials in Daphnephorion preceded those for the sons of Hieron, and, finally, since the new year started in Euboia at the winter solstice, then Daphnephorion must be the first month of the year (December/January). The agreement was concluded at the beginning of Gorgythos' term (264-266).

E.Voutiras, *CRAI* (2008) [2010] 781-792, confirms the provenance of the inscription as Nea Kallikrateia, summarizes the content of this text, presents a slightly revised text (French translation), and gives an overview of the history of Dikaia, founded after the Persian Wars and mentioned in the Epidaurian list of theorodokoi (*IG* IV².1.94 Ib L. 11). V. points out that almost all the names that appear in this inscription are known from Eretria (cf. D.Knoepfler, *art.cit.* [see our lemma no. 566] 117/118); the absence of rhotacism is noteworthy.

D.Knoepfler, *BE* (2008) no. 263, discusses the foundation of Dikaia by Eretria. He argues that the oath ceremony that terminated the conflict was intentionally scheduled for 26 Daphnephorion in order to coincide with the festival of the Δαφνηφόρια; the latter commemorated the mythical purification of the Tempe and the return of Apollo as 'the bringer of laurel'. He tentatively places the month Daphnephorion after Lenaion and Anthesterion (early spring), Daphnephorion may correspond to Ὀλυμπιών in Chalkis; these two months were connected with the most important deities of the two cities, Apollo Daphnephorios and Zeus Olympiosm respectively.

A: I [vacat Θεός?]· Τύχη Ἀ[γ]αθή· ἔδοξε τῆ̣ι ἐκ[κλησίηι· γνώμη]ν̣
[περ]ὶ τῶν συναλ[λα]γῶμ παρήν[εγκε]ν? Λύ[κιος καὶ] ο̣ἱ συν-
αλλακταί· περὶ τ[ού]των πάντων ψηφί[ζ]ο[ντ]α̣ Λύκιον καὶ
II ἐπιτελέοντα ἐν [τ]ῆι ἐκκλησίηι κύριον εἶ̣[ν]αι· : ἔδοξε τῆι
ἐκκλησίηι· τοὺς [π]ολίτας πάντας ὀμόσ[α]ι τὸν ὅρκον τὸ[ν]
συγγεγραμμένο[ν] ἐν τρισὶν ἱεροῖς τοῖς [ἁ]γιωτάτοις καὶ
ἐ̣ν ἀγορῆι, Δία, Γῆν, [Ἥ]λ̣ιομ, Ποσειδῶ, κά̣προ[ν] ἱερεύσαντας·

ὁρκωσάτω δὲ Λύκιος καὶ οἱ συναλλακταί· τὸν δὲ ὅρκο-
ν καὶ τὰ πιστώματα πάντα γράψαντας εἰς λίθον
θεῖναι εἰς τὸ ἱερὸν τῆς Ἀθηναίης· [θε]ῖναι δὲ καὶ
εἰς τὴν ἀγορὰν τὸν ὅρκον τὸν αὐτὸγ καὶ τὰ πισ-
τώματα γράψαντας εἰς λίθον· ὀμόσαι δὲ πάν-
τας ἐν τρισὶν ἡμέραις· ὅσοι δ' ἀποδ[η]μοῦσιν ἢ ἀσ-
θενοῦσιν, τὸμ μὲν ἀπόδημον ὀμόσαι καὶ ἁγνισθ-
ῆναι ἐπειδὰν ἔλθηι τριῶν ἡμερῶν, τὸν δὲ ἀσθεν-
οῦντα ἐπειδὰν ὑγιὴς γενηθῆι ἐν τρισὶν ἡμέραις
ὀμόσαι· ὁρκωσάντων δὲ πρὸς ταὐτά· ὃς δ' ἂμ μ[ὴ ὀ]-
μόσηι τὸν ὅρκον καθάπερ γέγραπται, τὰ χρήματα [α]-
ὐτοῦ ἱερὰ καὶ δημόσια ἔστω τοῦ Ἀ[π]όλλωνος το[ῦ]
Δαφνηφόρου ἄτιμός τε ἔστω καὶ τ[ῶ]ν δικαίων α[ὐ]-
τῶι μηδενὸς μετέστω· μάρτυρα δ[ὲ] καὶ συνίστορ[α]
τῶν ὅρκωγ καὶ τῶμ πιστωμάτωμ π[ά]ντωμ Περδί[κ]-
καμ ποιήσασθαι· δεηθῆναι δὲ αὐ[το]ῦ, ἄν τινές πο-
τε τοὺς ὅρκους κ[αὶ] τὰ πιστώματα ἐ[γβ]άλλωσι, τού-
τους δυνατὸν [ἐ]όντα, θανάτωι ζ[ημι]ῶσαι, ἤν τε
φύγωσι, ἀγωγίμους εἶν' αὐτοὺς Δι[και]οπολίταις ἐ-
III κ τῆς χώρης πάσης ἧς ἐπάρχει Π[ερ]δίκκας· ἔδοξ-
ε τῆι ἐκκλησίηι· δίκας ὅσαι φονικαί ἐσι πρὸ τ[ῆς] Γοργύθου ἀρχῆς,
αὐτὰς ἐγδικάσασθαι πάσας ἐπὶ Γοργύθο[υ ἄρχον]τος μηνὸς Δα-
φνηφοριῶνος πέμπτηι φθίνοντος· ὃς δ' ἂ[μ] μὴ ἐγδικάσηται, [ἀ]-
πόκλετα αὐτῶι ἔστω· ἂν δέ τις δῶι δίκημ φο[νι]κὴ<ν> ἢ δικάζητα[ι ὅ]-
σα ἀπόκλετα ἡ ἐκκλησί[η] ἐψηφίσατο, ὁ μὲ[ν δ]ικ[α]ζόμενος φ[ευ]-
γέτω τὴν γῆν τὴν Δικαιοπολιτῶν καὶ τὰ [χ]ρ[ή]ματα αὐτο[ῦ ἔ]-
στω δημόσια, ὁ δὲ διδο[ὺ]ς τὴν δίκην ἄτι[μο]ς [ἔ]στω καὶ τὰ
χρήματα [α]ὐτοῦ ἱερὰ καὶ δημόσια ἔστω τοῦ Ἀ[π]όλλωνος τ[ο]-
υ Δαφνηφόρō· εἰ δέ τι ἄλλο ἐγκαλοῦσι Δήμ[αρχο]ς ἢ οἱ μετὰ Δη-
μάρχου φυγόντες τοῖς μετὰ Ξενοφῶντ[ος] ἢ Ξενοφῶν ἢ ο[ἱ]
μετὰ Ξενοφῶντος τούτοις ἐγκαλοῦ[σ]ι, ὅσα πρὸ τῆς Γ-
οργύθου ἀρχῆς ἐγκλήματα ἐγένοντο πρὸς ἀλλήλους τ-
ούτοις ἀπόκλετα εἶναι πάντα καὶ περὶ τ[ο]ύτων μήτε δ-
ικαζέσθω μηδεὶς μήτε ἄρχων δίκην διδότω· ἂ[ν] δὲ δ-
ικάζηται ἢ διδῶι, ὁ μὲν δικαζόμενος ἄτιμος [ἔ]στω κ-
αὶ τὰ χρήματα αὐτοῦ δημόσια ἔστω, τοῦ δὲ διδ[ό]ντος
τὴν δίκην τὰ χρήματα ἱερὰ καὶ δημόσια ἔστω [τ]οῦ Ἀπ-
IV όλλωνος τοῦ Δαφνηφόρου· ἔδοξε τῆι ἐκκλησίηι· τοὺς Ἱέ-
ρωνος παῖδας καὶ Ἐπικράτην καὶ Ἀργαῖον τὰς δίκας κ-
αὶ τοὺς ὅρκους καὶ τὰ πιστώματα δοῦναι καὶ δέξασθαι
ἐν τῶι μηνὶ τῶι Ληναιῶνι καὶ Ἀνθεσστηριῶνι καθάπ-
{π}ερ συγ<γ>έγραπται ὁ ὅρκος· ἂν δὲ μὴ ποήσωσι τὰ δεδογ-

μένα, στερέσθωσαν τῶν ἐγκλημάτωμ πάντων
ὅσα πρὸ τῆς Γοργύθου ἀρχῆς ἐγένετο καὶ τῶι ὅρκ-
V ωι ἔνοχοι ἔστων· | ἔδοξε τῆι ἐκκλησίηι· τοὺς παῖδ-
ας τοὺς Ἑρμίππου καὶ Ἐπιχάρεος καὶ Δημωφέλε-
ος, τούτων τοὺς μὲν ἐπιδημοῦντας ὀμνύειγ κ-
αὶ ἁγνίζειγ καὶ ἁγνίζεσθαι καὶ τὰ πιστώματα δ[ι]-
δόναι καὶ δέχεσθαι πάντα, τοὺς δ᾽ ἀποδημοῦντα-
ς, ὅταν ἔλθωσι, ὀμνύειν καὶ ἁγν[ί]ζειν καὶ ἁγ[νί]-
ζεσθαι καὶ τὰ πιστώματα πάντα διδόν[α]ι̣ κα̣[ὶ δέ]-
χεσθαι· ὃς δ᾽ ἂμ παραβῆι τῶγ γεγραμμένω̣[ν τι],
ἔνοχος ἔστω κατὰ τὸν ὅρκον ὃν ἔδοξε τῆι ἐκκ[λη]-
VI σίηι· : οἱ δὲ ὅρκοι καὶ τὰ πιστώματα ἐγένον[το]
καὶ τὰ ἀπόκλειτα τοῖς ἄλλοις πολίταις πᾶσι ἐκ-
τὸς Δάφνωνος τοῦ Πολυζήλō καὶ Κηφισοδώρ[ō] τοῦ
Ἀγαθοκλέος· τούτοις δέ, ἐπειδὰν τὰς δίκας δῶσ[ι] καὶ δέξ-
ωνται κατὰ τὸν νόμον, ἂν ἀποφύγωσι, μετεῖνα<ι> τῶν ὅρκ-
ων κα[ὶ τῶ]μ πιστωμάτωμ πάντων, ὧμπερ τοῖς ἄλλοις πο-
VII λίταις· ὅρκος· πολιτεύσομαι ἐπίπασι δικαί<ω>ς καὶ δημο-
σίαι καὶ ἰδίαι καὶ τὴμ πολιτείαν οὐ μεταστήσω τὴμ πα-
τρίαν, οὐδὲ ξένους εἰσδέξομαι ἐπὶ βλάβηι τοῦ κοινοῦ
τοῦ Δικαιοπολιτέων οὔτε ἰδιώτεω οὐδὲ ἑνός· καὶ οὐ μν-
ησικακήσω οὐδενὶ οὔτ̣[ε] λόγωι οὔτε ἔργωι· καὶ οὐ θανατώσω
οὐδένα οὐδὲ φυγῆι ζημιώσω οὐδὲ χρήματα ἀφαιρήσομ[α]-
ι ἕνεκα τῶμ παρηκόντων· καὶ ἄν τις μνησικακ̣ῆι, οὐκ αὐ[τ]-
ῶι ἐπιτρέψω· καὶ ἀπὸ τῶμ βωμῶν καθελέω καὶ καθαιρεθ[ή]-
σομαι· καὶ πίστιν δώσω καὶ δέξομαι τὴν αὐτήν· καὶ ἁγνιῶ̣
B: καὶ ἁγνιοῦμαι καθότι ἂν τάξ[ηι]
[τ]ὸ κοινόν· καὶ εἴ τινα ἐπίστωσα
[ἢ] ἐπιστωσάμην, δώσω καὶ δ-
[έ]ξομαι καθάπερ ἐπίστωσα καὶ
ἐπιστωσάμην· ἔν τε ταῖς δί-
καις αἷς ἐδίκασεν ἡ πόλις ἐμ-
μενέω· καὶ εἴ τινα ἄλλον ὅρκ[ον]
ὤμοσα, λύω, τόνδε δὲ σπουδαιότα̣-
τομ ποιήσομαι· ταῦτα ἐμπεδο̣ρ-
κήσω ναὶ μὰ Δία, Γῆν, Ἥλιομ, Πο-
σειδεῶ· εἰ μὲν εὐορκήσαιμι,
πολλά μοι ἀγαθὰ γίνοιτο κα̣[ὶ]
[αὐ]τῶι καὶ παισὶ καὶ χρήμασ[ι]·
[ε]ἰ δὲ ἐπιορκήσαιμι, κακῶς [ἐ]-
μ̣οὶ γίνοιτο καὶ αὐτῶι καὶ πα[ι]-
σ̣ὶ καὶ χρήμασι· δέχομαι ἀπὸ το̣[ῦ]
β̣ωμοῦ παραθήκην παρὰ τοῦ Ἀπ[ό]-

[λ]λωνος κατὰ τοὺς ὅρκους οὓς ὤμ-
οσα· εἰ μὲν ἐ[μ]μείναιμι ἐν τοῖς
ὅρκοις καὶ ἐν τοῖς πισστώμασι π-
[ᾶ]σι, πολλά μοι κἀγαθὰ γίνοιτο
καὶ αὐτῶι καὶ παισὶ καὶ χρήμασι· εἰ δὲ
[ἐπιο]ρκήσαιμι δεξάμενος πα-
[ραθ]ήκην παρὰ τοῦ Απόλλωνος,
[ἐ]ξώλης εἴην καὶ αὐτὸς καὶ γέ-
νος τὸ ἐμὸν καὶ τὰ ὑπάρχον-
τα πάντα· τιμωρήσειεν δὲ ὁ
[θ]εὸς παρ' οὗ ἔλαβον τὴν παρ-
αθήκην μετὰ τῶν ἄλλων
θεῶν πάντων

We present the text of Voutiras 2008 [2010], recording the differences from the edd.pr., but not recording differences in the use of underdots || 4. a tripunct indicates the beginning of a new document || 6. the three sanctuaries in which the oath was to take place were those of Ἀπόλλων Δαφνηφόριος, Ἀθηνᾶ, and Ἄρτεμις Ἀμαρυσία, V. || 8. δικασάτω, edd.pr.; ὁρκωσάτω, R.Parker apud V. || 11. ἀγορήν, edd.pr. || 17. πρὸς ταῦτα, edd.pr.; πρὸς ταὐτά, R.Parker apud V. || 20. καὶ τῶν, edd.pr. || 21. δέ, edd.pr. || 25. ζη[μι]ῶσαι, edd.pr. || 30. μ[ή], edd.pr. || 31. ΦΟ..ΙΗΜΗ, edd.pr. || 32. ἀπόκλειτα, edd.pr. || 41. μηδές, edd.pr. || 49. initio ΣΥΓΕΓΡΑΠΤΑΙ, lapis; in fine ποιήσωσι, edd.pr. || 52. a vertical line indicates the beginning of a new document || 53/54. Δημω-φέ(λ)ειος, edd.pr. || 61. a two-dot interpunct indicates the beginning of a new document || 67. [ὅ]ρκος, edd.pr.; in fine ΔΙΚΑΙΟΙΣ, lapis || 70. οὐδὲ ἰδιώτεω, edd.pr. || 72. ἀφαιρήσομ[αι], edd.pr. || 73/74. A.Chaniotis, *EBGR* (2008) [2011] no. 156, observes that the oath explicitly excludes from the right of supplication (taking refuge at an altar) those who violated the amnesty agreement; this confirms the assumption that there were legal mechanisms for the limitation of asylia in Greece [on this point, see the article summarized in our lemma no. 2182, Chaniotis] || 84/85. ἐμπεδ[ο]ρ|κήσω, edd.pr. || 93/94. [ὤμ]|οσα, edd.pr. || 94. ἐμμείναιμι, edd.pr. || 96. γίνοιτο καί on one line, edd.pr. || 98. [ἐπιορ]κήσαιμι, edd.pr. || 98/99. the participants in the oath, which was guaranteed by Apollo, received a παραθήκη, probably something placed on the altar (part of the victim or another offering); this is the first attestation of this ritual, edd.pr. || 103. τὴμ, edd.pr.

577. Drama. Dedication to Dionysos Soter by soldiers, early 2nd cent. B.C. Marble block found reused in the modern city of Drama in 1992. Ed.pr. C.Koukouli-Chrysanthaki, in *Ἡ Δράμα καὶ ἡ περιοχή της. Ἱστορία καὶ πολιτισμός. Πρακτικὰ Δ΄ Ἐπιστημονικῆς Συνάντησης. Δράμα, 16-19 Μαΐου 2002* (Drama 2006) 57-74, with detailed commentary on the personal names and the ethnic Τραλῖς (ph.; dr.; text in majuscules). The dedication was made by a group of mercenaries. The Τραλ(ε)ῖς are known as Thracian or Illyrian mercenaries (M.Launey, *Recherches sur les armées hellénistiques* [Paris 1987[2]] 398-402; e.g. Diod. 17.65.1; *IG* XII.8.156 LL. 11/12; *I.Pergamon* 13 = *OGIS* 266 L. 23). The six soldiers and their commander made the dedication after their participation in a war. Except for Μενίσκος (L. 7), all the names are Thracian; Δανβερενθης (L. 4) was hitherto unattested (ed.pr.).

[.]ασ[.]ς Δουλεος καὶ μεθ' αὐ-
[τ]οῦ Τραλῖς Διονύσῳ
Σωτῆρι εὐχαριστήριον·
Τορκος Ταρουλου, Δανβερενθη[ς]
Δινικενθου, Κετριζεις
Δαλουζελμι[ο]ς, Ταρουσινας
Ζηρ[..]εου, Αρτιδονις Μενίσκο[υ]

A few individual letters are visible under the present inscription; the remain of an earlier, erased inscription or scribal errors corrected by the mason?, ed.pr. ‖ 1. [Τ]ασ[ι]ς?, [Β]ασ[ο]ς?, ed.pr. ‖ 7. Ζηρ[αζ]εου or Ζηρ[ιζ]εου, ed.pr.

578. Galepsos. Inscriptions on pottery. P.Malama, M.Milkaki, *AEMΘ* 21 (2007) [2010] 394-396, mentions the discovery of a Thasian amphora stamp in Galepsos (Εὐρυάν.; early 4th cent. B.C.; 394) and of an undetermined number of graffiti on vases (396; ph.). [On a ph. one recognizes the letters [- -]ΑΣΚΑΙΑ[- -], Chaniotis.]

579. Grammeni Dramas. Epitaph, 3rd cent. A.D. Right part of a marble stele with a very crude engraving representing a male head; under this representation, a text inscribed in oblique lines; found at Grammeni Dramas, from where two Latin epitaphs (*Philippi* II^2 520 and 522) and a Greek text are known (*Philippi* II^2 521). Ed.pr. E.Trakosopoulou-Salakidou, in *Ἡ Δράμα* -- (see our lemma no. 577) 51-53 no. 2 (ph.; dr.), comments on the names. On the evidence of the ethnic Δεβηνός (L. 2) T.-S. recommends the restoration Δεβ[η|ν]αίων in *EAM* 181 (Δεβ[ο|μ]αίων, *EAM*).

[- - - -]ια Βιθυς Δινιλου
[- - - - -]ου Δεβηνὸς
[- - - - -ε]ίκη, χαῖρε

1. In fine Δινιαου, otherwise unattested, ed.pr.; [Δινιλου, D.Dana (per ep.), Avram.]

580. Kalindoia. Honorary inscription for a gymnasiarchos, 1st/2nd cent. A.D. Upper part of a marble plaque found in the Sebasteion; an inscription within a frame. Mentioned by K.Sismanidis, *AEMΘ* 21 (2007) [2010] 299 (ph.) [who inaccurately designates the text as a decree of the ephebes, Chaniotis]. The text honors the gymnasiarchos Kreinias, son of Philotas [we read the first lines from the ph., Chaniotis]: Κρεινίαν Φιλώτου, | τὸν γυμνασίαρχον, | ἀλείψαντα καὶ λούσαν|τα πανδημεί. LL. 5-7 name the officers of the ephebes: ἐφηβαρχοῦντος | Ἀντιγόνου, πρωτοστατοῦν|τος Φιλώτου τοῦ Φιλώτου δ'(?) ἐ|πιμελητοῦ Φιλώτου τοῦ Φιλώτου. The names of the ephebes are inscribed in smaller letters under the heading οἱ ὑπογεγραμμένοι ἔφηβοι.

581. Kalindoia. Dedication of a statue of the Tyche of the city, 1st/2nd cent. A.D. Small marble pillar found in room Στ′ of the Sebasteion. Ed.pr. K.Sismanidis, *ΑΕΜΘ* 21 (2007) [2010] 295 (ph.). Ed.pr. suggests that this pillar supported a marble table of offerings [the inscription shows that it supported a statue of Tyche, Chaniotis].

Τύχην	4	τοῖς κυ-
πόλεως		ρίοις
Ἀγρίππας		

3-5. Agrippas was a slave. and made this dedication to his masters; the letterforms suggest a date in the 1st cent. A.D., ed.pr. [the reversed epsilon suggests a date in the late 1st cent. A.D. at the earliest; given the discovery of this dedication in the Sebasteion, one cannot exclude the possibility that the κύριοι are the emperors (if the text dates to the 2nd cent. A.D.), Chaniotis].

582. Kassandreia. Donations of land by Lysimachos and Kassander, late 4th cent. B.C. *SEG* XXXVIII 619/620. A.Bresson, *L'économie de la Grèce des cités* I (Paris 2007) 117-122 (cf. also vol. II 77), presents a detailed analysis of the legal status of these donations and their economic implications (French translation of *SEG* XXXVIII 620). For fundamental criticism cf. M.B.Hatzopoulos, *BE* (2008) no. 340.

583. Leukopetra. Donation of a slave, 188 A.D. *I.Leukopetra* 21. K.J.Rigsby, *ZPE* 161 (2007) 134/135, rejects the reading εἱερε[ιτε]ύοντος Καλλισ[τίωνο]ς, Εἱερωνύμου γ[ραμ]ματευτοῦ̣. A secretary is never mentioned in these dedications – only a priest – and the word γραμματευτής is unattested. He suggests reading εἱερε[ιτε]ύοντος Καλλισ[- -]ς Εἱερωνύμου, π[ραγ]ματευτοῦ̣ ('Kallis[t- -], son of Hieronymos, an agent') rather than Καλλισ[- -]ς, Εἱερωνύμου, π̣[ραγ]ματευτοῦ̣ ('Kallis[t- -], an agent of Hieronymos'). The priest 'was a lawyer – a man of dignity, as we would expect'. M.B.Hatzopoulos, *BE* (2008) no. 336, provides the information that a new inscription (ineditum) shows that the priest's name was Βετούριος Κάλλιστος; Κομείνιος Εἱερώνυμος was the ἐπιμελητής; 'ce dernier, en tant que curateur, pourrait faire fonction de fondé de pouvoir du sanctuaire.'

584. Pella. Fragment (honorary inscription?), mid-4th cent. B.C. Right part of a marble stele; found in the area of the old city. Ed.pr. M.Lilimbaki-Akamati in *Ancient Macedonia* VII 590-592 (ph.).

[- - - - - - - - - -] Stoich.
[- - - - - -]ΤΟ.[..]
[- - - - - -]ΒΑΙΩ[.]
[- - - βασ]ιλεύς

2. [Ἀρρα]βαίω[ι]? or the end of a divine name, if the text is a dedication, ed.pr. ‖ 3. the text may be an honorary inscription recording a grant given to an Arrhabaios (a citizen of Pella or a descendant of Lynkestian royalty) by king Philip II, ed.pr.

585. Pella. Epitaph of Derdas and Machatas, mid-4th cent. B.C. Right part of a stele with moulding; found in the area of the old city. Ed.pr. M.Lilimbaki-Akamati in *Ancient Macedonia* VII 590 (ph.): Δέρδα | Μαχάτα

586. Pella (area of: Agrosykia). Epitaph of Ioulia, 2nd/3rd cent. A.D. Left upper part of a marble stele with relief depicting a rider (left) and a woman (right). Edd.pr. P.Chrysostomou, I.Aslanis, A.Chrysostomou, *Ἀγροσυκιά. Ἕνας οἰκισμὸς τῶν προϊστορικῶν καὶ ἱστορικῶν χρόνων* (Beroia 2007) 304/305 no. 4 (ph.) [non vidimus]. See *An.Ép.* (2007) [2009] no. 1271, where M.Sève remarks that Ioulia was Antigonos' daughter (his wife, edd.pr.)

[- - - - - - -]σου τὴν
γυναῖκα Ἰουλίαν Ἀντι-
γόνου, [ἥρ]ωες· χαῖρε

587. Pella. Defixio, ca. 400-350 B.C. *SEG* XLIII 434; XLIX 757*. J.L.O'Neil, *Glotta* 82 (2006) 192-210, discusses this text in connection with the presence of Doric forms in the inscriptions of Macedonia (on 193/194, text and translation). Common Doric forms (Θετίμα, καταγράφω, ὀπόκα) co-exist with West Greek forms (ἐμίν, γενέσται), with Aeolic or Doric (τᾶν ἀλλᾶν πασᾶν, παρκαττίθεμαι), and with standard Greek or Attic (e.g. δαίμοσι). Ἀνορόξασα, substituting omicron for upsilon, finds parallels in Macedonian glosses. 'The simplest explanation for the dialect forms in the curse tablet is that it has been written in the original Macedonian dialect, and that that dialect is a West Greek one' (197). On Doric elements in Macedonian inscriptions see our lemma no. 565.

588. Philippi. Institutions and culture in Roman Philippi. A.D.Rizakis, R.Frei-Stolba, A.Bielman, G.Duchoud, C.Brélaz, A.G.Zannis, in *XII Congressus* II 1213-1220, give an overview of epigraphic research in Philippi, focusing on the local society, the organisation of the territory, and the office of the εἰρηνάρχης; most references are to Latin inscriptions. C.Brélaz (1217-1219) briefly reports on the state of research concerning the office of the εἰρηνάρχης, attested at Philippi in *ILS* 9414, *Philippi* II^2 120 and 235a, and an ineditum. Known also in the Augustan colonies of Ikonion, Komana, and Antiocheia in Pisidia, the εἰρηνάρχης was a municipal office introduced in the colonies after their foundation under the influence of peregrine communities, possibly in the 2nd cent. A.D.; its holders were not appointed by the governor.

M.Sève, in *Mémoire et Histoire* 139-152, discusses the location and display of Greek and Latin honorary and funerary inscriptions (cf. *SEG* L 617) for Roman emperors and their family members as well as for the local elite. Our knowledge of the original location of the inscribed monuments is hampered by the successive remodeling of the town center in the 2nd and the late 6th cent. A.D.; their reuse and displacement is due to 'abolitio memoriae' rather than to damnatio memoriae.

In a study of the transformation of theaters into places where spectacles and gladiatorial combats took place, G.Karadedos, C.Koukouli-Chrysanthaki, in *Thrace in the Graeco-Roman World* 273-290, discuss the development of the theater at Philippi (275-280). They reprint the grave epigram for a venator (280; ph.; *Philippi* II² 296) and mention four unpublished inscriptions from the forum (Museum nos. Λ 2153, 2350, 2367/2368) that attest individuals who provided munera.

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589. Philippi. Dedication to Septimius Severus, Caracalla, and Iulia Domna, ca. 201-209 A.D. *Philippi* II² 49; *SEG* XLV 791*; *An.Ép.* (1939) no. 40. A.G.Zannis, *art.cit.* (cf. our lemma no. 588) 1216/1217 (ph.), reports that he has read the name of the fifth member of the Πεντάπολις that made this dedication: Ἑ̣ρ̣μ̣ᾶ̣οι (L. 18). This community (*vicani Hermei*) is known from Latin inscriptions (*CIL* III 107 and 14406d) and can be located in the valley of Prossotsani.

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590. Potidaia. Graffito, ca. 525-500 B.C. Fragment of an Attic black-glazed kylix; a graffito under the foot; found in an Archaic sanctuary. Ed.pr. K.Kousoulakou, A.Kousoulakou, in *Ancient Macedonia* VII 700/701 (ph.): Παχάρης

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591. Prionia Grevenon. Benediction on a ring, Hellenistic. Bronze ring found in a Hellenistic settlement at the site Ἰβάνη near the village Πριόνια (prefecture of Grevena). Ed.pr. G.Karamitrou-Mentesidi, *ΑΕΜΘ* 21 (2007) [2010] 24 (ph.); cf. ead. *Ἡ Τυμφαία καὶ ὁ νομὸς Γρεβενῶν. Οἱ πρόσφατες ἀνασκαφές,* (Aiani 2009) 13 (ph.): χαῖρε | καὶ σύ

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592. Sarte. Dedication of magistrates and sculptor's signature, late 6th cent. B.C. Granite block found in the ancient city of Sarte (Sithonia, Chalkidike); inscribed on the top, along two sides, in the Chalkidian alphabet. Ed.pr. I.A.Papangelos, in *Ancient Macedonia* VII 718 (ph.; dr.). Cf. M.B.Hatzopoulos, *BE* (2008) no. 341.

Δάσων καὶ Μ[ca. 3] μ' ἀνέθεσαν ἄρχοντες : Εὔθετος δὲ ἐπ[οίησεν]

Δάζων καὶ Μ[ca. 3] μ' ἀνέθεζαν ἄρψlοντεζ : Εὔθετοζ δὲ ἐπ[οίησεν], ed.pr. (transcription of the text as it is written in the Chalkidian alphabet) [in fine, or ἐπ[οίει], Chaniotis.]

593. Sarte. Graffiti, early 5th cent. B.C. Two fragments of vases with graffiti. Ed.pr. I.A. Papangelos, in *Ancient Macedonia* VII 717 (dr.): **1)** ϝιπνός (black-figure skyphos decorated with a quadriga on either side; graffito on the base); **2)** ΑΑΧΧ (jar; graffito on the neck, an indication of the capacity).

594/595. Skaptopara (area of). Epitaphs. Blagoevgrad. Two epitaphs of unknown provenace, now in the Museum of Blagoevgrad. Ed.pr. M.Manov, *Numizmatika, sfragistika i epigrafika* 3 (2007.2) 69-71; id., *The Life in the Settlements of the Middle Strymon Valley from the 4th/3rd Centuries BC to the 3rd Century AD According to the Epigraphical Monuments* (Sofia 2008) 126/127 no. 168 (our lemma no. 594) and 129 no. 175 (our lemma no. 595) (in Bulgarian; English summary). See also N.Sharankov, *An.Ép.* (2007) [2009] nos. 1274/1275 and id., *Archaeologia Bulgarica* 13 (2009) 53-55.

594: 69/70 (ph.). **Epitaph of Ardouvaris, Pyroulas, Dizas, and Skarke, ca. 200-250 A.D.** Marble column.

Αὐρήλιοι
Αρδουβαρις,
Βασκιλας, Ἀρτε-
μίδωρος τῷ πάπ-
πῳ Αρδουβαριῳ κὲ
τῷ πατρὶ Πυρουλᾳ
κὲ τῷ πατραδελφῷ
Διζᾳ κὲ τῇ θυγατρὶ
αὐτοῦ Σκαρκῃ
κατυχομένοις
ἐπύου

1. Αὐρήλιος, ed.pr.; Αὐρήλιοι, S. (*An.Ép.*) || [10. for κατοιχόμενοι (the dead) cf. our lemmata nos. 1509/1510, 1528, 1541, 1557, 1581, Chaniotis].

595: 70/71 (ph.). **Epitaph, 191 A.D.** Fragment of a marble stele.

Ἔτους βκς΄ Σεβα[στοῦ]
[Ὑ]περβερταίου, Πατ[-]-
[- -]ι Μαργαρε[ιτ- - - - -]

1. Year 222 of the Actian era, ed.pr. || 2. [ὑ]πὲρ Βερτακου πατ[ρός - -], ed.pr.; [Ὑ]περβερταίου, S. (*An.Ép.*).

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596. Staro Bonče. Shields inscribed with the name of King Demetrios Poliorketes, early 3rd cent. B.C. After some fragments of Macedonian shields were found by villagers at Staro Bonče (16 km from Prilep), an excavation was conducted at the site of their discovery, bringing more fragments to light. A total of 150 fragments are known today, 18 of them inscribed. Edd.pr. P.Juhel, D.Temelkoski, *ZPE* 162 (2007) 165-180 (ph.), present a catalogue of the inscribed fragments (166-169 nos. 1-18). They belong to shields inscribed with the name of a king Demetrios (βασιλέως Δημητρίου); a parallel from Dion (*SEG* XLIX 702), numismatic

evidence, and the fact that Staro Bonče was abandoned during the Celtic invasion (280/279 B.C.), indicate that this king was Demetrios Poliorketes. The inscribed fragments belong to three separate shields (169/170): 1) βασιλ[έως Δημητρίο]υ (frr. 12+2+16); 2) βασιλ[έως Δημητρίο]υ (frr. 4+3+6); 3) [βασιλ]έως [Δημητρίου] (frr. 13+18+11+15). The edd.pr. attribute the remaining fragments to these three shields but not to a particular one. They preserve the following letters: a) Δημητρίο[υ] (fr. 1); b) [Δημ]ητρ[ίου] (fr. 5); c) [βα]σ[ιλέως] (fr. 7); d) [Δημη]τ[ρίου] (fr. 8); e) [Δ]ημ[ητρίου] (fr. 9); f) [βασι]λέ[ως] (fr. 10); g) [βα]σ[ιλέως] (fr. 14); h) [Δη]μη[τρίου] (fr. 17).

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597. Stavros. Epitaphs, ca. 3rd cent. A.D. Two marble funerary relief stelai found in a cemetery at Stavros (Prefecture of Thessalonike). Mentioned by K.Sismanidis, *ΑΕΜΘ* 21 (2007) [2010] 308. One of them is decorated with busts of a couple and the couple's children. The second bears the representation of two men in a sailing boat (ph.). No information on the inscriptions [we present the text as read from the ph., Sverkos]:

Κλεο[- - - -]
τῷ κυρίῳ [- - - -]
[.]ΝΙ καὶ ἡ σύ[μβιος]
4 αὐτοῦ ἐκ
τῶν κοι[νῶν κόπων]

[5. or [καμάτων], Sverkos.]

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598. Stavros. Inscribed bronze ring, ca. 2nd cent. A.D. Bronze ring found in a cemetery at Stavros (Prefecture of Thessalonike). Ed.pr. K.Sismanidis, *ΑΕΜΘ* 21 (2007) [2010] 307 (ph.): Εἰουλίlα

599-601. Thessalonike. Epitaphs. Three epitaphs found in the area of the eastern cemetery during the construction of the subway. Ed.pr. L.Acheilara, *ΑΕΜΘ* 21 (2007) [2010] 218/219 (ph.).

599: 218 (ph.). **Epitaph of Epitherses of Methymna, early 3rd cent. B.C.** Stele with moulding: Ἐπιθέρσης | Φίλωνος | Μηθυμναῖος

600: 219 (ph.). **Epitaph of Melas of Naukratis, early 3rd cent. B.C.** Upper part of a pedimental stele: Μέλας Ἀρίστωνος | Ναυκρατίτης

601: 218. **Epitaph of Apollophanes, 2nd cent. A.D.** Small marble sarcophagus used as an urn: παιδίον Ἀπολλοφάνην

602. Tragilos. Epitaph of Ardrine, late 5th/early 4th cent. B.C. Pedimental stele with relief representation of a seated woman (right), with a child in her arms, and a servant (left). Ed.pr. C.Koukouli-Chrysanthaki, *AD* 26 B (1971) 418; ead., *Ancient Macedonia* III p. 144 (ph.). Mentioned by M.Nikolaidou-Patera, in *Thrace in the Graeco-Roman World* 439 (ph.), who identifies the relief as the work of a local workshop inspired by Attic sculpture. The text has never been included in *SEG*: Ἀρδρίνη

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603. Tremnik. Epitaph, Imperial period. Left part of a limestone plaque reused in the monastery of St. George at Negotino; it was presumably brought there from the hill-site of Chair-Gradishte, near Tremnik. Edd.pr. P.Juhel, A.Noguera Borel, J.Rzepka, N.V.Sekunda, *ZPE* 161 (2007) 170-172, who assume that at least two individuals (L. 1) commissioned the epitaph for themselves (L. 4) and for at least two other individuals (LL. 2/3). For other inscriptions from the same site see our lemma no. 604.

Δι[- - - - - - - - - -]
ἐπο[ίησαν - - - -]
καὶ Φιλ[- - - - καὶ]
4 ἑαυτοῖ[ς ζῶσιν?]

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604. Tremnik. Epitaphs, Imperial period. P.Juhel et al., *art.cit.* (see our lemma no. 603) 171, give a list of seven epitaphs found at Tremnik: *SEG* II 440/441, *SEG* XL 559, and four texts that have never been presented in *SEG*: **1)** Δαστιδίᾳ Σω|σιπάτρᾳ τῇ | μόνῃ καλῇ | καὶ φιλάνδρῳ, || Σέξ(τος) Δαμόνειlκος ὁ ἀνὴρ καὶ | ἑαυτῷ ζῶν (N.Vulić, *Spomenik* 71 [1931] 98 no. 231); **2)** τοῖς γον[εῦσιν] (*ibid.* 98 no. 232); **3)** Αἴλιος Ἑρμῆς ἐ|ξήρτισε τοῖς | θρεψάντ[εσι] | Α<ἰλ>ίᾳ Πρό[κλᾳ κὲ] || Αἰλίῳ [- -] | μνήμης [χάριν] (N.Vulić, *Spomenik* 98 [1941-48] 107 no. 231); **4)** [- -] χάριν (*ibid.* 107 no. 232).

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604 bis. Unknown provenance (Macedonia?). Epitaph of Valens, Eugenea and Zosas, 2nd cent. A.D. For this epitaph, possibly of Macedonian provenance, see our lemma no. 2040.

THRACE

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605. Thrace. Athletic contests. E.Albanidis, S.Giatsis, *Nikephoros* 20 (2007) 177-197, give an overview of the various ἀγῶνες held in the cities of Thrace in honor of deities and Roman emperors, and recorded in inscriptions and on coins: Philippopolis: Πύθια; Κενδρείσια; Perinthos: Πύθια; Ἄκτια; Σευήρεια; Byzantion: (Ἀντωνινιανὰ) Σεβαστά; Anchialos: Σευήρια Νύμφια; Odessos: Δαρζάλεια; Coelum: Ἀδριάνεια; Philippi: Μεγάλα Ἀσκληπίεια; Serdica: Πύθια. See the remarks of A.Avram *BE* (2009) no. 327.

605 bis. Thrace. Epitaphs. A.Slawisch, *Die Grabstelen der römischen Provinz Thrakien. Aufnahme, Verarbeitung und Wiedergabe überregionaler Ausdrucksmittel am Beispiel der Grabsteine einer Binnenprovinz zwischen Ost und West* (Langenweißbach 2007), studies the typology and iconography of funerary stelae in Thrace, many of which are inscribed [non vidimus]. See A.Avram, *BE* (2009) no. 325.

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606. Thrace. Prosopography and onomastics. M.-G.Parissaki, *Prosopography and Onomasticon of Aegean Thrace* (Athens 2007), presents a prosopography of 1258 individuals (bearers of ca. 700 names) who are mentioned in inscriptions published in *I.Thrac.Aeg*. P. treats the following subjects: history of research on the names of this region; a list of individuals; the onomasticon of Aegean Thrace and the composition and etymology of names; the society and religion of Aegean Thrace as reflected by personal names (names connected with the Ionian colonization, Macedonian names, theophoric names, Roman names, Thracian names etc.). The overwhelming majority of the names in Aegean Thrace are Greek: 560 Greek names as compared to 88 Roman names, 54 Thracian and pre-Hellenic names, and a few names of other origins (Anatolian, Celtic, Semitic). Several tables presenting statistical data concerning the origin, frequency, and chronological and geographical diffusion of names. [For the name Ἄλυς see also *SEG* XL 1684; for names with the ending -οῦς (e.g. Ζωσαροῦς see now L.Dubois in R.W.V.Catling-F.Marchand, *Onomatologos. Studies in Greek Personal Names presented to Elaine Matthews* (Oxford 2010) 398-421; the name Ἐλπιδηφόρος (p. 169) has to be deleted; see H.W.Pleket, *Gnomon* 81 (2009) 335. Sverkos.] Cf. the remarks of L.Dubois, *BE* (2008) no. 126, on the name Ἀλίαρχος (from ἀλία?), names inspired by the local geography (Ἀβδηρίων, Νέστις, Ἡρόνεστος), and Ionian names.

P.A.Dimitrov, *Thracia* 16 (2005) 59-64, discusses the two forms in which the name Bithys is attested (Βίθυς, Βείθυς), suggesting that Βείθυς is the normal form in Thrace, whereas Βίθυς was phonetically more convenient for Greek speakers. More plausibly, A.Avram, *BE* (2009) no. 322, explains Βείθυς as the result of the representation of -ι as - ει, common in inscriptions of the Imperial period.

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607. Thrace. Religion: the epithet ἐπιφανέστατος. I.Dontcheva, in *Acta XII Congressus* I 433-436, collects the epigraphic evidence for the epithet ἐπιφανέστατος in dedications found in Thrace. It is usually attributed to Asklepios (sanctuaries at Batkoun and Karassoura) and to Zeus, qualifying these gods as supreme protectors of mortals.

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607 bis. Thrace. Thracian koinon. See our lemma no. 619.

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608. Abdera. Gladiatorial combats. G.Karadedos, C.Koukouli-Chrysanthaki, *art.cit.* (cf. our lemma no. 588) 283, briefly discuss the evidence for gladiatorial shows in Abdera: *I.Thrac.Aeg*. E68; TE86 (E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* [Ankara 1967] 188-191 no. 149).

609. Augusta Traiana (area of: Yavorovo). Dedication to Zeus Sabazios, late 1st (or early 2nd) cent. A.D. *IGBulg* V 5592. Considering references to Quirina tribus in Thrace in the Imperial period, M.Tacheva, *Izvestija na Starozagorskija istoricheski muzej = Bulletin of the Stara Zagora Historical Museum* II (Stara Zagora 2007) 156-164 (in Bulgarian; German summary), argues that this dedication by Titus Flavius Dinis, priest of Sabazios and high priest of the provincial koinon, belongs to the end of Domitian's reign (contra *IGBulg*: reign of Hadrian). [The number of attestations of Quirina is statistically insignificant; it is attested as late as ca. 200-250 A.D. (*IGBulg* V 5410), Kantor.]

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610. Augusta Traiana. Funerary epigram of Demetrios from Nikaia, ca. 150 A.D. Limestone altar, surface badly eroded, broken in two; found in 2000; now in the Stara Zagora Museum. Ed.pr. N.Sharankov, *Izvestija na Starozagorskija istoricheski muzej = Bulletin of the Stara Zagora Historical Museum* II (Stara Zagora 2007) 206-215 (translation of LL. 1-4; in Bulgarian; summary in English). Cf. A.Avram, *BE* (2010) no. 402.

χαίρε vac. τ vac. ε
Φωτογένους [υ]ἱὸς Δημήτριος
ἐνθάδε κε[ῖ]ται·
εἰς τὸ τριηκοστὸν [ἤ]δ' ἔτος εἰσπελάσας
Νεικαίης γενεὴ[ν] ΙΛΙ[.]Ο[.]της· Θρήκια δ' ἐλ[θών?]
δέξατο τεχνε[...]Ν ἐβίου καὶ Σ[...]ΕΠΑΣΙ
θαλάμοις [.]Ι[....]ΙΟΥ[.] μοῖρα [κ]αὶ δόξε ἀδελ-
vacat φούς
[ἡμετέ?]ραισιν [- - - - - - - - - -] ἀδεvac.λφαῖς ΣΤ
[- - - - - - - - - - - vacat? - - - - - - - - - - - ΑΙΣΑΝ
[.]Ο[.]Ι[..]Ι[- -]
εἴσως ἄν με [- - - - ca. 7-9 - - - -] μ[νη]μοσύνη[ς ἔνε]-
vacat κεν
[.?] ἀλλήλους ΟΜ[.]ΙΟΠΡ[.]Ν[.]Τ εἰθισμένας
χαίρ[ει]ν εἰς ἄλ[λ]ους? Π [ἔ]φθιε? Φ[- - - - - - - - -]
vacat [- - - - -] ἐς ἀεί

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2. Alongside the high priest Ulpius Hieronymos from Nikomedeia (*IGBulg* V 5599; 163/164 A.D.), Demetrios is one of the earliest immigrants from Asia Minor attested in Augusta Traiana; Asia Minor was also the origin of the first archon Aurelius Demetrios (*IGBulg* III.2.1556-1558); for immigrants from Nikaia in Thrace cf. *IGBulg* II 600, 667/668, 690; III.1.998, 1521; IV 1955/1956; V 5464, ed.pr. || 5. γενεήν for γενεάν is characteristic of metrical inscriptions from Thrace and Moesia; cf. G.Mihailov, *La langue des inscriptions grecques en Bulgarie. Phonétique et morphologie* (Sofia 1943) 24/25; for similar vocabulary in an epitaph of a Nikaian who died abroad cf. *IGUR* III 1776 (Rome), ed.pr. || 7. Demetrios probably was married at Augusta Traiana, ed.pr. || 12. initio or εἰ σῶσαν με, ed.pr.

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611. Constantinople. Epitaph, undated. X.A.Sideridis, *Ὁ ἐν Κωνσταντινοπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος* 32 (1911) 133 no. 2. Republished by D.Feissel in H. Amirav, B.ter Haar Romeny (edd.), *From Rome to Constantinople. Studies in Honour of Averil Cameron* (Leuven/Paris 2007) 234; cf. M.-Y.Perrin in *An.Ép.* (2007) [2010] no. 1332.

† Ἐνθάδε κατάκ[ι]ιτε ὁ τῆς μακαρίας | μνήμης οὗ οἶδεν ὁ [Θ(εὸ)ς] | τὸ ὄνομα †

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612. Constantinople. Expression of unrequited love on a gem, 5th-7th cent. A.D. Oval amethyst inscribed on both sides; now in the Staatliche Münzsammlung in Munich. Ed.pr. M.Restle, in *Rom und Byzanz* (cf. our lemma no. 2099) 119 no. 22 (ph.; majuscule text).

Obverse: Οὐδέ|ποτε ἐπι|λήσομαι, | κ' ἂν Ὀδυσ||σεὺς γέ|νωμαι
Reverse: μά σε | ἐξουθε|ν<έ>ω ὁ δοῦλός | σου ἐγὼ || Νεκτάρις

Obverse 3. ΛΗCΟΜΑΡ, ed.pr. [but the ph. seems to show the expected I, Tybout] || Reverse 3. ΝΙΟ, gem || 'Niemals werde ich vergessen, selbst wenn ich zum Odysseus würde. Fürwahr, ich will Dich verachten, ich, dein Sklave Nektaris': 'Der elegische Text eines Liebenden, Nektaris (Nektarios), an seine grausame oder ihm nicht mehr erhörende Geliebte', ed.pr., who reports that according to J.Koder the inscription is not metrical. [The reference to Odysseus, hardly a fitting example of forgetfulness in love, seems strange - or do we have an oblique reference to the Kirke episode?, Tybout].

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613. Constantinople (?). Monogram of Iuliana Anicia on a silver ring, prior to 527 A.D. Silver ring; on the bezel a monogram between the raised wings of an eagle; now in the Staatliche Münzsammlung in Munich. Ed.pr. M.Restle, in *Rom und Byzanz* (see our lemma no. 2099) 118/119 no. 21 (ph.): Ἰο(υ)λιαν(ῆ)c

The monogram includes the letters A, I, Λ, N, O, C; ΙΟΥΛΙΑΝΑC, ed.pr. [Ἰο(υ)λιαν(ῆ)ς, Tybout]; the monogram is very similar to that on the architrave of the Polyeuktos Church in Constantinople, founded prior to 527 A.D. by Iuliana Anicia, daughter of Flavius Anicius Olybrius (emperor in the West in 472 A.D.) and of a daughter of Valentinian III, ed.pr.

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614. Constantinople. Dedication of a silver thymiaterion, 582-602 A.D. Hexagonal silver thymiaterion; on each of its six sides (exterior) a figure standing under an arch supported by two large vases: Christ between Peter and Paul, and Mary between two angels; suspension holes and chain; inscription incised on a fascia along the upper rim, beginning above the figure of Christ and running continuously over the six fields; bought in the German antiquities market in 1965 and now in the Bayerisches Nationalmuseum in Munich. Ed.pr. R.Kahsnitz, in *Rom und Byzanz* (see our lemma no. 2099) 102-105 no. 13 (German translation); full presentation in D. Piguet-Panayotova, *Münchner Jahrbuch der bildenden Kunst* 49 (1998) 7-13 (ph.; translation).

† Ὑπὲρ εὐχῆς ὧν ὗδεν ὁ Θ(εὸ)ς τὰ ὀνόματα

ὗδεν for οἶδεν ‖ five stamps on the bottom date the object to the reign of Mauricius, ed.pr. (see P.-P. 8/9 for a description). 'Konstantinopel (?)', ed.pr.; P.-P. states this provenance as certain.

615. Dionysopolis. Record of a delimitation by ὁριοθέται, early 1st cent. A.D. (15 A.D.?). *IGBulg* V 5011; *SEG* LII 713 bis*. In a study of methodological issues concerning the use of inscriptions for a reconstruction of the Thracian language, P.A.Dimitrov, in *Thrace in the Graeco-Roman World* 130-134, discusses the place-name Αυτοπτισταί (L. 17), which he interprets as Thracian (131/132). Αυτο- corresponds to those sounds in Thracian that one finds in names such as Ωιτα (*IGBulg* IV 2027), Ουετεσπις (*IGBulg* II 804), and Ουτασπις (*IGBulg* II 855) [but a Greek etymology – not 'Auto-ptistai' (p. 131) but αὐτ-ὀπτισταί (from αὐτοπτέω, 'to see the divinity with one's own eyes') – cannot be excluded, Chaniotis]. In the context of Thracian phonology he also discusses the names Εβρυζελμις/Εβρυτελμις, Λιμνηνός, and composita with κετρ- ('four'; Κετρε-ζερες, Κετρι-πορις/Κετρι-πολις). See now also P.Dimitrov, *Thracian Language and Greek and Thracian Epigraphy* (Cambridge 2009); for a critical discussion of D.'s method, see A.Avram, *BÉ* (2010) no. 392.

616. Maroneia. Theater and gladiators. In a study of the transformation of theaters into places where spectacles and gladiatorial combats took place, G.Karadedos, C.Koukouli-Chrysanthaki, *art.cit.* (cf. our lemma no. 588) 282/283, briefly discuss the evidence for gladiators in Maroneia: *I.Thrac.Aeg.* E 167, 329/330.

617. Maroneia. Decree of Maroneia and oaths concerning embassies to the emperor, ca. 41-54 A.D. *SEG* LIII 659; *I.Thrac.Aeg.* E180. J.Thornton, in T.Gnoli, F.Muccioli (edd.), *Atti del convegno di studi: incontri tra culture nell'oriente ellenistico e romano, Ravenna 11-12 marzo 2005* (Milan 2007) 139-166, discusses the political context of this decree, critically reviewing M.Wörrle's proposals (see *SEG* LIII 659). T. argues that Rome did not impose laws on Maroneia but on the contrary gave the city its freedom and the right to use its own laws (cf. the restoration of traditional laws in Thasos: *RDGE* 20/21; Termessos: *ILS* 38; Tarsos: Dio 24.8). T. also argues that the text does not provide evidence for the domination of political life by a class of uncontrolled 'Überbürger'. The decree's main concern is how to remove any obstacles that might hinder an immediate dispatch of an embassy to the emperor at any time that the city's privileges were threatened (by the governor of Thrace or perhaps by the Roman residents). The text provides evidence for the vitality of the idea of freedom and of democratic institutions.

618. Pautalia. Honorary inscription for Ulpia (?) Harpalis, 3rd cent. A.D. *IGBulg* IV 2053. After re-examination of this marble statue base, N.Sharankov, *art.cit.* (cf. our lemma no.

619) 526, reads in L. 5 ἀ̣ρ̣[χ]ι̣έ̣[ρ]ε̣ιαν (ἀ̣ρ̣[χιέρ]ε̣ιαν, *IGBulg*) and in L. 8 Ἀντ̣ί̣ου Τηρου ([....]ου Τηρου), *IGBulg*). The husband of Harpalis, Antius Teres, is now attested as a Thrakarches in the inscription in our lemma no. 633 (S.).

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619. Philippopolis. Inscriptions. V.Gerasimova, *Numizmatika, sfragistika i epigrafika* 3 (2007.2) 75-101 (in Bulgarian; English summary; ph.), presents new epigraphic finds from the agora of Philippopolis; see our lemmata nos. 620, 622-624, 626-627 bis, 630-632, 634, 637-641. Cf. A.Avram, *BE* (2010) no. 420.

In an overview of new evidence concerning the Thracian Koinon, N.Sharankov, in *Thrace in the Graeco-Roman World* 518-538 (ph.), republishes the following inscriptions of Philippopolis with comments concerning the koinon's institutions (assembly, Θρᾳκάρχης, ἀρχιερεύς, ἀγωνοθέτης): *SEG* LV 753 (518/519 no. 1); 754 (520-522 no. 2a); 755 (519/520 no. 2); 757 (524/525 no. 6); 760 (530/531 no. 13); 761 (529/530 no. 12); 767 (528/529 no. 11). On 532 a list of the known Θρᾳκάρχαι. For several new texts see our lemmata nos. 621, 623-625, 628/629, and 633.

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620. Philippopolis. Invitatio ad munera, 2nd cent. A.D. Five partly joining fragments; on the lower part reliefs representing gladiators (frr. d and e); found in 1987 in the northern part of the agora; originally, they were probably attached to the wall of a building (the Odeion?). Edd.pr. V.Gerasimova, M.Martinova, *Izvestija na muzeite ot Juzhna Bălgaria* [*Bulletin of the Museums of South Bulgaria*] 19 (1993) 57-61 no. 1 (ph.; dr.). Republished by V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 89-92 no. 7 (dr.), without substantial changes. We reproduce in the app.cr. some remarks sent to us per ep. by N.Sharankov.

[- - - - -] Ὀ̣λυμπ[- σύμπαντος αὐ]-
[τῶν οἴ]κ̣ου καὶ ἱε[ρᾶς συγκλήτου - τῆς Θρᾳκῶν]
[ἐπαρ]χείας Φλ(άβιος) Μον̣τ̣[ανός, - - - - - - - - - - - - - ἀρχιερεὺς τοῦ κοινοῦ τῆς Θρᾳ]-
[κῶ]ν̣ ἐπαρχείας καὶ [- -]
[Αἰ]γιαλίς, σύμβιος αὐ[τοῦ ἐπιτελέσουσιν κυνήγια καὶ μονομαχίας ἡμέρας] δύο [- -]
[τῇ κ]αὶ πρὸ Θʹ καὶ πρὸ Ηʹ κα[λ(ανδῶν) -] ὥ̣ρας αʹ [- -]
[- -] relief ΠΑ[- - -] ΕΥ[- - -] relief Μασχά-
[- -] relief Θ[- - - -] λις

[Neither the length nor the division of lines is known; the latter is given here exempli gratia; on the evidence of comparanda (*IGBulg* I² 70(2), 71, 73; II 660; IV 1917-1920), the text started with the formula ὑπὲρ τῆς τῶν αὐτοκρατόρων ... καὶ τοῦ σύμπαντος αὐτῶν οἴκου τύχης καὶ σωτηρίας καὶ αἰωνίου διαμονῆς, followed by additional addressees of the honor, which may have included the senate, the Roman people, the governor, and the city (or its council and citizens; LL. 1-3); then we have the name and titles of the high priest and the high priestess (LL. 3-5); consequently, the restorations of the edd.pr. (as pointed out by S.; see below ad LL. 1-3) are not feasible, Chaniotis] ‖ 1-3. [- - ἱερεὺς τοῦ] Ὀ̣λυμπ̣[ίου Διὸς καὶ - - καὶ ἱερεὺς τοῦ | Σεβαστ]οῦ καὶ ἱε[ρεὺς - - τῆς Θρᾳκῶν | [ἐπαρ]χείας, edd.pr., G.; S. points out that there were no inscribed lines above the present first line;

it is improbable that LL. 1-3 contained the titles of Fl. Montanus, as suggested by edd.pr. and G. ‖ 1. [the restoration of the edd.pr. and G. ([- - ἱερεὺς τοῦ] Ὀ̣λυμπ̣[ίου Διός] is based on *IGBulg* II 1917; here [- -] Ὀ̣λυμπ̣[- -] may be part of a dedicatory formula (e.g. [Θεοῖς] Ὀλυμπ̣[ίοις καὶ ὑπὲρ - -], Chaniotis] ‖ 2. [σύμπαντος αὐτῶν οἴ]κου καὶ ἱερ[ᾶς συγκλήτου - -], S. ‖ [2-3. probably [- - τοῦ ἡγεμόνος τῆς Θρᾳκῶν ἐπαρ]χείας; less likely [Φιλιπποπόλεως, τῆς μητροπόλεως τῆς Θρᾳκῶν ἐπαρ]χείας, Chaniotis] ‖ 3. Titus Flavius Montanos is mentioned in *IGBulg* III.1.913; he was the son of a πολειτάρχης, edd.pr., G. ‖ 3/4. [ἡγεμονεύοντος τῆς | Θρᾳκῶν] ἐπαρχείας, followed by the governor's name, beginning with Και-: Caecilius Maternus (187 AD), Caelius Honoratus (before 196 AD), or Caecina Largus (197-198 AD), edd.pr., G. [certainly part of the titles of Montanos; e.g. [ἀρχιερέως τῆς Θρᾳκῶ]ν̣ ἐπαρχείας; cf. *IGBulg* V 5592: ἀρχιερεὺς τοῦ κοινοῦ τῆς ἐπαρχείας, Chaniotis] ‖ 4. initio, [Θρᾳκῶν] ἐπαρχείας, edd.pr.; [Θρᾳκῶ]ν̣ ἐπαρχείας, S. ‖ 5. initio, the first preserved letter is Τ̣ rather than Γ̣; in fine, instead of [ἡμέρας] δύο a reference to the number of gladiators, S. [either restoration is possible; cf. *SEG* XLIX 815 LL. 8/9: κυνηγεσίων καὶ μ[ονομαχ]ιῶν ἡμέρας · γʹ · εἰσάγοντες ζυγὰ τὸν ἀριθμὸν | ιηʹ, Chaniotis] ‖ 6. [τῇ κ]αὶ πρὸ Θʹ καὶ πρὸ Ηʹ κα[λ(ανδῶν)], edd.pr., G.; [πρὸ ιʹ κ]αὶ πρὸ θʹ καὶ πρὸ ηʹ κα[λανδῶν] or κα[ὶ πρὸ ζʹ καλανδῶν], S.; in fine, ὥ̣ρας: 'years', i. e. annual gladiatorial games, edd.pr., G.; a reference to the time of the show: [ἀπὸ] ὥ̣ρας αʹ, S. ‖ 7-8. the inscriptions are labels, giving the names of the gladiators; for Μασχάλις cf. μασχαλίζω ('mutilate'), edd.pr., G.

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621. Philippopolis. Honorary inscription, 2nd cent. A.D. Lower part of a marble base found in the agora. Ed.pr. N.Sharankov, *art.cit* (see our lemma no. 619) 523 no. 4 (ph.).

[- - - - - - - - - - -]
δόγματι̣ κοιν[οῦ]
vacat

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622. Philippopolis. Honorary inscription for M.A[- -], ca. 200-250 A.D. Lower part of a marble plaque; found built into the wall of a building next to the Odeion, in the northern part of the agora; partially damaged in the process of removal from the wall. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 92-94 no. 8 (ph.; dr.; Bulgarian translation). In the edition below we take into consideration N.Sharankov's observations (per ep.). S. notes that the disposition of the text and the pronouns ἑαυτῆς and ἑαυτοῦ (LL. 7/8) suggest that the stone was inscribed in two columns, with an honorary inscription by Herais for her husband on the left and probably one by the husband for his wife on the right [or possibly by the son or father of M.A[- -] on the right; in that case M.A.[- -] was the only honorand, not Herais as well; if there were two columns, the column on the right was much narrower than the one on the left, Chaniotis].

h M. · Α[ὐρήλιον - - - - - - - - - - - - - vacat? - - - - - -]
Φιλιπ[πουπολείτην?, - - - - - - - τὸν ἀξιο- vacat? - - - - - -]
λογώ̣τ̣[ατον Θρᾳκάρχην καὶ αʹ ἄρχοντα vacat? - - - - - -]
4 τῆς λαμπ[ροτάτης μητροπόλεως τῆς vacat? - - - - - -]
Θρᾳκῶν ἐπαρχεία[ς] Φιλιπποπόλεως vacat? - - - - - -]
Ἡραῒς Ἀπολλο[- - - - - - - - - - - - - vacat? - - - - - -]

ἡ γυνὴ τὸν ἑαυτῆς ἄνδρ[α vacat? - - - - - -]
vacat ἑαυτοῦ

1-3. M. · Α[ὐρήλιον - -] | Φιλιπ[ποπολεῖτα διὰ βίου τὸν ἀξιο]λογώ[τατον Θράκαρχον καὶ α´ ἄρχοντα], ed.pr., who also considers the possibility that the name was in the genitive or dative; S. notes that the forms Φιλιπποπολεῖτα and Θράκαρχον are unacceptable || [2. the citizenship of men from Philippopolis is sometimes stated in inscriptions set up in their own city (e.g., *IGBulg* III.1.893), usually accompanied by official titulature (*IGBulg* III.1.992, 1303), Chaniotis] || 2/3. or [ἐπὶ καθόλου τῶν] λόγω[ν αὐτοκράτορος], ed.pr.; [ἀξιο]λογώτ̲[α-τον], S., who observes that the two underlined letters, now lost, are visible on an older ph. of fr. a || 5. ἐπαρχεί[ας], ed.pr.; ἐπαρχεία[ς], S. || 6. Ἀπολλο[δώρου] or Ἀπολλο[φάνους], ed.pr.

623. Philippopolis. Honorary inscription or dedication, late 2nd/early 3rd cent. A.D. Two joining fragments of the right part of a marble plaque; found in 1987 and 1999 near the bouleuterion. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 86-89 no. 6 (ph.). Republished by N.Sharankov, *art.cit* (cf. our lemma no. 619) 522/523 no. 3 (ph.), who recognized the join. The men whose names are recorded in the preserved list were representatives of various cities of the Thracian koinon (see LL. 4, 9, 12, 17), probably delegates attending the assembly; two cities had four delegates, one city had two, and two cities had at least two. Republished in *An.Ép.* (2007) [2010] no. 1255. We present Sharankov's text.

[- - - - - - - - - - - - - -].
[- - - - - - - -] Ἑρ̣π̣ύλλου
[- - - - - - -]ς Σο̣υ̣λπικιανο̣ῦ̣
[- - π ό λ ε] ω̣ ς
[- - - - - - -] ὁ̣ καὶ Δαρδάνις
[- - - - - - - Π]ρ̣είσκου
[- - - - - - - -] Μοντανοῦ
[- - - - - - - Ε]πταικένθο̣υ̣
[- - - - π ό λ ε] ω̣ ς·
[- - - - - - - Ἡρα]κ̣λείδο̣υ̣

b
[- - - - - - - - - - - - -]Ι̣ Ι̣[.ο]υ̣
[- - - - - - - π ό]λ̣ ε̣ ως·
[- - - - - - - - - Κό]τ̣υος
[- - - - - - - Αυλ]ο̣υζεν̣ε̣ος
[- - - - - - - - - Ἀπ]ολλω̣ν̣ίδου
[- - - - Δημοσθ]ένους
[- - - - - π ό λ] ε̣ ως·
[- - - - - - Ἀριστ]ο̣βούλο̣υ̣
[- - - - - - - - - - -] σ̣ύνδικος
[- - - - - - - - -]. .[- - - - -]

11. Two vertical lines || 19. a σύνδικος of a city or of the entire koinon, ed.pr.

624. Philippopolis. Honorary inscription for the emperor Commodus, 187 A.D. Marble block; broken at upper left; inscription in a moulded frame; found 'built in the north entrance of the agora'. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 81-83 no. 3 (ph.). Republished by N.Sharankov, *art.cit* (cf. our lemma no. 619) 524 no. 5 (ph.; translation). Cf. id. in *Acta XII Congressus* 1350 note 28 (text only). Cf. A.Avram, *BE* (2009) no. 337. We present Sharankov's text.

[Αὐτοκράτορα Κ]αίσαρα · Μ(ᾶρκον) · Αὐρήλιον Κόμοδον (sic) Ἀντωνῖνον
[Εὐσεβῆ Εὐτυ]χῆ · Σεβ(αστὸν) · Σαρματικὸν Γερμανικὸν Μέγιστον Βρε-
[ταννικὸν] · τὸ κοινὸν τῆς Θρᾳκῶν ἐπαρχείας [·], ἡγεμονεύον-
[τος Και]κιλίου Ματέρνου, πρεσβ(ευτοῦ) Σεβ(αστοῦ) ἀντιστρατήγου [·], ἐπιμελου-
μένου Λ(ουκίου) Φουλβίου Ἀστικοῦ [·] Θρᾳκάρχου

Abbreviation sign (a wavy line) above the last letter of abbreviated words (LL. 2 and 4), S. ‖ 2. [εὐσεβ]ῆ σεβ(αστόν), ed.pr. ‖ 4. Caecilius Maternus is known as governor in 187 A.D. (cf. *IGBulg* III.2.1552), S. ‖ 4-5. ἀντιστρατήγου | ἐπιμελουμένου, ed.pr. ‖ 5. L.Fulvius Asticus is known from inscriptions in Serdica, his hometown? (*IGBulg* IV 1910 and 1928), S.

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625. Philippopolis. Honorary inscription for the emperor Elagabalus or Severus Alexander, 218-222 A.D. Moulded marble base; the inscription is badly damaged; found in 1988 reused in an ancient bridge (?) over the river Hebros (modern Maritsa); now in the Plovdiv Archaeological Museum. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 619) 525 no. 7 (ph.; translation). Id., *An.Ép.* 2007 [2010] no. 1256, reprints the text, noting the absence of any mention of a governor; the omission is typical for the reign of Elagabalus. Cf. A.Avram, *BE* (2009) no. 337.

⟦Τ[ὸν μ]έ[γιστον]⟧
⟦[αὐτοκράτορα Μ(ᾶρκον)]⟧
⟦[Αὐρ(ήλιον) Ἀντωνῖνον]⟧
[ἡ] λαμπροτάτη
Θρᾳκῶν μητρό-
πολις Φιλιπ-
πόπολις νεω-
κόρος· vac. ἐπι-
μελουμένου
Μ(άρκου) Αὐρ(ηλίου) Ἀλεξάν-
δρου Θρᾳκάρχου
καὶ πρώτου ἄρ-
χοντος·
εὐτυχῶς

1. or [θ]ε[ιότατον], ed.pr. ‖ 7/8. the text antedates the cancellation of the neokoria early in the reign of Severus Alexander, ed.pr. ‖ 11. since the statue was set up by the city and not by the koinon it is unclear whether M.Aurelius Alexander was the current Thrakarches or a retired holder of that office, ed.pr.

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626. Philippopolis. Honorary inscription for the emperor Elagabalus, ca. 218-222 A.D. 22 joining fragments of a marble base found in the bouleuterion; remains of red color in the letters; inscription within a frame. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 83-85 no. 4 (ph.), incorporating only 12 fragments; ed.pr. identified the honored emperor as either Elagabalus or Severus Alexander. Republished by N.Sharankov, *An.Ép.* (2007) [2010] no. 1253, who added another 10 fragments and confirms that the honored emperor is Elagabalus. We present Sharankov's text.

[Ἀγ]αθῆι vacat [τ]ύχη[ι]·
τὸν μέγιστον καὶ θειότα[τον αὐτοκρ]άτορα

M⟦[ᾶρκον Αὐρήλιον Ἀντων]εῖνο[ν]⟧
Εὐ[τυχῆ Εὐσεβῆ Σεβα]στὸν ἡ λαμ-
π[ροτ]άτη Θρα[κ]ῶν μ[η]τρόπολις
[Φιλι]ππόπο[λι]ς νεωκόρος,
[πρω]ταρχοῦντος καὶ ἐπ[ιμε]-
[λου]μένου Τ(ίτου) Φλ(αβίου) Φιλοδ[ήμου?]·
εὐτ[υχῶ]ς

627. Philippopolis. Honorary inscription for an emperor, early 3rd cent. A.D. Marble fragment found in the forum. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 95 no. 10 (ph.). Republished by N.Sharankov, *An.Ép.* (2007) [2010] no. 1254, who points out that the magistrate who was responsible for the setting up of this inscription may be T. Φλάβιος Φιλόδ[ημος] as in the text in our lemma no. 626.

[- - - ἡ λαμπροτάτη Θρᾳκῶν μητρό]-
[πο]λις Φιλιπ[πόπολις νεωκόρος]
[πρ]ωταρχο[ῦντος καὶ ἐπιμελου]-
[μέ]ν[ο]υ Τ(ίτου) Φ[λ(αβίου) - - -]

Per ep., N.Sharankov proposes the following restoration:

[Ἀγαθῆι τύχηι·]
[τὸν μέγιστον καὶ θειότατον]
[αὐτοκράτορα Μᾶρκον Αὐρήλιον]
[Ἀντωνεῖνον Εὐτυχῆ Εὐσεβῆ Σεβασ]-
[τὸν ἡ λαμπροτάτη Θρᾳκῶν μητρό]-
[πο]λις Φιλιπ[πόπολις νεωκόρος],
[πρ]ωταρχο[ῦντος καὶ ἐπιμελου]-
[μέ]ν[ο]υ Τ(ίτου) Φ[λ(αβίου) Φιλοδήμου
[εὐτυχῶς]

7/9. [ἐπιμελου|μένο]υ, ed.pr.; [ἐπιμελου|μέ]ν[ο]υ, S. [This text may be an honorary inscription for Severus Alexander; cf. *SEG* XXXI 677 B = *IGBulg* V 5408 (LL. 3-6: ἡ | λαμπροτάτη Θρᾳκῶν μητρόπολις Φιλιππόπολις νεωκόρος | πρωταρχοῦντος καὶ ἐπιμελουμένου · Τ(ίτου) · Φλ(αβίου) · Πρεισκια-νοῦ | θρᾳκάρχου καὶ ἀρχι-ερέως δι' ὅπλων); for Priscianus see also our lemma no. 627 bis; we incorporate this proposal in the following text, Chaniotis.]

[- - - - - - - Μᾶρ(κον) Αὐρ(ήλιον)]
[Σεουῆρον Ἀλέξανδρον Σεβαστὸν]
[ἡ λαμπροτάτη Θρᾳκῶν μητρό]-
[πο]λις Φιλιπ[πόπολις νεωκόρος]
[πρ]ωταρχο[ῦντος καὶ ἐπιμελου]-

[μέ]ν[ο]υ · Τ(ίτου) · Φ[λ(αβίου) · Πρεισκιανοῦ]
[Θρᾳκάρχου καὶ ἀρχιερέως δι' ὅπλων]
8 [εὐτυχῶς]

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627 bis. Philippopolis. Honorary inscription for T. Flavius Priscianus, ca. 222-235 A.D. *SEG* LV 760. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 85/86 no. 5 (dr.) re-publishes the text, ignoring corrections introduced by Sharankov. Cf. A.Avram, *BE* (2010) no. 420.

628/629. Philippopolis. Honorary inscriptions for Maximinus Thrax, 235-238 A.D. Two identical marble bases with cuttings for a statue on top; found in 1988 reused in an ancient bridge (?) over the river Hebros (modern Maritsa); now in the Plovdiv Archaeological Museum. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 619) 526-528 nos. 9/10 (ph.; translation). The texts are identical, probably inscribed by the same stone-cutter. Cf. A.Avram, *BE* (2009) no. 337.

628: 526-527 no. 9 (ph.).

Ἀγαθῆι τύχηι·
τὸν μέγιστον καὶ θειό-
τάτον αὐτοκράτορα Γ(άϊον) [Ἰούλ(ιον)]
4 [Οὐῆρον Μαξιμεῖνον εὐσεβῆ]
εὐτυχῆ Σεβ(αστὸν) ἡ λαμπρο-
τάτη Θρᾳκῶν ἐπάρχειος·
ἡγεμονεύοντος τῆς
8 [Θ]ρᾳκῶν ἐπαρχείας Τ(ίτου) Οὐιβί[ου]
Γάλλου, πρεσβ(ευτοῦ) Σεββ(αστῶν) ἀντι-
στρατήγου·
ἐπιμελουμένου Μ(άρκου) · Αὐρ(ηλίου) Στά-
12 σονος Εἰάσονος Θρᾳκάρχου·
εὐτυχῶς

Abbreviation marks in the form of curved lines above abbreviated words in LL. 3, 5, 8, 9, and 11, ed.pr. ‖ 6. for ἐπάρχειος cf. *IGBulg* III.2.1690 LL. 29/30 (Pizos, 202 A.D.), ed.pr. ‖ 8. or Γ; a previously unknown governor of Thrace; his name is possibly to be restored in *IGBulg* V 5567 L. 13 (Τ. Οὐ[ιβίου Γάλλου]), ed.pr. ‖ 9. Σεββ(αστῶν): Maximinus and his son; although Maximus Caesar was never made an Augustus, he is always known as such in Thracian inscriptions, ed.pr. ‖ 11/12. possibly to be read as Στάζονος, with a reversed zeta, for the use of which cf. *IGBulg* III.1.1008, 1135, 1163, ed.pr.

629: 527-528 no. 10 (ph.). Severely damaged.

[Ἀγαθῆι] τύχηι·
τὸν [μ]έγιστον καὶ θει[ότατον]
[α]ὐτοκράτορα Γ(άϊον) Ἰού[λ(ιον) Οὐῆ]-
[ρον Μα]ξιμεῖνον Εὐσεβῆ Ε[ὐ]-
[τ]υχῆ Σεβ(αστὸν) ἡ λαμπροτάτη Θρ[α]-
κῶν ἐπάρχειος, ἡγεμονεύοντος
τῆς [Θ]ρακῶν ἐπαρχείας Τ(ίτου) [Οὐ]ιβίου
Γάλλου, πρεσβ(ευτοῦ) Σεββ(αστῶν) ἀντι-
στρατήγου·
ἐπιμελουμένου Μ(άρκου) · Αὐρ(ηλίου) [Στά]σονος
Εἰάσονος Θρακάρχου·
εὐτυχῶς

Abbreviation marks in the form of curved lines above abbreviated words in LL. 7/8 and 10, ed.pr. || 7. or Γ(αΐου), ed.pr.

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630. Philippopolis. Fragment of an honorary inscription, Imperial period. Fragment of a marble block found in 1987 in the agora. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 95/96 no. 11 (ph.): [Ἀγαθῆι] τύχ[ηι - -]

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630 bis. Philippopolis. Building inscription of the east paraskenion of the theater, 116/117 A.D. *SEG* LV 763. N.Sharankov, *Systasis* 10-11 (2007) (http://www.systasis.org), publishes a Bulgarian version of the article summarized in *SEG* LV.

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631. Philippopolis. Dedication to the Emperor Domitian, 82/83 A.D. Fragment of a marble base found in the forum. Edd.pr. V.Gerasimova, M.Martinova, *Izvestija na muzeite ot Juzhna Bălgaria* [*Bulletin of the Museums of South Bulgaria*] 19 (1993) 65-71 (ph.). Cf. N.Sharankov, *Godishnik na arheologicheski muzej Plovdiv* 11 (2004) 149-153; *SEG* LV 751. Republished by V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 78-81 no. 2 (ph.), who refers to Vespasian's close connection with Thrace during his military career. G. points out that there is a mistake in the numbers given for the tribunicia potestas and for the imperatorial acclamations. Without excluding the possibility that the emperor is Domitian, as suggested by Sharankov (see app.cr. ad LL. 1-3), she favors the identification of the emperor with Vespasian and dates the inscription to 79 A.D. [Sharankov's arguments are preferable. In the references to tribunicia potestas and the imperatorial acclamations, the scribe confused the Latin numeral II (with a line on top) with the Greek ΙΓ; hence the text dates to September 82-September 83 A.D. Domitian had granted Philippopolis the right to mint coins. A few decades after their initial erection the base and the statue were destroyed and the base was built in a wall dated to the reign of Trajan or Hadrian, Chaniotis]. We print Sharankov's text.

[Αὐτοκράτορι Δομιτιανῶι]
[Αὐτοκράτορος Ο]ὐεσπασι-
[ανοῦ υἱῶι, θεῶι, Σε]βαστῶι
[ἀρχιερῆ μεγίστ]ωι, · δημαρ-
[χικῆς ἐξουσία]ς τὸ ΙΓʹ,
[αὐτοκράτορι τὸ] ΙΓʹ, · πατρὶ
[πατρίδος, ὑπάτ]ωι · τὸ Ηʹ
[καὶ ἀποδεδ]ε̣γ̣μ̣ένῳ τὸ Θʹ
[- - - - - - - - - -]ζινθης
[- - - - - - - - - - -]Α̣Σ̣Κ̣Λ̣..
[- - - - - - - - - - - - - - - -]

[Based on the ph., we add the underdots (not supplied by G.), the word separators in LL. 3 and 5/6 (and hence restored in L. 1), and the indication of ligatures in L. 7, Chaniotis || 1-3. [Αὐτοκράτορι | Καίσαρι Ο]ὐεσπασι|[α-νῶι Σε]βαστῶι | [ἀρχιερέωι μεγίστ]ωι, G., who distributes the emperor's name over four lines [ἀρχιερέωι is gramatically wrong, Avram]; G. remarks that with the exception of *IOSPE* I² 422, Domitian is never called 'god' in inscriptions || 7. [καὶ ἀποδεδ]εγμένῳ, G.; ἀποδεδ]ι̣γμένῳ, S. [possibly a ligature of EI, Chaniotis] || 8/9. [T. Φλάβιος Δορ]ζινθης | [στρατηγὸς - - -] Ἀσκλεπ-, G.

632. Philippopolis. Dedication to an emperor, ca. 200-220 A.D. Fragment of a marble entablature found in the forum. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 75-78 no. 1 (ph.): Αὐτ̣[οκράτορι - - -]

Αὐτ̣[οκράτορι Καίσαρι Μ(άρκου) Αὐρηλίου Ἀντωνείνου - -], ed.pr. [ungrammatical construction of dative and genitive, Chaniotis]; she suggests a connection with the visit of Caracalla in 214 or Elagabalus in 218 A.D.

633. Philippopolis. Dedication to Julia Mamaea, 224-235 A.D. Marble moulded base, found in 1988 reused in an ancient bridge (?) over the river Hebros (modern Maritsa); now in the Plovdiv Archaeological Museum. Ed.pr. N.Sharankov, *art.cit.* (cf. our lemma no. 619) 525/526 no. 8 (ph.; translation). Cf. A.Avram, *BE* (2009) no. 337.

Ἀγαθῆι τύχηι ·
τὴν τοῦ θειοτάτου
καὶ ἀνεικήτου αὐτο-
κράτορος <Σ>εβαστὴν
μητέρα Μ(άρκου) Αὐρ(ηλίου) Σευή-
⟦ρου [Ἀλ]ε̣ξ[άνδ]ρ̣ο̣υ̣⟧
καὶ τῶν ἱερῶν αὐτοῦ
στρατευμάτων Ἰου-
⟦[λίαν Μαμαί]α̣ν⟧ ἡ
λαμπροτάτη Θρᾳ-

κῶν ἐπαρχεία
vacat
ἐπιμελουμένου
Π(οπλίου) Ἀντίου Τηρου
Θρᾳκάρχ[ου]

7/8. Translation of the title mater castrorum, given to Mamaea in 224 A.D.; στράτευμα for castra is rare, ed.pr. || 13. the family of Antii, probably from Pautalia, played an important role in Thrace in the 2nd/3rd cent. A.D.; cf. L.Petersen, in *Studia in honorem Veselini Beševliev* (Sofia 1978) 224-229; the cognomen Τηρης reveals their Thracian origin; P.Antius Teres is the husband of Ulpia Harpalis from Pautalia (cf. our lemma no. 618), ed.pr.

634. Philippopolis. Dedication, early 3rd cent. A.D. Lower left corner of a votive plaque; remains of a relief above the inscribed field; found in the northern part of the agora in 1982. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 94/95 no. 9 (ph.); she suspects that this dedication was made by several individuals with Thracian names in honor of Herakles. N.Sharankov informs us (per ep.) that the inv.no. is 1034 (not II-1063).

Επταίπυρις ΚϹ̣[- - - - -]
Σεύθου ΠΟΥ[- - - - εὐ]-
χὴ̣ν̣

1. Επτάπυρις, ed.pr.; Επταίπυρις, S. per ep. [visible on the ph.]; in fine, ΚΟ[- -], ed.pr. [only part of the letter is preserved, probably a lunate epsilon (ph.), in which case there were two dedicants, the children of Seuthes: Επταίπυρις κẹ̀ [- -] || 2. in fine, possibly Που[ρδ- -]; the cult of Ἥρως Πουρδ[- -] is attested in Philippopolis (*IGBulg* III.1.933); less likely, the beginning of the name of another dedicant, Chaniotis].

635. Philippopolis. Funerary epigram for Maximos of Apameia, ca. 170 A.D. Marble base, moulded above and below; the band adorned with stylized plant ornaments; on the lower and upper surface a dowel-hole; chance find in 2004. Ed.pr. N.Sharankov, *Spartacus: 2075 godini ot vostanieto na Spartak* 2 (Veliko Tărnovo 2006) 325-334 (in Bulgarian) [non vidimus]. Republished by id. in *Acta XII Congressus* 1343-1350 (ph.; dr.; English translation). Ed.pr. identifies the deceased as the poet Maximos of Apameia (in Syria or Phrygia), twice victor of the Hadrianeia Olympeia at Kyzikos (*IGR* IV 163; Merkelbach-Stauber, *SGO* II 08/01/08). The epigram is in the form of a dialogue between the poet and Apollo Kendrisos, whose statue stood upon the base. Only the first hexameter is metrically correct; metrical imperfections make it likely that the epitaph was written by Maximos' son rather than Maximos. The reason for the erection of a statue of Apollo Kendrisos near his grave could be that Maximos was seen as protected by Apollo as a poet, or that he had a special connection to the Kendrisian tribe, or that Apollo Kendrisos was generally seen as protector of the deceased (cf. *IGBulg* I² 464; III.1.998). Republished by C.P.Jones, *ZPE* 176 (2011) 96-98, who remarks that 'it would be

better to renounce the possibility of a connected translation, and to infer that the composer ... has borrowed snippets from elsewhere ... without being able to stitch them together into a meaningful whole'. J. identifies Apameia in both this text and in *IGR* IV 163 with Bithynian Apamea, adduces epigraphical evidence pointing to regular contacts between Bithynian Apameia and Thrace, and considers the deceased to have been a trader-immigrant. A.Chaniotis, *EBGR* (2007) [2010] 322 no. 133, suspects that Maximos may have died at Philippopolis during or soon after his participation in a festival of Apollo Kendrisos and comments on the reference to the physical contact between mourner and deceased (LL. 6/7), which is often found in epigrams as an expression of emotionality. Cf. A.Avram, *BE* (2009) no. 336.

Μάξιμος ἐνθάδε κεῖ-
μαι Ἀπαμείας ὁ πολείτης
Θρήκῃ καὶ κόσμῳ πεφιλημέ-
νος· πὰρ δέ οἱ Ἀπόλλωνος
ἐγὼ κεῖμαι Κενδρεισοῖο·
χερσὶν ἐμοῦ τέκνου Μαξίμου
ὅς με ἐκόσμει καί με ἔθαψε
ἐτῶν τρὶς εἴκοσι καὶ δεκάδα

In LL. 4, 5 and 7 interpuncts (<) marking the ends of the 2nd, 3rd and 4th hexameter; the metre is unsatisfactory, ed.pr. and J. ‖ 3. Θρήκῃ: Ionic and epic form; cf. *IGBulg* III.2.1713 L. 7 and our lemma no. 610 L. 5, ed.pr. ‖ 4. πὰρ δέ οἱ: characteristic of Homer, ed.pr. ‖ 5. Κενδρεισοῖο: for the Homeric genitive in -οῖο, cf. *IGBulg* III.1.1023 L. 3, ed.pr.

636. Philippopolis (area of: Belozem). Greek-Latin bilingual epitaph for Iulius Rogatus, 2nd cent. A.D. Marble stele with a funerary banquet in relief (two men, a woman, and two slaves); found at Belozem. Ed.pr. N.Sharankov in L.F.Vagalinski (ed.), *The Lower Danube in Antiquity (VI c. B.C.-VI c. A.D.). International Archaeological Conference. Bulgaria - Tutrakan, 6-7.10.2005* (Sofia 2007) 186 (ph.). See N.Sharankov, *An.Ép.* (2007) [2009] no. 1258.

Diis Manibus
Ἰούλιος Φαυστεῖνος ὀπτίων
Ἰουλίῳ Ῥογάτῳ, ἀδελφῷ ἰδίῳ κατεσ-
κεύασεν ἐκ τῶν ἰδίων εὐνοίας
χάριν
Iulius Faustinus optio Iu-
lio Rogato fratri suo donum
posuit de suo

7/8. donum posuit is unusual in an epitaph, perhaps to be explained by insufficient knowledge of Latin, ed.pr. ‖ 8. DESVN corrected to DESVO, ed.pr.

637-641. Philippopolis. Fragments, Imperial period. Fragments of inscriptions found in the northern part of the agora. Ed.pr. V.Gerasimova, *art.cit.* (cf. our lemma no. 619) 96 nos. 12-16 (ph.). N.Sharankov (per ep.) provides improved reading of these texts, which we note [and, based on the ph., we add dots under letters that allow for a different reading, Chaniotis].

637: 96 no. 12. Two non-joining marble fragments. Sharankov reports the text of frr. a L. 2 and b; fr. a only, ed.pr.

a
[- - -].ΩΣ[- -]
[- -]⌈Υ̣Χ̣

b
[- - -]ΡΕ[- - - - -]
[- - -]Λ̣ΙΟΔΙ[- - -]
[- - -]Α̣ΒΙΟΥ[- - -]

a. [1. Initio remains of a letter before the omega, not recorded in ed.pr., Chaniotis] ‖ 2. possibly τ̣υ̣χ̣- or ε̣ὐ̣χ̣-, S.; [- -]Κ[- -], ed.pr. ‖ b. 2. [κ]α̣ὶ ὁ δῆ̣[μος]?, S. ‖ 3. [δι]ὰ̣ βίου or [Φλ]α̣βίου, S.

638: 96 no. 13. Fragment of a marble block: [- - -]Λ̣ΙΟ[- - | - -]Υ̣[- - -]

2. Υ, ed.pr.; Ε̣, certainly not Υ, S.

639: 96 no. 14. Fragment of a marble block: [- - -]Π[- - | - -]Μ̣Η̣[- - -]

1. Traces of Μ before Π (e.g. [λα]μ̣π[ρ-]), S.

640: 96 no. 15. Marble fragment.

[Ἀγα]θ[ῆι τύχηι]·
[- - -]Ρ̣·ΜΟΥ[- - -]
[- - -]ΙΜΗ[- - - - -]

Read by S. ‖ 1. omitted by ed.pr. ‖ 2. [Αὐ]ρ. Μου[κιανός?], S. ‖ 2/3. [- - -]ΡΝΟΥ[- - | - -]ΜΗ[- -], ed.pr.

641: 96 no. 16. Two non-joining marble fragments; ed.pr. presents only fr. a; N.Sharankov (per ep.) provided the text of fr. b.

a
[- - -]Ν̣Δ̣[- - -]
[- - -]Ο̣Ρ̣ΟΣ[- - -]
[- - -]Σ̣ΒΟ[- - -]
4 [- - -]Ε̣ΤΕ[- - - -]

b
[- - -]ΚΑΙΟ̣[- - -]
[- - -]Ψ̣Ε[- - -]

a. 1. ΙΣ, ed.pr..; Ν̣Δ̣ ([Ἀλέξα]ν̣δ̣[ρ-?]), S. ‖ 2. [αὐτοκράτ]ορος?, S. ‖ [3. [- -]ς βο[υλευτ-] or [δόγμα/δόγματι τῆς κρατίστη]ς βο[υλῆς], Chaniotis] ‖ 4. or Σ̣ΤΕ, ed.pr. [ἐ̣τε[ίμησεν?], Chaniotis] ‖ b. 1. κ̣αὶ ὁ̣ or θ̣[ειότατ-- αὐτοκρατ-?], S. ‖ 2. part of a verb in the aorist?, S.

642. Pistiros. Epigraphic research. J.Bouzek, L.Domaradzka, in *Ancient Macedonia* VII 745-758, give an overview of research in Pistiros with reference to the regulations issued by a successor of Kotys I (*IGBulg* V 5557 ter; *SEG* XLIII 486; LV 772*; ph.) and to the graffiti on pottery (cf. *SEG* XLVI 874; LII 711; LIII 670; LV 773; *IGBulg* III 1067; dr.).

643. Plotinopolis. Thasian amphora stamp, late 4th cent. B.C. M.Koutsoumanis, in *Thrace in the Graeco-Roman World* 326, mentions the discovery of stamped amphora handles from Thasos, Ainos, and Akanthos. He presents a ph. of a Thasian stamp [we read the text from the ph.; cf. *Études Thasiennes* IV 257-265 nos. 952-993, Chaniotis]: Θασίω[ν] | vase | [Κ]λεωφῶ(ν)

644. Serdica. Amulet, early 6th cent. A.D. Bone amulet found in the theater, an inscription on the obverse, two concentric circles (a pair of eyes?) on the reverse. Edd.pr. N.Markov, Z.Velichkov, *Archaeologia Bulgarica* 11 (2007.2) 45-49 [non vidimus]. Cf. M.Sève, *BE* (2008) no. 97.

Αρααφ Σολο|μόν· Σ|ισίνι[ος]

MOESIA

645. Moesia. Foreign relations: Egypt and Rhodes. V.Lungu, in J.-C.Goyon, C.Cardin (edd.), *Proceedings of the Ninth International Congress of Egyptologists, Grenoble, 6-12 septembre 2004* II (Leuven-Paris-Dudley, Mass. 2007) 1197-1210, studies the relations of Histria, Tomis, and Kallatis with Ptolemaic Egypt in the light of pottery finds, inscriptions (1197-1200), and coins. On the relations of cities of the west coast of the Black Sea with Egypt and Rhodes see our lemma no. 686.

646. Moesia. Imperial cult. D.Aparaschivei, *Archaeologia Bulgarica* 11 (2007.3) 91-100, studies the offices of the ἀρχιερεύς of the Imperial cult, flamen coloniae and flamen municipii in the cities of Moesia Superior (Viminacium) and Inferior (Nikopolis ad Istrum, Oescus, Troesmis, Viminacium); high priestesses are attested only in Nikopolis ad Istrum (*IGBulg* II 632/633, 660). N.Sharankov, *An.Ép.* (2007) no. 1213, points out that *IGBulg* II 660 dates to the period in which this city was part of Thrace.

On the Imperial cult in the Latin-speaking part of Moesia see V.Bottez, *Acta Musei Napocensis* 43/44 (2006/7) 111-150.

647. Moesia. The Pontic Hexapolis and Pentapolis. M.Tačeva, *Eirene* 43 (2007) 82-87, discusses the evolution of the Koinon of the cities of the west shore of the Black Sea. She argues that the frontier between Thrace and Moesia was changed in 193 A.D., not in 202 A.D., and that originally Ulpia Anchialos (not Mesembria) was the sixth city of the Hexapolis (along with Dionysopolis, Histria, Kallatis, Odessos, and Tomis) assigned to Thrace [non vidimus]. Cf. A.Avram, *BE* (2008) no. 365.

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648. Histria. Education and culture. M.Dana, *Dacia* 51 (2007) 185-209, discusses evidence, mainly epigraphic, for education, the role of festivals and spectacles in Histrian cultural life, and the presence and origins of trained specialists in the city. Cf. A.Avram, *BE* (2008) no. 377. As evidence for literacy and elementary education she presents two unpublished early abecedaria (our lemma no. 672) and republishes the abecedarium published by E.Popescu, *SCIVA* 7 (1956) 362 no. 6 (187/188 no. 3). She also draws attention to a benefaction of Aba, daughter of Hekataios, to the associations of teachers and doctors (*I.Histriae* 57; 2nd cent. A.D.) and assembles evidence for the role of the gymnasion (especially the decrees *I.Histria* 44 and 59). The only evidence for the gymnasion at Histria in the Imperial period is an inscription honoring Polyphemos for its restoration (*I.Histriae* 181, ca. 200-250 A.D.). For more advanced education Histrians may have travelled abroad, a practice widely attested in this region (cf. Isocrates, *Or.* 17.3; *IG* II^2 1006+1031 and 1008; *IGBulg* V 5155); *I.Histriae* 267 (1st cent. B.C./A.D.) suggests Kyzikos as one such destination. There is some evidence for educated women in the elite families (*I.Histriae* 29, 57, and 120).

The theater of Histria is attested only in the publication formulas of honorary decrees (*I.Histriae* 8 LL. 15-17; 25 LL. 2-4; 65 LL. 28-30; cf. also 12 LL. 16/17; 64 LL. 39/40). Two 5th/4th-cent. B.C. graffiti on vases refer to performers in the theater (*CEG* II 902; *SEG* LV 807(16)). Two ἀγωνοθέται are attested for the Imperial period (*I.Histriae* 100; 267 LL. 155-165) and there is abundant evidence for the activities of ὑμνῳδοί (*I.Histriae* 57 L. 31; 99/100; 167). The Μουσεῖον of Histria was a temple for the Muses connected with the celebration of the Mouseia, not a school (*I.Histriae* 1 and 2+3). Funerary epigrams, notably *I.Histriae* 231 and 261, reveal the existence of a literary culture.

Honorary decrees attest professionals who travelled to Histria from abroad: physicians (*I.Histriae* 26 = *SEG* XIX 467; *I.Histriae* 4 + 16 and 32; for foreign doctors in the Black Sea area cf. *SEG* XXXVI 697; XLIX 1042; *IOSPE* I^2 438), architects (*I.Histriae* 27 and 65) [if the latter comes from Histria, Avram], sculptors (*I.Histriae* 374), and foreign judges (*I.Histriae* 32). By contrast, we do not have any information about practitioners of local Histrian origin.

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649. Histria. Corpus: Corrections and addenda to *I.Histriae*. A.Avram, *Dacia* 51 (2007) 79-114, provides a consolidated list of corrections to *I.Histriae*, drawing on published material and on some suggestions contained in the manuscript notes of S.Lambrino; these notes, not used by D.M.Pippidi, have in part been covered in *SEG*. Avram covers the following inscriptions: *I.Histriae* 1 (*SEG* LI 933); 2+3; 4+16 (*SEG* LI 934); 5 (*SEG* XLV 885; L 682); 9-12; 15 (*SEG* LV 792); 16-22; 24-27; 29/30; 31 (*SEG* XLIX 1007); 33; 34 (see our lemma no.

651); 36 (*SEG* LI 936); 37; 40; 42/43; 45/46; 47 (*SEG* XLIX 1007; cf. our lemma no. 652); 48 (cf. our lemma no. 654); 49; 51; 54 (*SEG* LV 793); 55; 59/60; 64 [see now also our lemma no. 651, Kantor]; 65/66; 67(68); 72; 75 (*SEG* LV 796); 97 (*SEG* LV 794); 98-100; 101 (*SEG* XXXIII 582; XL 587; LV 803); 102 (see our lemma no. 661); 103 (see our lemma no. 663); 105/106 (*SEG* XXX 798; 1225; LI 938; 969 [cf. *SEG* LIV 663, Kantor]); 107; 110-117; 119; 121-123; 125/126; 130/131; 137 (*SEG* XLIII 489); 141; 143 (*SEG* LIV 665); 144/145; 148; 156; 162; 167-170; 173/174; 181; 184; 185 (= 209); 186/187; 190-193; 196; 199; 201; 207 (*SEG* XLIII 489; XLVIII 970; LIV 664); 214+226 (see our lemma no. 659); 221; 222 (*SEG* L 684); 225; 233; 236 (*SEG* XXXVII 627; XXXVIII 738); 238; 242; 243 (*SEG* XXXVI 683); 245; 246 (*SEG* XXXVI 682); 248; 250/251; 254/255; 256 (*SEG* XXXVI 683); 262; 266 (*SEG* XXXVI 683); 267/268; 269 (*SEG* XXXVI 684); 273; 275-277; 280-283; 286-290; 293/294; 296; 299; 301; 303; 304/305; 307; 310; 312; 313 (from Tomis = *I.Tomis* 237); 314A/B; 337-339; 344/345; 349; 353; 356; 361/362; 374/375; 380/381; 383; 386/387; 388 (cf. our lemma no. 650); 394/395; 397/398; 407; 410-413; 418; 421; 422 (see our lemma no. 658); 426/427.

On 115-121, A. catalogues 38 Greek and 2 Latin inscriptions of Histria published since the appearance of the corpus. With the exception of two graffiti (our lemma no. 673), the Greek texts have been presented in *SEG*. We provide a concordance.

Cf. id., *BE* (2008) no. 375, for the most significant corrigenda and addenda.

SEG	**Avram**	*SEG*	**Avram**
XLVI 889	115 no. I	LV 790	120/121 no. XXXVI
XLVII 1125	117/118 no. XXVIII	LV 791	121 no. XXXVII
L 681	119 no. XXXI	LV 795	121 no. XL
L 683	119 no. XXXII	LV 800	121 no. XXXVIII
LI 939	119/120 no. XXXIII	LV 801	121 no. XXXIX
LI 940	120 no. XXXIV	LV 806(3)	132 no. XLI
LII 714	119/120 no. XXXIII	LV 807	115-117 nos. IV-XXVII
LII 930bis	120 no. XXXV		

650. Histria. Fragment of a proxeny grant, 3rd/2nd cent. B.C. *I.Histriae* 388. A.Avram, *art.cit.* (our lemma no. 649) 112, identifies the text as a proxeny grant and suggests new restorations. On the basis of manuscript notes of S.Lambrino, A. provides the following details about the inscription: fragment of a marble stele, found in 1929 in the rectangular basilica in the west part of the city. See also id., *BE* (2008) no. 375.

[- - - - - - δεδόσθαι δὲ αὐτῶι]
[καὶ ἐκγό]νοις π̣[ροξενίαν εἴσ]-
[πλουν κ]αὶ ἔκ{κ}π̣[λουν καὶ]
4 [πολέμο]υ καὶ ε̣[ἰρήνης - - -]
[- - - - ἀσ]υλε[ὶ καὶ ἀσπονδεὶ]
vacat

2. ΧΟΙΣ, *I.Histriae* ‖ 3. ΑΙΕΚΚΙ, *I.Histriae* ‖ 4. ΥΚΑΙ, *I.Histriae* ‖ 5. ΥΛΓ, *I.Histriae*.

651. Histria. A decree of Apollonia Pontike in honor of Hegesagoras, 2nd cent. B.C. *I.Histriae* 64+34; *IGBulg* I^2 388 bis. O.Bounegru, *Pontica* 40 (2007) 85-92, gives a French translation of the decree and discusses the relationship between Apollonia and Histria and the events of the Apollonian 'sacred war' against the Mesambrians. He discusses the strategic needs behind the destruction of the fortress of Anchialos, which was recovered by Hegesagoras, without coming to a definite conclusion. The title of Hegesagoras was that of a στρατηγὸς αὐτοκράτωρ. A.Avram, *BE* (2008) no. 367, observes that *I.Histriae* 34 is part of the same decree.

A.Avram, *art.cit.* (our lemma no. 649) 87-88 (ph.), proposes new restorations to *I.Histriae* 34. Its formulary shows that this is a decree of Apollonia Pontike, rather than of Histria; the lettering is similar to that of the decree in honour of Hegesagoras (*I.Histriae* 64) and this text is likely the last part of the Hegesagoras decree. The decree was published in parallel at Apollonia and Histria, in both cases at the sanctuary of Apollo, as the repetition of the god's name suggests. Cf. id., *BE* (2008) no. 375.

[- ποιήσασ?]-
θαι καθὼς ὁ δ̣[ῆμος - οἱ ἐπ]-
ιστάται· ἐνγρά[ψαι δὲ τὸ ψήφισμα εἰς τελαμόνα λευκοῦ]
λίθου καὶ ἀναθεῖ[ναι τὸν μὲν ἐν τῶι ἱερῶι τοῦ Ἀπόλλω]-
νος τοῦ Ἰατροῦ, [τὸν δὲ ἐν Ἴστρωι παρὰ τὸν βωμὸν]
τοῦ Ἀπόλλωνος· ἐ[λέσθαι δὲ τὴν ἐκκλησίαν ἄνδρας δύ]-
ο οἵτ[ι]νες ἐπιμελη[θήσονται τῆς τε ἀναγραφῆς καὶ ἀνα]-
θέσεως τῶν τελ[αμόνων· τὸ δὲ σύμπαν εἰς τὴν ἀνάθεσιν]
ἀνάλωμα ὑποτε[λῆσαι τοὺς - - - - - - - - - - - - καὶ τὸν οἰκο]-
νόμον· ἡ̣ρέθησαν Α[- - - - - - - - - - - καὶ - - - - - - - - - - - - - - -]
vacat

1. θαι καθὼς ομ, *I.Histriae* ‖ 2. ἐνγρά[ψαι τὸ ψήφισμα], *I.Histriae* ‖ 3. ἀναθεῖ[ναι ἕνα μὲν ἐν τῶι ἱερῶι], *I.Histriae* ‖ 4. [ἐν ἐπιφανεστάτωι τόπωι παρὰ τὸν βωμὸν], *I.Histriae* ‖ 5. ἕ[να δὲ ἐν τῆι ἀγορᾶι· ἐλέσθαι δὲ καὶ ἄνδρας], *I.Histriae* ‖ 6/7. ἐπιμελη[θήσονται τῆς ἀναγραφῆς καὶ τῆς ἀνα]|θέσεως, *I.Histriae* ‖ 8. ὑποτε[λεῖν, *I.Histriae*.

652. Histria. Fragment of a proxeny decree, 2nd cent. B.C. *I.Histriae* 47; Yu.G. Vinogradov, *VDI* 170 (1984.3) 179; *SEG* XLIX 1007 *ad finem* (Nawotka). A.Avram, *art.cit.* (our lemma no. 649) 91, recommends the following readings and restorations. See also id., *BE* (2008) no. 375.

[ἐπειδὴ ὁ δεῖνα - - - -νύμου Καλλατιανὸς]
[εὔνουν καὶ πρόθυμον ἑαυτὸν] παρέχεται
[κοινῆι τε τῶι δήμωι λέγων καὶ] πράσσων
[ἐμ παντὶ καιρῶι? καὶ ἰδίαι τοῖς ἐ]ντυγχά-
[νουσι τῶν πολιτῶν χρείας π]αρέχεται
[ἀεὶ τὰ βέλτιστα? διατελεῖ τῶι δή]μωι· ὅπως
[οὖν καὶ ὁ δῆμος φαίνηται τὰς ἀξία]ς ἀποδι-
[δοὺς αὐτῶι χάριτας, ἐπαινέσαι] μὲν ἐπὶ
[τούτοις τὸν δεῖνα - - - - - - - - -]νύμου Καλ-
[λατιανόν, δεδόσθαι δὲ αὐτῶι καὶ ἐ]κγό-
[νοις προξενίαν πολιτείαν ἰσοτέλει]αν

0/1. [- - - ωνύμου Καλλατιανὸς κοινῆι τε], V. ‖ 2. [καθ' ὅσον δύναται λέγων τε καί], *I.Histriae*; [πρὸς τὸν δῆμον λέγων τε καί], V. ‖ 3/4. [τὰ τῆς πόλεως συμφέροντα καὶ τοῖς ἐ]ντυγχά|[νουσιν τῶν πολιτῶν χρείας π]αρέχεται, *I.Histriae*; [αἐὶ τὰ βέλτιστα καὶ ἰδίαι τοῖς ἐ]ντυγχά|[νουσιν αὐτῶι τῶν πολιτῶν π]αρέχεται, V. ‖ 5. [ἰδίαι καὶ κοινῆι τῶι δή]μωι, *I.Histriae*; [χρείας, δεδόχθαι οὖν? τῶι δή]μωι, V. ‖ 6. [οὖν καὶ ἡ πόλις φαίνηται τὰς χάριτα]ς, *I.Histriae*; [καὶ ἡ πόλις φαίνηται ἀξίας χάριτα]ς, V. ‖ 6/7. ἀποδι|[δοῦσα, δεδόχθαι τῶι δήμωι ἐπαινέσαι], *I.Histriae*; ἀποδι|[δοῦσα τοῖς - - - ἐπαινέσαι], V. ‖ 8. Μύμου, Nawotka *SEG* (considered possible by Avram).

653. Histria. Fragment of a proxeny decree, 2nd cent. B.C. Fragment of a marble stele, broken on all sides; found in 2001 near the great basilica. Ed.pr. A.Avram, *art.cit.* (our lemma no. 649) 132 no. XLIII. [See now A.Suceveanu et al., *Histria* XIII. *La basilique épiscopale* (Bucharest 2007) 146/147 no. 3, with some minor changes (to be discussed in *SEG* LVIII, Avram].

[- - - - - - - - - - - - - - - - - - -]
[. . . . .] δεδόχθ[αι τῆι βου]-
[λῆι καὶ] τῶι δ[ήμωι· δεδόσ]-
[θαι αὐ]τοῖς καὶ [ἐκγόνοις]
[προξ]ενίαν πο[λιτείαν καὶ?]
[ἰσοτ]έλειαν κα[ὶ - - - - - -]
[. . καὶ] εἴσπλουν [καὶ ἔκπλουν]
[καὶ πο]λέμου κα[ὶ εἰρήνης]
[ἀσυλε]ὶ καὶ ἀσπον[δεί· εἶναι]
[δὲ αὐτοῖ]ς καὶ ἔφ[οδον ἐπὶ]
[τὴν βουλὴν καὶ τὸν δῆμον]
[πρώτοις μετὰ τὰ ἱερά· - - -]

654. Histria. Fragment of a proxeny decree, 2nd/1st cent. B.C. *I.Histriae* 48; J. and L. Robert, *BE* (1984) no. 268; F.Shelov-Kovediaev, Yu.G.Vinogradov, *VDI* 170 (1984.3) 179.

A.Avram, *art.cit.* (our lemma no. 649) 91/92, recommends the following readings and restorations. See also id., *BE* (2008) no. 375.

[- - - - - - - - - - - - - - - - - - - -]
[- - - ὁ δεῖνα - - -]μβρό[του]
[εἶπεν· ἐπειδὴ Ἀλ?]κ̣ήνωρ Ι̣vac. [- - -]
[- - -άου Τομί]της εὔνους ὢ[ν]
[διατελεῖ κοιν]ῆι τε τῶι δήμ-
[ωι καὶ ἰδίαι τ]οῖς ἐγτυγχ[ά]-
[νουσι τῶν πο]λιτῶν χρεί-
[ας παρέχεται·] ἐπῃνῆσθαι
[Ἀλκήνωρα? - - -]άου Τομί-
[την· δεδόσθαι δὲ] αὐτῶι κα[ὶ]
[ἐκγόνοις προξενί]αν πολιτ[ε]-
[ίαν εἴσπλουν καὶ ἔκ]πλουν [καὶ]
[πολέμου καὶ εἰρήνης ἀσυλεὶ]
[καὶ ἀσπονδεί· - - - - - - - - - - - -]

2/3. [Εὐ]ηνωρπί[δης | Φιλολάου?], *I.Histriae*; [Εὐ]ήνωρ Π[ισιλλάου], Robert; [Ἀλ]κ̣ηνορί[δης], Vinogradov || 4. [τῆι πόλει καὶ πρόθυμος, κοιν]ῆι, *I.Histriae*; [καὶ πρόθυμος κοιν]ῆι, Shelov-Kovediaev || 8. [ἐπὶ τούτοις Εὐηνορπίδην Φιλο?]λάου, *I.Histriae*; [μὲν Ἀλκηνορίδην Φιλο?]λάου, Shelov-Kovediaev.

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655. Vacat.

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656. Histria. Honorary decree for a citizen, late Hellenistic. *I.Histriae* 37; L.Moretti, *RFIC* 111 (1983) 54. A.Avram, in L.Wald, T.Georgescu (edd.), *In memoriam I. Fischer. Omagiul fostilor colegi si discipoli* (Bucharest 2004) 31, presents a new edition of this decree [this text was omitted from our summary of A.'s article in *SEG* LV (cf. *SEG* LV 790-792, 800/801), Chaniotis].

Ἔδοξε τ[ῶ]ι δήμωι· ἐπιμηνιεύ[οντος - - - - - - - - - - - - - τοῦ]
Ἀπολλ[οδό]του· οἱ ἄρχοντες εἶπα[ν· ἐπειδὴ - - - - - - - - Καρ]-
τ[ε]ρομάχου ἱερησάμενος πάντ[ων τῶν θεῶν τὴν αὐτὴν προ]-
α[ίρ]εσιν [ἔχ]ω̣ν τῶι πατρί [τε α]ὐτοῦ [καὶ προγόνοις εὐεργέ]-
ταις τοῦ δήμου, πολλ[ὰς κ]α[ὶ] μεγάλ[α]ς [χρείας παρέχεται]
τοῖς π[ολί]ταις ἔν τε [τα]ῖς ἀρχαῖς [καὶ ἐπιμελείαις καὶ συνε]-
δρείαις λέγων καὶ πράσσων ἀεὶ τὰ βέλτ[ιστα διατελεῖ τῶι]
[δήμωι· - - -]ΣΙΑ[- - - - - αἱρεθεὶς] πρ[ε]σβευτ[ὴς - - - - - - - -]
[- -]

3-8. Restored by A. except as note below || 3/4. [τὴν αὐτὴν προ]|α[ίρ]εσιν [ἔχ]ω̣ν τῶι πατρί, Moretti || 5/6. πολλ[ὰς κ]α[ὶ] μεγάλ[α]ς [χρείας παρέχεται]| τοῖς π[ολί]ταις, Moretti.

657. Vacat.

658. Histria. Fragment of a decree, undated. *I.Histriae* 422. Cf. Ju.G.Vinogradov, P.O. Karyshkovskij, *VDI* 170 (1984.3) 181. A.Avram, *art.cit.* (our lemma no. 649) 113/114 (ph.), identifies this as a fragment of a decree (contra ed.pr. and Vinogradov/Karyshkovskij: dedication) and restores the text as follows. See also id., *BE* (2008) no. 375.

[- -]
[- - - - -].Α.[τὸ δὲ ψήφισμα τοῦ]-
[το ἀναγρ]άψ[αι τοὺς ἡγεμόνας]
[εἰς στή]λην λ[ιθίνην καὶ ἀναθεῖ]-
[ναι ἐν τῶι] ἱερῶ[ι τοῦ Ἀπόλλωνος· τὸ]
[δὲ ἀνάλω]μα δ[οῦναι τὸν οἰκονόμον]
vacat

1. ΙΑΛ, ed.pr. ‖ 2. ΑΥ, ed.pr. ‖ 3. ΛΗΝΑ, ed.pr.; Λήνα̣[ιος], V.-K. ‖ 5. [ἀνάθη]μα Δ[ιὶ] or Δ[ήμητρι], V.-K.

659. Histria. List of names, 2nd cent. A.D. Fr. a: *I.Histriae* 226 (at left). **Fr. b:** *I.Histriae* 214 (at right). A.Avram, *art.cit.* (our lemma no. 649) 103, on the basis an unpublished suggestion of R.W.V.Catling, associates these two fragments and publishes the following text. See also id., *BE* (2008) no. 375.

[- - -]Η̣[- - - - - - - - - - - -]
[. . .]ταις [- - - - - - - - - - -]
Π[ο]λύφημ[ος τοῦ δεῖνος]
Διονύσιο[ς τοῦ δεῖνος]
Φανοκλῆς [τοῦ δεῖνος]
Ἑκαταῖος Α[- - - - - - -]
Αἰσχρίων Α[- - - - - - -]
Κάρπος Εὐ̣[ξενίδου?]
Ἀρτεμι̣[δωρος τοῦ δεῖνος]
Ε̣Π[- - - - - - - - - - - - - - -]

Fr. a = LL. 3-10, left; b = LL. 1-8, right ‖ 1. [Ἀγαθ]ῆ̣ [τύχῃ], *I.Histriae* 214.

660. Histria. Fragment (list of names), 3rd cent. A.D. *SEG* LV 801. Republished in *An.Ép.* (2007) [2010] no. 1229.

661. Histria. Dedication, ca. 550-500 B.C. *I.Histriae* 102. I.Bîrzescu, *Dacia* 51 (2007) 133-136 no. 1 (ph.), presents a revised text, including the text on side B (not in *I.Histriae*), with detailed discussion of the palaeography; among possible parallels, B. mentions the dedication of Sostratos to the Aiginetan Apollo (*SEG* XXVI 1137). Cf. A.Avram, *BE* (2008) no. 376, who draws attention to *SEG* LIII 788(11) (dedication to the Aiginetan Apollo, from Olbia).

A: Τέλονος ἐμί B: Τέλον

662. Vacat.

663. Histria. Dedication, late 6th cent. B.C. *I.Histriae* 103. I.Bîrzescu, *art.cit.* (our lemma no. 661) 136/137 no. 2 (dr.), presents a revised text of this inscription, reading the lines in reverse order from that presented in *I.Histriae*. Cf. A.Avram, *BE* (2008) no. 376.

[- - -]ω̣ναρος ἀνέθηκ[εν τῶπ]ὸ̣λ[λωνι?]
Πολυμ[- - -]

Πολυμ[- - | - -]ω̣ναρος ἀνέθηκ[ε], *I.Histriae* ‖ 1. ἀνέθηκ[εν Ἀπ]ὸ̣λ[λωνι], 'également possible, sinon plus probable', Avram ‖ 2. the name of the dedicant's father, B.

664. Histria. Dedication to Leto, 4th cent. B.C. Right part of a marble block, found in 2004 in a Roman building south of the temple of Aphrodite; now in the Histria Museum. Ed.pr. A.Avram, *art.cit.* (our lemma no. 649) 132 no. XLII. Detailed publication by A.Avram, I.Bîrzescu, K.Zimmermann, in R.Bol, U.Höckmann, P.Schollmeyer (edd.), *Kult(ur)kontakte: Apollon in Milet/Didyma, Histria, Myus, Naukratis und auf Zypern* (Rahden/Westf. 2008) 115-117 no. 24 (ph.). Cf. A.Avram, *BE* (2009) no. 357(G). Republished by id. in Á.Martínez Fernández (ed.), *Estudios de epigrafía griega* (La Laguna 2009) 309/310 no. 4.

[ὁ δεῖνα - - -]δίου ὑπὲρ
[τῆς δεῖνα] Ἡφαιστοῦς
[- - - - - - - - -] Ἀπολλο-
4 [δώρου (δὲ) γυνῆ]ς ἱερησα-
[μένης Ἀρτέμ]ιδος Πυ-
[θίης εὐχὴν] Λητοῖ

2. Ἡφαιστοῦς (gen); the nom. as more likely Ἡφαιστῆς (cf. *IG* I³ 1345; IX.2 646; further examples assembled by E.Sittig, *De Graecorum nominibus theophoribus* [Halle-Wittenberg 1912] 96-105) than Ἥφαιστος which is epigraphically attested no earlier than 3rd cent. A.D., A.-B.-Z. [but Ἥφαιστος in our lemma no. 667 col. II l. 2, Avram; if Ἡφαιστοῦς is the genitive of Ἡφαιστώ, the statue was dedicated by a relative (father or brother), who indicated his relatinship to Hephaisto on L. 2 (e.g. [τῆς ἀδελφῆς] Ἡφαιστοῦς) and gave the name and patronymic of her husband on LL. 4/5, Chaniotis] ‖ 3. [θυγατρός] or more likely the name of Hephaistes' father, A.-B.-Z.

665-671. Histria. Defixiones, 4th cent. B.C. Eight lead tablets in the private collection of I.Matei; reported to have been discovered in the necropolis. Edd.pr. A.Avram, C.Chiriac, I.Matei, *BCH* 131 (2007) 383-420 (ph.; French translation), with ample discussion of letterforms, language, and onomastics. The text on one of the lead tablets (415 no. 7; ph.) probably a palimpsest, is illegible. Cf. A.Avram, *BE* (2010) no. 454.

665: 390-399 no. 1 (ph.). **Judicial defixio, mid-4th cent. B.C. (or later).** Three joining fragments of a lead tablet. Edd.pr. discuss the letterforms; the Ionic elements in the text, unusual in a text of such a late date; the vocabulary; and onomastics. They interpret the text as a judicial defixio against Diogenes (LL. 1 and 4) and those who supported him in a trial, possibly as witnesses (L. 4: τῶν συνεπιόντων). The defixio was deposited in the grave of Aristoboulos (L. 5).

Γράφω Διογένεος ὄνομα τō Ὀνομάστō καὶ λόγō⟨ς⟩ τὸς ἐκείνō καὶ
Ἀγαθήνορο⟨ς⟩ ὄνομα τō Διονυσοδώρō καὶ λόγōς καὶ δύναμιν
καὶ Ἱέρηκος Λύκ⟨ε⟩ω καὶ Ἀρήτō Λύκεω καὶ Πυθοκλήιδεω
τō Ξενοφάντō καὶ τῶν συνεπιόντων μετὰ Διογένε[ος]
τō Ὀνομάστō παρ' Ἀρι⟨σ⟩τόβōλον

1. The first καὶ is written above L. 1; γράφω is rare in defixiones (cf. Audollent, *DefixTab* 14; *IGDS* 121); λόγοι ('discours' rather than 'paroles') is common in defixiones, edd.pr. ‖ 2. initio, ΑΝΟΡΟ; ΓΑΘΗ is written between LL. 1 and 2; this may not be the result of scribal error but of a conscious effort by the scribe to destroy the name of one of his opponents (cf. *SEG* XLIX 322) [this is quite probable, since in this way a name that contains ἀγαθός is transformed into a name that conveys ἄωρος, Chaniotis]; for δύναμις cf. e.g. *IGDOP* 108; Audollent, *DefixTab* 22, 26, 28-31, 33/34, 37/38, 155, 166 etc., edd.pr. ‖ 3. initio ΛΥΚΩ on the tablet ‖ 4. for συνεπιόντων cf. συνιόντας in *IGDOP* 101, edd.pr. ‖ 5. ΑΡΙΤΟΒΟΛΟΝ on the tablet.

666: 400-404 no. 2 (ph.). **Defixio against ten men, ca. 400-350 B.C.** Lead tablet folded in two; text inscribed in horizontal (I) and vertical lines (on left; II). Based on the names, edd.pr. wonder whether these individuals were foreigners residing in Histria.

I Μεσσήνιος
Διονύσιος
Μōσογέν[ης]
Μαρδόνιο[ς]
Σάγ[αρ]ι̣ς
Κόθ[ο]ρνος
[Ἰ]σ̣αγόρης
[..]σ̣οτέλης
[- - - - - - - -]

II Διοκλῆς
[Ἀπο]λ̣λώνιος

8. [Νι]κ̣οτέλης?, edd.pr.

667: 405-410 no. 3 (ph.). **Defixio against a group of men and women, ca. 350-300 B.C.** Lead sheet folded in two, rolled, and pierced with an iron nail; the names of 12 men and 4 women written in two columns.

I Ἀπολλωνίς
Κλευμέδ[ω]ν

II Ἀριστομ̣[- -]
Ἥφαιστος

I	Ξεινόθεμι[ς]	II	Ἀριστωνᾶς
	Ἡγησιάναξ		Ἥγησις
	Διον[υσό]δωρος		Ἀρ[- -]πο[- -]
	Νησ[ιώτ]ης		Νευμηνίς
	Ἀρίγνωτος		Ἀντιφίλη
	[Ν]ε̣στορίδη[ς]		Ἀλπάλη
	Ἄλκ̣ιμος		Ἀκέστωρ
	Νευμήνιος		Ἀγαθήνωρ

In I LL. 5 and 9 and II L. 1, horizontal lines under the letters ΔΙ, ΑΛ, and ΑΡ respectively, edd.pr.

668: 411 no. 4 (ph.). **Defixio against a group of individuals, ca. 350-300 B.C.** Upper left corner of a lead tablet.

Αὐτο[- - -] Εὐφρ[- - -]
Ἀρχε[- - -] vacat

1. e.g. Αὐτο[κλῆς], edd.pr. ‖ 2. e.g. Ἀρχέ[λαος] or Ἀρχε[λαΐς], edd.pr. ‖ 3. e.g., Εὐφρ[άνωρ], edd.pr.

669: 411/412 no. 5 (ph.). **Defixio, ca. 350-300 B.C.** Two joining fragments of the lower right part of lead tablet.

[- - -]Π.ΩΝΕΠΙΚΕΧΕΙΡΗΝΤ.ΙΣΠΑΙΣΙΝ vac.
[- - -]Π.ΧΕΙ̣ΡΗ...ΝΣΥΡΟΣ...Ν̣Υ̣Γ̣. vacat
[- - -]Τ̣ΑΝΙCΤΑΙΤΑ vacat
[- - -] δυναμ.. Ρ....Τ̣[- - -]

1 and 2. A form of χείρ? (cf. *IG* III App. 121), edd.pr. [or a form of ἐπιχειρέω + dative, ('to make an attempt against someone'), here against the sons of the defigens (π̣αισίν), Chaniotis] ‖ 4. a form of δύναμις, edd.pr.

670: 413/414 no. 6. **Defixio, late 4th cent. B.C.** Lead tablet, rolled and pierced with a nail; the upper rim is preserved; the surface is very damaged.

[- - -]ΞΑ Εὐθυκλήιδου ΧΕΕ....ΧΘΟ[- - - - - - - - - - - - - -]ΛΟΥΡΕ
[- - μ]αρτ[ύ]ρων ΓΥ̣ΡΗΚΗΝΚ...Ν̣Φ....ΦΟΝΗ.ΕΤΑΤ[- -]ΝΟΙCΙ.ΠΑ[- -]ΝΟΡΙΝ[-]
[- - -]ΞΑ[- - -]ΗΤΟ̣[- - -]Χ̣ΑC̣[- - -]Π.ΚΑΙΓΟΝΑΤ[- - -]ΕΚΤΟΥΤ[- - -]
[- - -]ΑΙΜΟΝΓΗΜΑ[- -]
[- - - - - -]ΕΝΟ[- - - - -]ΜΝΟ.ΑΤΕΙΡΑΔ[- - -]ΑΜΗΔΑΥΤ[- - - - - - - - - - -]
[- - - - - -]ΚΑΙC[- - - - -]ΩΝ[- - - - - -]ΝΑ ΠΑΥCΑΝ[- - - -]ΔΑΜ[- - - - - -]
[- - - - - -]ΙΑΠΙΣΤ[- - - - - - - - - - - - -]ΕΛΑ[- - - - - - - - - - - - - - - - - - -]
[- - - - - -]ΕΡ.Μ[- - - - - - - - - - - - - - -]ΟΧΥΡ̣..ΗΜΗ[- - - - - - - - - - - - - - -]

[- - - - - -]ΑΙ αὐτῶι ΑΥ[- - - - - - - - - -]ΜΑΤΡ[- - - - - - - - - - - - - - - - - - - -]
[- - - - - -] Λάμπων [...⁵..]τρου, Θεόφιλος Ἀπολλωδώ[ρου - - - - - - - - - - -]
[- - - - - -] Διόφαντο[ς - ca. 5 -]ου, Συρίσκος Εὐκλέου[ς - - - - - - - - - - - -]
12 [- - - - - - - - - -]ΦΙ[- - - - - - - - - - - - -]ΚΑΙΠ[- -]
[- -]ΚΑΙΤ[- -]
[- -]

1. initio, e.g. [Μητροδ]όξα?; χθο[ν-]?, edd.pr. || 2. [τὴ]ν Φ[ερσε]φόνη[ν]?, edd.pr. || 3. καὶ γόνατ[α] ... ἐκ τού[του]?, edd.pr. || 4. [δ]αῖμον?, edd.pr. || 6. Πανσαν[ι-]?, edd.pr. [or παύσαν[τ-], Chaniotis] || 9. [- -]αι αὐτῶι αὐ[- -]?, edd.pr. || 12. καὶ Π[- -]?, edd.pr. || 13. καὶ Τ[- -]?, edd.pr.

671: 416-420 no. 8 (ph.). **Defixio, ca. 400-350 B.C.** Fragment of the lid of a lead box (?), which probably contained a voodoo doll; similar lead boxes have been discovered in Athens and Pantikapaion (a list on 417-420) [and an example from the Demeter Sanctuary at Corinth forthcoming in *Corinth* XVIII.6. *The Sanctuary of Demeter and Kore: The Inscriptions*, Stroud]: [Ἀρτεμ?]ίδωρος

672. Histria. Graffiti with alphabetic exercises (abecedary), 5th/4th cent. B.C. Two abecedaria on fragments of vases found in 1966 (1) and 2002 (2). Ed.pr. M.Dana, *art.cit.* (cf. our lemma no. 648) 187, who interprets them as primary school exercises: **1)** [- - -]ΚΛΜ[..]|[- - -]ΦΧΨΩↄ (5th-4th cent. B.C.); **2)** ΑΒΓΔΕ|ΕΖΗΘΙΚ|ΛΜΝΞΟΠ|[- - -] (5th cent. B.C.).

More detailed publication is in preparation by I.Bîrzescu, D.

673. Histria. Graffiti on vases, 3rd cent. B.C. Graffiti on two vases found in the necropolis. Ed.pr. A.Johnston, in E.Teleagă, V.Zirra (edd.), *Die Nekropole des 6.-1. Jhs. v. Chr. von Istria Bent bei Histria* (Rahden/Westf. 2004) 146 nos. 2-3 [non vidimus]; A.Avram, *art.cit.* (our lemma no. 649) 115 nos. II/III: **1)** Α⟦Ι⟧ΜΑ (146 no. 2; fishplate, ca. 300 B.C.; Avram, *art.cit.* 115 no. II):); **2)** Εὐνοπ[- - -] (146 no. 3; bowl, ca. 275-250 B.C.; cf. Avram, *art.cit.* 115 no. III)).

1. Correction, perhaps by a later owner; alternatively, this graffito might have been a trader's mark, ed.pr.

674. Kallatis. Religion: the cult of Dionysos. D.Chiekova, in *XII Congressus* I 275-278, gives an overview of the epigraphic evidence for Dionysiac cult associations in Kallatis (*I.Kallatis* 35, 36, 44, 45, 47) and reprints and discusses *I.Kallatis* 35 and 44, pointing out that in honoring benefactors the Bacchic cult associations of Kallatis imitated the practices of the polis. C. rejects the interpretation of the terms στέφανος φιλοτιμίας and στέφανος ἀποδοχᾶς (*I.Kallatis* 35) as referring to a certain hierarchy of membership depending on the contributions of the members ('membre perpétuel' and 'membre ordinaire', *I.Kallatis*) and prefers to interpret them as different honors: 'couronne de bienfaiteur jusqu'à la fin de sa vie' and 'couronne

de distinction'. A.Chaniotis, *EBGR* 2007 [2010] no. 34, points to other evidence concerning a certain hierarchy of honors. As regards the exclusion of women from the thiasos (*I.Kallatis* 47), Chiekova suggests that this association had a public character. Cf. A.Avram, *BE* (2009 no. 352.

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675. Kallatis. Dedication to Herakles Pharangeites, ca. 150-200 A.D. *I.Kallatis* 72; *SEG* LVI 848*. T.Corsten, *Gephyra* 4 (2007) 133/134, points out that the family of Σάτυρος Σατύρου, chairman of a cult association, is also known from an inscription from Chersonesos in Tauris (*IOSPE* I[2] 357) and proposes possible identifications.

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676. Kallatis. Amphora stamps, Hellenistic. A group of 64 amphora stamps from the collection of the Municipal Museum of Bucharest, found in 1932; the rest of the collection (22 stamps) was published by G.Cantacusino, *Revue Historique du Sud-Est Européen* 12 (1935) 298-313. Edd.pr. N.Conovici, V.Lungu, *SCIVA* 58 (2007) 33-54 (ph.). All non-monogrammatic stamps from identified producing cities pertain to previously attested magistrates and/or fabricants; full bibliography and mention of some inedita.

Herakleia Pontike: **1-3)** Ἀριστοκράτεος (ca. 270-230 B.C.)

Sinope: **4)** ἀστυνόμου | Δημητρίου· | Ἄτταλος; **5)** Στέφανος· | ἀστυνόμου | Καλλισθένους; **6)** [Κτήσ]ων (?)· | [ἀσ]τυνόμου | Κρατιστάρχου; **7)** Δῖος· | ἀστυνόμου | [Ἀ]ντιμάχου; **8)** ἀστυνόμου | Ἀντιμάχου· | Νικίας; **9)** Σιμαλίων· | ἀστυνόμου | Ἀντιμάχου; **10)** [ἀσ]τυνόμου | Αἰσχίνου· | Ἡφαίστιος; **11)** ἀστυνόμου | Αἰσχίνου· | Καλλισθένης; **12)** [ἀστυνόμου | Αἰ]σχίνου· | [Ν]ικίας; **13)** [ἀσ]τυνόμου | [Αἰ]σχίνου· | [Νικ]ίας; **14)** ἀσ[τυνόμου] | Ἑκαταίου | τοῦ Λαμάχ[ου]; **15)** Ἀγάθων; **16)** Νίκων; **17)** ἀστυνόμου | Δημητρίου· | Δάτος; **18)** ἀστυνόμ[ου] | Εὐχαρίσ[του]· | Νικίας; **19)** ἀστυνόμου | Εὐχαρίστου· | Σωσίου; **20)** [ἀσ]τυνόμ[ος] | [Ἀρ]ιστίων· | Νουμήνιος; **21)** ἀστυνόμου | Ἱκεσίου· | Κτήσων; **22)** ἀστυνό[μου] | Λέοντος· | Κτήσων; **23)** ἀστυνόμου | Διονυσίου τοῦ | Ἀπημάντου· | [Ἀπολλώ]νιος; **24)** [ἀστ]υνομοῦντος | [Ἱκεσί]ου τοῦ | [Ἐτεο]νίκου· | [Φιλή]μων; **25)** ἀστυνόμου | Μικρίου τοῦ | Ἀρισταγόρου· | [Στέ]φανος; **26)** ἀστυνόμου | Μνήσιος τοῦ | Φορμίωνος· | Ἀγά[θων]; **27)** [ἀστυνομοῦντος] | Πανφίλου | τοῦ Ἑκαταίου· | Μενίσκος; **28)** [ἀ]στυνόμου | [...]ρτ[- - -]

Chersonesos in Tauris: **29)** Αἰσχίνα | ἀστυνόμ[ου]; **30)** Αἰσχί[να] | ἀστυνό[μου]; **31)** Ἡρακλείου | ἀστυνο[μοῦντος]; **32)** [Ἡ]ρα[κλείου] | [ἀ]στυν[ομοῦντος]; **33)** ΕΥ or ΕΚ (fabricant's monogram); **34)** ΜΠΙ (fabricant's monogram); **35)** Μυρσιλεία[ς] | Μβαράκτο[ς].

Thasos: **36)** [Κλ]εοφῶ(ν) | [Θα]σίων; **37)** Θασίων | Κ[ρινομένης]; **38)** Θασίων | Σάτυρ[ος]

Akanthos: **39)** ΑΡΠΧ

Rhodes: Period I Finkielsztejn: **40)** Πολυ|άρατος; **41)** Τι|μαρ.; **42)** Ἀρι[σ]|τάν|αξ; **43)** Δημ|ητρί|ου; **44)** Σωτᾶ | Π; **45)** [Ἀ]ξίου. Period II Finkielsztejn, eponyms: **46)** [ἐπὶ Ξε]ναρέτου | [Ἀρτα]μιτίου; **47)** Τιμοκλείδας; **48)** Δάλιος. Period V Finkielsztejn: **49)** ἐπὶ Ἀρισ[τοπόλ]|vac.ιος | Δαλίου; **50)** Διοφάν[του]; **51)** [Φ]ιλοστ[ε]|φάνου

Knidos: **52)** ΖΗ; **53)** ΗΡ; **54)** ἐπὶ Φιλα|νπ(έλου)

Kos: **55)** .ΟΛΠ

Paros: **56)** Παρίων; **57-58)** Πάριον; **59)** Βίαντος

Unknown provenance: **60)** Φιλίππου; **61)** Δά̣ιου; **62)** ΕΡΑ; **63)** Μενοφ(ίλου); **64)** ...ΛΑΔΙΠΥΟΣ

[35. The names are otherwise unattested; the reading is uncertain, Avram] || 41. Τι̣μαρ and Τί̣μαρ(χος) are possible, edd.pr.

677. Nikopolis ad Istrum. Local elite, 2nd-3rd cent. A.D. L.Ruscu, *Archaeologia Bulgarica* 11.2 (2007) 1-8, shows on the basis of epigraphic evidence that the local elite at Nikopolis had a much larger proportion of Latin-speaking Romans, mostly with non-imperial nomina, than other Greek cities in the area, including those founded by Trajan. Between the foundation of the city and the Tetrarchic period at least 55% of the elite in Nikopolis belong to the category of Latin-speaking Romans, while in the 2nd cent. A.D. the proportion rises to 73.2%. No Thracian names are attested, and the Aurelii are rare. Comparative statistics for Markianopolis, Anchialos, and Augusta Traiana are provided. R. explains the relatively large proportion of Latin-speaking Romans at Nikopolis as a result of the situation in the Danubian plain at the time of the city's foundation by Trajan in the aftermath of the Dacian Wars. She suspects that some of the settlers may have been removed by Trajan from the civilian settlement at the camp of the legio I Italica at Novae; this would explain the weak development of the municipium there. She further argues that the re-election of Τιβ. Κλ. Πρεισκεῖνος as first archon for three terms (*IGBulg* II 665) and the election of C. Valerius C. lib. Epagathus to the office of agoranomos (*CIL* III 12435 = *ILBulg* 391), offices normally inaccessible to freedmen, show that the setting up of a complete ordo decurionum at Nikopolis was initially difficult. Cf. A.Avram, *BE* (2009) no. 335.

677 bis. Nikopolis ad Istrum (area of: Butovo). Dedication of a column by a priest, early 3rd cent. A.D. *SEG* LIII 726. Republished by P.Lungarova in *XII Congressus* II 847-849 (ph.).

678. Tomis. Fragment of an honorary inscription, ca. 202-250 A.D. Lower part of a limestone column, reused in antiquity; found in 1989, now in the Museum of National History and Archaeology of Constanţa. Ed.pr. M.Bărbulescu, *Dacia* 51 (2007) 139-145 (ph.; French translation). The honorand was a member of the council of the West Pontic koinon, τὸ κοινὸν τῆς Πενταπόλεως, as it was known after the assigning of Mesambria to Thrace in 202 A.D. B. discusses the epigraphic evidence for the koinon and its officials. The text was inscribed after the revision of the frontier between Thrace and Moesia Inferior and the transformation of the Ἑξάπολις to Πεντάπολις. Republished in *An.Ép.* (2007) no. 1230. The find confirms that Tomis was the seat of the council. Cf. A.Avram, *BE* (2008) no. 370.

[- - - - -]
βουλευ-
τὴς
τῆς Πεν-
ταπόλε-
ως

679. Tomis. Dedicatory epigram for Dionysos, Hellenistic. *I.Tomis* 120. D.Chiekova, in *XII Congressus* I 278-280, reprints the text (French translation) and discusses the epithet Πυρίβρομος. This epithet should be seen in the context of fire rituals in Dionysos' cult. She recognizes such a ritual in a epitaph from Amastris (*SEG* XXXV 1327; XL 1163) that describes a ritual performed by a man: παρ' ἐμπύροις δὲ κῶμον Εὐίῳ θεῷ τριετῆρι τελετὴν μυστικῶς ἀνήγαγον ('j'ai mené parmis des *empyra* la procession pour le dieu triétérique Euios, de même que (j'ai mené) l'initiation d'une façon mystique'). She interprets ἔμπυρα as objects carried in procession to be burned. Cf. A.Avram, *BE* (2009) no. 352.

680. Tomis. Epitaph of M. Antonius Marcianus, ca. 125-150 A.D. Upper part of a marble pedimental stele; above the inscribed field a relief depicting a funerary banquet (a reclining man, a woman, and two standing boy slaves); found in 1988. S.Conrad, *Die Grabstelen aus Moesia inferior* -- (cf. *SEG* LIV 656) 160/161 no. 132 (discussion of the relief; no text; no ph.). Edd.pr. M.Bărbulescu, A.Câteia, *Pontica* 40 (2007) 245-253 (ph.), with a discussion of connections between the cults of Mithras and Hekate. Cf. A.Avram, *BE* (2008) no. 369.

Μ(άρκῳ) Ἀντωνίῳ
Μαρκιανῷ, πα-
τρὶ νομίμῳ
καὶ ἱερεῖ σωτεί-
ρης Ἑκάτης,
ζήσαντι ἔ-
τη μθ' τὴν
[στή]λλην ἀν[έ]-
στησεν] ἡ σ[ύμ]-
[βιος αὐτοῦ]
- - - - - - - - -

1/2. Other Antonii in Tomis: *I.Tomis* 37, 59, 119, 129, 190, 447, edd.pr. ‖ 2/3. for the Mithraic title πατὴρ νόμιμος cf. *SEG* LII 1591-1593 (Mithraeum at Sidon, 390/391 A.D.) and *ILS* 4251 (Aquileia); *SEG* LII 1593 is a dedication of a statue of Hekate in the Mithraeum; in the new text this title is adopted by the priest of a cult association of Hekate, edd.pr.

681. Vodna, cave of. Graffiti on the wall of the cave, 2nd/3rd cent. A.D. *CIL* III 12441; *IGBulg* II 751. Republished by N.Sharankov, *Izvestiya na Regionalen istoricheski muzey-Ruse* 11 (2007) 64-77 (in Bulgarian; ph.; dr.) [non vidimus]; cf. *An.Ép.* (2007) nos. 1223a-c. We present the Greek texts: 1) Οὐλπιlανοῦ (*CIL* III 12441 e); 2) Λ(ουκίου) or Μ(άρκου) Ἀντω(νίου) Ἀlκ[ύλ]ου (*CIL* III 12441 m); 3) Τόπος | Αὐρ(ηλίων) Ἀρτεlμιδώlρου, Οὐάλενlτος, Κωlσηκουλου? (*CIL* III 12441 g).

DACIA

682. Dacia. Amphora stamps. C.Timoc, in *Thrace in the Graeco-Roman World* 614-619, provides a list of stamped amphoras found in Dacia and imported from the Aegean and the Black Sea.

683. Ilişua. Dedication to the Chthonian Gods, 2nd cent. A.D. Sandstone altar, damaged on bottom; found near the camp of the ala I Tungrorum Frontoniana. Edd.pr. R.Ardevan, V.Wollmann in L.Mihailescu-Bîrliba, O.Bounegru (edd.), *Studia historiae et religionis Daco-Romanae in honorem Silvii Sanie* (Bucharest 2006) 259-265 [non vidimus]. Republished by iid., *Revista Bistritei* 20 (2007) 241-253 [non vidimus]. See A.Avram, *BE* (2008) no. 352 and (2009) no. 342: Ζαμαννίσθης εὐχὶν θεοῖς χ[θονί]οις - -

The name Ζαμαννίσθης may be of Oriental origin (a composite of Δια-/Ζα- and Μαν(ν)-; the dedicant may have been a settler from Asia Minor, edd.pr.

NORTH SHORE OF THE BLACK SEA

684. North Shore of the Black Sea. Christian inscriptions, 4th-5th cent. A.D. A.Yu.Vinogradov, in *Koinè pontique* 255-267 (ph.), (re)publishes twenty Christian texts (German translations), one of which is an ineditum (our lemma no. 747); most of the other texts were published by V.V.Latyschev, *Sbornik grecheskikh nadpisej khristianskikh vremen iz Yuzhnoj Rossii* (St. Petersburg 1896), but five texts (our lemmata nos. 708, 735-737, and 747) have previously been available only in pre-revolution Russian periodicals. V. makes minor editorial improvements. We provide a comparatio numerorum for the texts that had been included in corpora.

SEG **XLVIII**	**Vinogradov**	*CIG*	**Vinogradov**
995	261 no. 6	IV 8621	257 no. 2
		IV 8740	266 no. 20
CIRB			
67	257-259 no. 4	**Latyschev,**	
1099	261 no. 7	***Sbornik***	
add. 3	257 no. 3	7-15 no. 7	257 no. 2
		26/27 no. 13	265 no. 18
IOSPE **I**^{2}		32/33 no. 26	265 no. 16
450	255-257 no. 1	35 no. 28	265 no. 17

Latyschev, *Sbornik*	**Vinogradov**	**Latyschev, *Sbornik***	**Vinogradov**
84-86 nos. 77-83	259-261 no. 5	105-109 no. 99	266 no. 20
88/89 no. 86	263 no. 10	**Solomonik, *NEPKh* II**	
98-105 no. 98	264 no. 14	134	265 no. 19

Id., in *Severnoe Prichernomorje v epokhu antichnosti i srednevekovja. Pamiati N.P.Sorokinoj (Trudy Gosudarstvennogo Istoricheskogo Muzeya* 159) (Moscow 2006) 289-297 (in Russian), republishes, as part of preliminary work for the new edition of *IOSPE*, six Christian inscriptions from the State Historical Museum collection; five texts had been published by V.V.Latyschev, *Sbornik* --; for the sixth see our lemma no. 705. We provide a comparatio numerorum with Latyschev's edition.

Latyschev	**Vinogradov**	**Latyschev**	**Vinogradov**	**Latyschev**	**Vinogradov**
28/29 no. 16	289 no. 1	35 no. 28	291 no. 3	114 no. 105	294 no. 5
32 no. 26	290 no. 2	95/96 no. 95	295 no. 6		

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685. North Shore of the Black Sea. Defixiones. A.Avram, C.Chiriac, I.Matei, *art.cit.* (see our lemmata nos. 665-671) 385-389 and 420 (addedndum), present an annotated list of defixiones found in the area of the Black Sea. **Nikonion**: *SEG* LIII 777. **Olbia**: *SEG* L 702 (four texts); *IGDOP* 101-110; A.Héron de Villefosse, *BSNAF* (1905) 312/313. **Chersonesos**: Audollent, *DefixTab* 92. **Pantikapaion**: *SEG* LV 867; B.Pharmakowsky, *AA* (1907) 126-128. **North Shore of the Black Sea (South Russia)**: *SEG* XXXVII 681; Audollent, *DefixTab* 90/91; F.Cumont, *CRAI* (1913) 421 note 1 (unpublished). [The new defixiones from Olbia (?) and Phanagoreia, mentioned in the addedndum, are our lemmata nos. 748 and 741 respectively, Kantor.]

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686. North Shore of the Black Sea. Foreign relations. A.Avram, 'L'Égypte lagide et la mer Noire: approche prosopographique', in A.Laronde, J.Leclant (edd.), *La Méditerranée d'une rive à l'autre. Culture classique et cultures périphériques. Actes du 17e colloque de Villa Kérylos à Beaulieu-sur-Mer, les 20 & 21 octobre 2006* (Paris 2007) 127-153, lists the Egyptians attested in cities on the coasts of the Black Sea (west, north and south) and the inhabitants of those cities attested in Egypt (papyri and inscriptions; 141-153). The former category is small and consists of people from Alexandria only (Ἀλεξανδρεύς), in Kallatis and Tomis. The latter category is subdivided into 'soldiers and κληροῦχοι' (Βυζάντιοι, Μεσαμβριανοί, Ὀδησσῖται, Τομῖται, Ἰστριανοί, Βοσπορῖται, Σαρμάται, Βιθυνοί, Καλχηδόνιοι, Προυσιεῖς ἀπὸ Ὑπίου, Ἡρακλεῶται, Παφλαγόνες, Κρωμνῖται, Σινωπεῖς, Τιανοί, Καππαδόκες), 'intellectuals' ('lettrés'; Βυζάντιοι, Καλλατιανοί, Βορυσθενῖται, Καλχηδόνιοι, Ἡρακλεῶται, Ποντικοί), ambassadors (Βοσπορῖται) and 'others' (Βυζάντιοι, Ἰστριανοί, Βιθυνοί, Καλχηδόνιοι, Ἡρακλεῶται, Ἀμαστριανοί, Ἀμασεῖς). Most of the evidence dates from the 3rd

cent. B.C.; the presence of Pontic people in Egypt is light; Alexandrians are extremely rare in the Black Sea area; in the commercial relationship between Egypt and the Black Sea, Rhodians were important intermediaries.

Relations between the two areas are also investigated by Z.H.Archibald, 'Contacts between the Ptolemaic Kingdom and the Black Sea in the Early Hellenistic age' in V. Gabrielsen, J.Lund (edd.), *The Black Sea in Antiquity. Regional and Interregional Economic Exchanges* (Black Sea Studies 6; Aarhus 2007) 253-271, and by G.Reger, 'Traders and Travelers in the Black and Aegean Seas', *ibid.* 273-285. R. provides a prosopography of Pontic people on Delos and Rhodes. Cf. A.Avram, *BE* (2008) nos. 356/357. See also our lemma no. 645.

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687. North Shore of the Black Sea. Inscriptions from Nikonion, Olbia, and Tyras. V.P.Alekseev, *Issledovanija po antichnoj arkheologii Severnogo Prichernomorja* (Odessa 2007), publishes a number of inscriptions from Nikonion, Olbia, and Tyras (mostly from the collection of the Odessa Numismatics Museum). Cf. A.Avram, *BE* (2008) nos. 386, 391-397, 406/407. We will present the study in a later volume of *SEG*.

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688. North Shore of the Black Sea. Inscriptions in H.Koehler's notes. A.I.Ivanchik, in *ΕΥΧΑΡΙΣΤΗΡΙΟΝ - - Domanskogo* 182-213 (in Russian), publishes and discusses materials from the preparatory notes of H.Koehler for *CIG*, now kept among the *IG* X.4 materials in the *IG* archive in Berlin (mentioned by Yu.G.Vinogradov, in *Drevnee Prichernomorje. III Chteniya pamiati P.O.Karyshkovskogo* [Odessa 1996] 26-28 [*SEG* XLVI 948 bis and our lemma no. 727, Avram], and by I.V.Tunkina, *Russkaya nauka o klassicheskikh drevnostiah Yuga Rossii* [St. Petersburg 2002] 432, but in both cases with wrong attribution to I.Blaramberg). Cf. A.Avram, *BE* (2008) no. 398.

The second part of the manuscript contains detailed notes on the honorary Olbian decree for Protogenes (*IOSPE* I^2 32 = *Syll.*^{3} 495), largely repeated in Koehler's published work and not discussed by I. in detail. The first part consists of transcriptions of 35 inscriptions (mainly Olbian), with app.cr.; for the Olbian inscriptions from this part we provide a comparatio numerorum with *IOSPE* I^2. The manuscript also contains notes on *IOSPE* I^2 425 and 453 (Chersonesos in Tauris); *CIRB* 1140 (Gorgippia); *CIG* II 2017 (Thracian Chersonesos); *I.Ilion* 3 and 90. In other lemmata we present two inedita (our lemmata nos. 720 and 728) and selected notes on previously published Olbian texts (our lemmata nos. 724, 727, and 729).

***IOSPE* I^2**	**Ivanchik**	***IOSPE* I^2**	**Ivanchik**	***IOSPE* I^2**	**Ivanchik**
40	191/192 no. 1	94	194 no. 8	176	196/197 no. 15
52	192 no. 2	98	194 no. 9	181	197 no. 16
79	192 no. 3	113	194 no. 10	182	197 no. 17
80	192/193 no. 4	129	194/195 no. 11	183	197 no. 18
89	193 no. 5	130	195 no. 12	193	197 no. 19
91	193 no. 6	134	195/196 no. 13	199	197 no. 20
93	193 no. 7	139	196 no. 14	200	199 no. 21

IOSPE I²	Ivanchik	*IOSPE* I²	Ivanchik	*IOSPE* I²	Ivanchik
202b	199 no. 22	227	199 no. 23	229	199 no. 24

689. North Shore of the Black Sea. Letters: private letters on lead and ostraka. M. Dana, *REA* 109 (2007) 67-97, provides a checklist of private letters on lead found across the Greek world, and a checklist of private letters on ostraka found on the north shore of the Black Sea, including inedita. Excluding an ostrakon from Chersonesos, wrongly classified as a letter (*SEG* XXXVII 661), there are 11 private letters on lead: *IGDOP* 23 and 25; *SEG* XLVIII 988 (70-72 no. 1); 1011 (72-75 no. 2); 1012 (75/76 no. 3); 1024 (87/88 no. 12); 1029 (76-78 no. 4); L 704; an ineditum from Olbia: Yu.G.Vinogradov, *VDI* 118 (1971.4) 79; an ineditum from Nymphaion: Yu.G.Vinogradov in G.R.Tsetskhladze (ed.), *The Greek Colonisation of the Black Sea Area* (Stuttgart 1998) 154 note 4; an ineditum from Phanagoreia: S.I.Finogenova in D.V.Grammenos, E.K. Petropoulos (edd.), *Ancient Greek Colonies in the Black Sea* II (Thessaloniki 2003) 119 (ph.) [add now S.Yu.Saprykin, N.F.Fedoseev, *VDI* 272 (2010.1) 50-58 (Pantikapaion); id., in *Onomatologos* 422-427 no. 1 (Pantikapaion), 427-432 no. 2 (Akre); these texts will be presented in *SEG* LX, Kantor]. There are six private letters on ostraka: *SEG* XXXVII 665 (83-85 no. 8); XLII 711 (79-81 no. 5); XLVII 1175 (89/90 no. 13); *IGDOP* 24 and 26; an ineditum from Panskoe I in the area of Chersonesos: V.F.Stolba, *Arkhelogicheskie vesti* 2 (1993) 109/110 (ph.) [add now B.Awianowicz, *ZPE* 168 (2009) 196-198 (Nikonion), Avram]. D. republishes the available texts (dr.; ph.; French translation), with the exception of *IGDOP* 23-26 (for which she gives supplementary bibliography), and provides detailed linguistic commentary and an index. A.Avram, *BE* (2008) no. 387, notes that it is not clear whether some of the more poorly preserved texts on lead that are known only through local publications are private letters or defixiones. See also our lemmata nos. 693 and 2121.

690. North Shore of the Black Sea. Onomastics. S.R.Tokhtasyev, in *ΕΥΧΑΡΙΣΤΗΡΙΟΝ - - Domanskogo* (St. Petersburg 2007) 82-118 (in Russian), discusses several aspects of onomastics on the North Shore of the Black Sea in the Imperial period, especially in the Bosporan Kingdom. Cf. A.Avram, *BE* (2008) no. 361 bis.

1) **Vocatives ending in -ι from names ending in -ιος.** Discussing such vocatives attested both for Greek (*CIRB* 339, 383, 791; *SEG* LV 830) and non-Greek names (*CIRB* 496, 616, 956, 1076; V.V.Shkorpil, *Izvestija Imperatorskoj arkheologicheskoj komissii* 27 [St. Petersburg 1908] 48 no. 6; N.S.Belova, in *Arkheologiya i istoriya Bospora* III [Kerch 1999] 148 no. 2), T. observes that they appear in the 1st cent. A.D. at the earliest. Latin influence, suggested by A.I.Dovatour in *CIRB*, remains unproven, since these vocatives could be formed from nominatives in -ις (< -ιος), attested since the 3rd cent. B.C.

2) **Early evidence for Roman names in Bosporos.** The earliest securely dated inscription in Bosporos attesting Roman names is *CIRB* 70 (81 A.D.), but several texts may pre-date it. The earliest is probably a dipinto on a Sinopean amphora (N.I.Sokolsky, *Kratkie soobshchenija Instituta arkheologii* 83 [1961] 39; late 2nd cent. B.C.), but it might have been made at Sinope itself; Γαττίων in *CIRB* 263 (2nd cent. B.C.) has perhaps been formed from an unattested Latin

name Gattius or Gattio. Other examples of Roman names adopted by the locals belong to the 1st cent. B.C./1st cent. A.D.: *CIRB* 128 L. 2; 279, 300, 319, 373-375, 382, 431, 489, 496, 532, 569, 985 LL. 7/8; A.Twardecki in *VI Bosporskie chtenija* (Kerch 2005) 302 no. 2 [non vidimus]. The first epigraphically attested Roman citizen with tria nomina is M. Ulpius Primus (*CIRB* 43; 97 A.D.). This evidence shows that influence of Roman onomastics in Bosporan naming practices was late and hardly profound. Therefore, changes in Bosporan onomastics should be studied in their Greek linguistic context before any Latin influence is postulated.

3) Names ending in -ις (< -ιος). Such a name form is already attested in a graffito in Nymphaion (ca. 275-250 B.C.; *SEG* XXXIX 701 II L. 3: Εὐφρόνις). Ἀπατούρις for Ἀπατούριος (corrected by the writer) on a curse tablet from Olbia (*SEG* L 702 II) is even earlier (ca. 350-325 B.C.) and may reflect the pronunciation. However, these name forms remain rare in all periods. In the Imperial period we have, in addition to vocatives ending in -ι, only six or seven examples, only three of which concern Greek names (*CIRB* 36 L. 68; 80 L. 7; 963); the rest are Roman. It is notable that the name Μακάρης in *CIRB* 963 has retained the genitive in -ιου, also attested in Bosporos for Sarmatian and Thracian names ending in -ις, while genitives ending in -ιος/-ιδος are not attested for secondary nominatives in -ις, and there is only one example of a Greek name with original -ις ending that has a genitive in -ιου (*CIRB* 1140 L. 3: Ποσίου). A checklist of names ending in -ις from other Black Sea cities (Chersonesos in Tauris, Histria, Tomis, Kallatis, Thracian coast, Byzantion, and Selymbria) and the Attic material (see Threatte, *GAI* I pp. 402-404) show a similar ratio of Greek and Roman names ending in -ις: at least one third of such names are Roman. This suggests that the syncopation -*ius* > -*is* in vulgar Latin and -ιος > -ις in Greek initially developed independently, but there was some bilingual interference in the Roman period.

4) Names ending in -εις/-αις. Such names should not be considered as an itacistic version of names ending in -ις but as a separate phenomenon (see already L.Zgusta, *Archiv Orientální* 34 (1956) 283; A.I.Dovatour, *CIRB* p. 817). T. provides a checklist of such name forms in the area of the Northern Black Sea (with some minor additions to *LGPN* IV) and a partial checklist for Odessos, Apollonia, and Naulochos, based on *IGBulg* I^2 (for the West Pontic area, *LGPN* IV normalizes names ending in -εις to -ις). T. compares the Black Sea material with evidence from Palestine and Asia Minor and discusses the suggested attribution of these name forms to Sarmatian or Anatolian linguistic influences, without reaching a definite conclusion. Names with these endings are largely non-Greek in origin; this onomastic practice, avoided by educated classes, can be seen as a socio-linguistic marker of 'barbarised' strata of Greek society.

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691. North Shore of the Black Sea. Onomastics: names of Anatolian origin in the Bosporan kingdom, 5th-3rd cent. B.C. S.R.Tokhtasyev, *VDI* 260 (2007.1) 170-208 (in Russian; English summary), provides a checklist of epigraphic and numismatic evidence for names of Anatolian origin attested in Bosporos up to the mid-3rd cent. B.C., identifying 62 bearers of 48 names. By way of comparison, L.Zgusta, *Die Personennamen griechischer Städte der nördlichen Schwarzmeerküste* (Prague 1955), had identified only four Anatolian names. Names of Anatolian origin in the Bosporan kingdom are second in frequency to names

of Greek origin, far exceeding those of Scytho-Sarmatian origin (27 bearers of 25 names maximum).

The mostly Pontic and Phrygian origins of the Anatolian names in Bosporos point to their arrival through the harbors of the south shore of the Black Sea. No names of Carian and Lydian origin have been securely identified among the names, so the evidence provides no documentation of a Carian or Lydian participation in the Ionian colonization of Bosporos (cf. Hdt. 4.76.6 for a Carian name at Olbia). The presence of numerous family tombs in Bosporos in which all or most of the names are Anatolian (*SEG* LVI 887; *CIRB* 168, 209, 222, 225, 227, 245; cf. Solomonik, *NEPKh* I 35) suggests the immigration of family groups. The absence of ethnic designations accompanying the names is an indication that immigrants from Asia Minor were granted citizenship, a practice possibly to be connected with the massive expansion of the Bosporan chora in the 4th cent. B.C. and the foundation of Gorgippeia (cf. Diod. 20.25.2, for the encouragement of immigration by the Spartokids). In the Black Sea area such high frequency of non-Greek names within a civic community is paralleled only at Sinope and Herakleia Pontike. Anatolian names appear even in small Bosporan settlements (*CIRB* 1102: Koronkodame; *SEG* XL 628: Zenonian Chersonesos). T. discusses in detail the diverse social origins of the immigrants attested by the Anatolian names and the role of trade with Sinope and Herakleia Pontike in stimulating their immigration.

Cf. the remarks of A.Avram, *BE* (2008) no. 361.

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692. North Shore of the Black Sea. Religion: local cults and Greek identity. M.Dana, *LEC* 75 (2007) 171-186, discusses the importance of local cults for Megarian and Milesian colonies in the Black Sea area, founded in the 7th-5th cent. B.C., using both literary and epigraphic evidence. She comments on the cults of Παρθένος at Chersonesos in Tauris, Ἀχιλλεύς at Berezan and Olbia; Ἀπόλλων Ἰατρός across the Black Sea area and along the rivers Istros, Borysthenes and Hypanis; and cults of hero-founders in Sinope (cf. our lemma no. 1296 bis app.cr.). She stresses the 'symbolic appropriation' of local cults by Greek settlers. Data for theophoric names [assembled without access to *LGPN* IV] is used to show the significance of these cults for local identity. [On the 'potamophoric' name Ἰστρόδωρος, see now D.Dana, M.Dana, *Ancient West & East* 8 (2009) 235-241 (to be summarized in *SEG* LIX), Kantor.] Cf. A.Avram, *BE* (2009) no. 349.

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693. Berezan. Private letter on a lead lamella, ca. 550-500 B.C. *SEG* XXVI 845; XLIX 1027bis; LI 953*; *IGDOP* 23. G.Marginesu, *PP* 72 (2007) 138-147, reprints the text (Italian translation) and identifies elements of orality in the composition of this text.

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694. Bosporan Kingdom. Mention of Hades in epitaphs. N.V.Zavoykina, *Bosporskij fenomen* -- (our lemma no. 704) 309-313 (in Russian), offers some observations on references to Ἀίδης in Bosporan epitaphs. She notes that (with the exception of the later Pantikapaian dipinto *CIRB* 731) such references are confined to a group of roughly contemporary stone

epitaphs from Pantikapaion dated between ca. 50 B.C. and ca. 50 A.D. (*CIRB* 119, 124-127, 129/130, 132, 139, 141, 146) [add now our lemma no. 733, Avram] and an epitaph from Gorgippia of the same period (*CIRB* 1192); it is unclear whether this phenomenon represents any specific cultural features of this period. The epithets of Ἀιδης found in these texts are typical of those found elsewhere in the Hellenistic world.

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694 bis. Bosporan Kingdom. Corpus of graffiti from the chora. S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti khory antichnogo Bospora* (Simferopol and Kerch 2007), present a corpus of 1266 graffiti and dipinti (966 from the European part of Bosporos and 300 from the Asiatic part). Cf. A.Avram, *BE* (2008) no. 415; A.V.Belousov, *VDI* 275 (2010.4) 166-171. We will present the study in a later volume of *SEG*.

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695. Chersonesos in Tauris. Gravestones. On the basis of a catalogue of Chersonesitan gravestones by J.C.Carter (*SEG* LVI 867), R.Posamentir, in G.Erkut, S.Mitchell (edd.), *The Black Sea: Past, Present and Future* (London 2007) 45-55, discusses characteristic features of gravestones in the early necropolis. He notes the complete absence of figural representation and the presence of standardized images signifying the status of the deceased: a staff (always painted, and never sculpted) on gravestones of older men; swords and sword-belts (never painted, only sculpted) on gravestones of men in their prime; strigils and aryballoi on gravestones of young men; and ribbons and sometimes alabastra (either painted or sculpted) on gravestones of women. Decorative elements are also standardized. Grave stelae of women (but never of men) are pedimental; those of men have a horizontal lintel with antefixes; those of children are usually decorated with anthemia. Each gravestone was used for only one individual. P. connects these features with local practices, although noting certain similarities with Megarian burial practices. Good ph. of Solomonik, *NEPKh* II 146 (47 fig. 3); 148 (46 fig. 1); 151 (49 fig. 6); 156 (46 fig. 2); 159 (48 fig. 5), 164 (48 fig. 4). [See also R.Posamentir, *The Polychrome Grave Stelai from the Early Hellenistic Necropolis* (Austin 2011), Kantor.]

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696. Chersonesos in Tauris. History. I.Makarov, in *XII Congressus* II 877-884, gives an overview of the epigraphic sources on the history of Chersonesos in Tauris in the 1st cent. B.C./A.D. He discusses the honorary decree for Γάϊος Ἰούλιος Σάτυρος (*IOSPE* I² 691 = *ISE* III 148) [see *SEG* LV 839], an honorary decree for an envoy of Queen Dynamis (see our lemma no. 697), and a decree concerning lawcourts (*SEG* LV 838).

I.A.Makarov, in *Koinè pontique* 327-342, publishes a French version of his earlier articles dedicated to the judicial reform (*SEG* LV 838) and the prostitution tax (see our lemma no. 699); both texts are printed in appendices. Cf. A.Avram, *BE* (2008) no. 411.

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697. Chersonesos in Tauris. Honorary decree for an envoy of Queen Dynamis, ca. 21/22 A.D. *IOSPE* I² 354 A; *SEG* XLII 698. I.Makarov, in *XII Congressus* II 880 (cf. our

lemma no. 696), suggests the following restoration of LL. 4-6: τὰν ὀφειλο[μέναν τᾶι πόλι ἁμῶν βοήθειαν? | π]επιστευμένος προ[αγορεύειν? - - ἀξίως | τε τὰ]ν ἐπιδαμίαν τᾶς φι[λίας ὑπαρχούσας ἐποιήσατο] (τὰν ὀφειλομ[έναν e.g. εὐεργεσίαν τε καὶ χάριν | π]επιστευμένος προ[ερεῖν? - - | τὰ]ν ἐπιδαμίαν ἀξία[ν e.g. πάσας ἀποδοχᾶς πεποίηται], *SEG* [Ju.V.Vinogradov]). According to this interpretation, there was a treaty between Chersonesos in Tauris and the Bosporan Kingdom (cf. *IOSPE* I² 419 and 704).

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698. Chersonesos in Tauris. Honorary decree for Thrasymedes, ca. 130 A.D. *IOSPE*² 357. For a possible identification of Thrasymedes see T.Corsten, *Gephyra* 4 (2007) 133/134.

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699. Chersonesos in Tauris. Regulations concerning a prostitution tax, 185/6 A.D. or ca. 222-235 A.D. *CIL* III 13750; *IGR* I 860; *IOSPE* I² 404; *SEG* LIII 766; E.I.Solomonik, *Latinskie nadpisi Khersonesa Tavricheskogo* (Moscow 1983) no. 1. I.Makarov, in *Koinè pontique* 339-342 (cf. our lemma no. 696), presents a new edition with detailed apparatus, including the following new restorations:
L. 4: initio: [ἐπιμελόμενοι?].
LL. 6/7: e.g. αἴτη[σιν ποι|ῶνται?].
L. 16, initio: [ἀντιγραφὴ - -]; after the lacuna, the trace of an epsilon (S.) is not confirmed by autopsy (M.).
L. 18: [τολμήσαντες τὴν ἄδικον αὐτῶ]ν.
L. 28: [ἐλπίζομεν τῆς ἡμετέρας πόλεω]ς.
L. 41: iuxta l[egem].
L. 42: [- - pro]positum.
LL. 47/48: hu[ius | curae].

Some of the readings are reported also in *An.Ép.* (2007) no. 1241. A.Avram, *BE* (2006) no. 302 and (2008) no. 411, approves of M.'s suggestions.

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700. Chersonesos in Tauris. Building inscription of a *macellum* (?), early 2nd cent. A.D. S.Semenov-Zusser, *VDI* 24 (1947.2) 245; Solomonik, *NEPKh* II 129. T.Bekker-Nielsen, in V.Gabrielsen, J.Lund (edd.), *The Black Sea in Antiquity: Regional and Interregional Economic Exchanges* (Black Sea Studies 6; Aarhus 2007) 125-131 (ph.), reprints the text and discusses the meaning of the term ὀψόπωλις (L. 4), otherwise attested in Plutarch, *Timoleon* 14. Rejecting Semenov-Zusser's widely accepted view that it is connected with a specialized fish-market, or even a special market for fish sauces, he interprets it as a *macellum* of the kind widely diffused in the Roman East in that period (cf. C.de Ruyt, *Macellum: marché alimentaire des Romains* [Louvain-la-Neuve 1983]). The meaning was clear to the readers, since the inscription was likely placed on the building itself and ὄψον was a familiar word. Consequently, this inscription provides no evidence for the role of fish salting and processing in the city's economy. He further identifies the building with the building complex south of the

basilica. Cf. A.Avram, *BE* (2008) no. 412, who points out that the term ὀψόπωλις is also attested in Suidas φ395 ed. Adler, and that cognate forms are more widely attested.

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701. Chersonesos in Tauris. Dedication on behalf of the Thracian king Kotys VIII, 12-19 A.D. Upper part of a marble slab, broken on left and right; found in 2000 in the north part of the city. Ed.pr. I.A.Makarov, *VDI* 263 (2007.4) 62-69 (ph.; in Russian; Russian translation; English summary). The dedication is likely connected with the marriage between the Bosporan king Aspourgos (under whose protectorate the city then was) and Gepaipyris, probably a sister of Kotys VIII. Cf. *An.Ép.* (2007) no. 1242; A.Avram, *BE* (2008) no. 410.

[ὑπὲρ βασιλέ]ος Κόττυος Ῥο[ιμητάλκα - - -]
[- - - - - - - - - - -]εινος Γυμν[- - - ἀνέθηκεν - - -]
[- - - - - - - - - - θε]οῖς ἐ[π]η[κόοις - - - - - - - - - -]
[- -]

1. Kotys VIII, son of Rhoimetalkes I, was Thracian king in 12-19 A.D. (*PIR*[2] C1554); there is no good evidence for the view of G.Gaggero, *Pulpudeva* 3 (1980) 310, that his title was δυνάστης rather than βασιλεύς, ed.pr. ‖ 2. Γυμν[- -]: the beginning of a patronymic or perhaps γυμν[ασιαρχῶν], ed.pr. [cf. the name Γυμνάσιον attested in Thrace (*LGPN* IV s.v.), Kantor].

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702. Chersonesos in Tauris. Inscribed ostraka: onomastics and dating. *SEG* XXVI 805; XLIX 1031*. S.R.Tokhtasyev, *VDI* 261 (2007.2) 110-125 (in Russian; English summary), cautions that Yu.G.Vinogradov and M.I.Zolotarev overstated the number of names on these ostraka that can be identified as Doric or Ionian on onomastic grounds alone [cf. already *SEG* XL 612 where, per L.Dubois, only four of the names are Doric and three Ionian, Kantor]; the only definitely Ionian name is [Μ]ολπᾶς (*SEG* XL 612 no. 18); there is no definitely Doric name, since Doric spellings (e.g. Τλασέας: *SEG* XL 612 no. 10) reveal the dialect of the writer. He further suggests that the confusion between eta and epsilon in the ostrakon for Κρητίνης Μυός (*SEG* XL 612 no. 16) can be explained on the assumption that it was written by a Delian prior to the adaptation of the East Ionian alphabet; he adduces the names Δήλιος Ἀπολλᾶ (*IOSPE* I[2] 411), Δᾶλις (Solomonik, *NEPKh* II 167), Δαλι[- -] (*NEPKh* II 173), and Δηλι[- -] (Solomonik, *Graffiti Khers.* no. 577) to show the presence of a Delian community at Chersonesos.

Based on the palaeography of the ostraka and on a comparison of the situation in Chersonesos around the date of the abandonment of the Megarian alphabet with the situation in Athens in the period of co-existence of the Attic and Ionian alphabets, T. concludes that there are no compelling reasons to date any of the ostraka as early as 500-480 B.C.; the earliest ostraka belong to ca. 475-450 B.C.

A.Avram, *BE* (2008) no. 409, expresses skepticism concerning the existence of a Delian community at Chersonesos and points out that names such as Δηλιάς, Δαλίς, and Δαλιάδας are also attested at Oropos. At Chersonesos, such names are more likely to be of Boiotian origin, since the role of Boiotians is attested in the foundation of Herakleia Pontike (see

D.Asheri, *Über die Frühgeschichte von Herakleia Pontike* [*ETAM* V; Vienna 1972] 23-284). [On the evidence for settlers from Delos or Delion at Chersonesos see now C.Müller, *D'Olbia à Tanaïs* (Bordeaux 2010) 58, Kantor.]

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703. Chersonesos in Tauris. Amphora stamps, 4th cent. B.C. Two stamps of amphoras from Herakleia Pontike; found in 1989 in the northeastern part of the city. Ed.pr. R.V.Stoyanov, *Hyperboreus* 13 (2007) 268-270 (dr.; ph.; in Russian): 1) Ἀρίστωνο|ς Κρωμνι. (ca. 390-370 B.C.); 2) Μῦς | ΛΥ emblem | Λυσίθεος (ca. 360-330 B.C.)

[1. Κρωμνι.: cf. the potters Κρώμνιος (ca. 390-370 B.C.) and Κρωμνίτης at Herakleia, Kantor] ‖ 2. ΛΥ: possibly a mistake of the cutter, unable to complete the name of Lysitheos in the space before the emblem and starting again in the next line, ed.pr.

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704. Hermonassa. Dedication for the well-being of King Pharnakes II, 63-47 B.C. Marble statue base, badly worn; the left part of the inscription is no longer legible; chance find of 2003. Ed.pr. N.A.Pavlichenko, in *Bosporskij fenomen: Sakralnyj smysl regiona, pamiatnikov, nakhodok* 2 (St. Petersburg 2007) 304-306 (ph.).

[Ὑ]πὲρ βασιλέως Φαρνάκου
[φιλ]ορωμαίου vac. Μᾶ vac. ἱέρεια
[τῆς] θεᾶς Ἀπόλλωνι εὐχήν

3. For mentions of ἡ θεά in Bosporan epigraphy cf. *CIRB* 976, 1005 LL. 11 and 23, with M.I.Rostovtzeff, *Izvestija Imperatorskoj Arkheologicheskoj komissii* 49 (1913) 17; S.Luria, *VDI* 25 (1948.3) 209, ed.pr.; A.Avram, *BE* (2008) no. 420, notes the homonymy of the priestess and the godess (Μᾶ) that she served.

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705. Hermonassa (Taman). Epitaph of Soteas, 4th/5th cent. A.D. Marble slab broken on all sides; some remains of red paint. Found in 1954 in the excavations of B.A.Rybakov, now in the State Historical Museum (Moscow). Edd.pr. P.D.Diatroptov, I.A.Emets, 'Korpus khristianskikh nadpisej Bospora', *Epigraficheskij Vestnik* 2 (1995) [briefly summarized in *SEG* XLV 982] no. 42. Republished by A.Yu.Vinogradov, in *Severnoe Prichernomorje v epokhu* -- (cf. our lemma no. 684) 293/294 no. 4, who identifies the piece as a reused architectural fragment of Prokonnesian marble: [Ἐνθ]άδε κατά|[κει]τε Σωτῆας

κατά|[κι]τε ὁ [δοῦλος τοῦ θεοῦ δεῖνα?], edd.pr.

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706. Kepoi. Stamped tiles, 3rd/2nd cent. B.C. Six stamped tiles which represent two types of stamps; now in the Pushkin Fine Art Museum (Moscow) and the Kerch Museum. Ed.pr. A.V.Kovalchuk in *Bosporskij fenomen* -- (cf. our lemma no. 704) 314-316 (dr.). Ed.pr.

suggests that these stamps are connected with a building excavated by N.I.Sokolskij in 1963, which should therefore be identified as a temple of Aphrodite: 1) Ἀφροδίτ(ης); 2) Ἀφρ (sinistrorsum).

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707. Kytaion. Sundial, 142 A.D. Stone sundial, broken on the left and at the bottom right corner; decorated with the head of a bull in relief; on either side of the relief, traces of an inscription in six lines, erased in antiquity. Found in 1918 on the estate of B.A.Bok together with *CIRB* 942. Mentioned by Yu.Yu.Marti, *Izvestija Tavricheskogo otdelenija Istoriko-arkheologicheskoj komissii* 59 (Kerch 1928) fig. 21 (ph. only; inscription not visible) [non vidimus]. In a study of four sundials in the Kerch Museum, ed.pr. S.A.Shestakov, *Bosporskie issledovanija* 9 (2005) 360-373, studies this sundial and the inscription (363-365 no. 2; ph.; dr.; in Russian). He suggests that the texr was erased when the sundial was moved to the temple. Θεῶι βροντῶντι (*CIRB* 942 L. 1, 234 A.D.), as the original dedicatory text was no longer appropriate. V.P.Jajlenko, *Tysiacheletnij Bosporskij reich: Istorija i epigrafika Bospora* (Moscow 2010) 672/673 no. 18 (ph.; dr.; in Russian), presents an independent edition (unaware of the ed.pr.) [the quality of the photos of ed.pr. and J. does not allow to choose between there readings (the letters are only visible on the drawings), Kantor]. We present S.'s text.

col. I	⟦ΙΝΧ̣Ι̣⟧	col. II	⟦Σ[ca. 2]⟧
	⟦Ι̣Γ̣Υ̣Τ̣Ω⟧		⟦[- - -]⟧
	⟦Ν[- - -]⟧		⟦[- - -]⟧
4	⟦[- - - -]⟧		⟦[- - -]⟧
	⟦Τ[ca. 4]Ο⟧		⟦[ca. 4]ΘΟΣ⟧
	⟦[- - -]Ω⟧		⟦θλυ´ [Δεί]ωι⟧

I. 2. τοῦτο, J. ‖ 3-5. [ὡρολόγι]ον, J. ‖ II. 5/6. [β]οὸς οἱ αὐτοί, J., who suggests a reference to the clock sphere between the bull's horns ‖ II. 6. the 439th year of the Bosporan era, S.; [Δε]ωι; S.; [Δεί]ωι, M.Sève, *BE* [2009] 405 no. 67.

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708. Mangup-Kale (Theodoro). Building inscription, 533, 548 or 563 A.D. Fragment of a limestone slab, broken on left, right, and bottom; found in 1913, now in the Chersonesos Museum. Ed.pr. V.V.Latyschev, *Izvestija Arkheologicheskoj komissii* 65 (Petrograd 1918) 18/19 no. 1 (ph.). Republished by A.Yu.Vinogradov, in *Koinè pontique* (cf. our lemma no. 684) 264/265 no. 15 (ph.; German translation). [For a building of probably the same date (reign of Justinian) cf. *SEG* LV 841 (Chersonesos in Tauris), Kantor.]

[Ἐπὶ Ἰ]ουστινιαν[οῦ] [ἰν]δ(ικτιῶνος) αι´· ἔτου[ς - - -]
[τοῦ] αὐτοκράτο[ρος]

3. Σεβαστοῦ, ed.pr.; [ἰν]δ(ικτιῶνος) αι´· ἔτου[ς - -], V.

709. Myrmekion. Dedication to Demeter Thesmophoros, ca. 300 B.C. Upper right part of a marble stele; found reused as building material in a countryhouse of the Imperial period on Cape Karantinny by the State Hermitage excavation in 2003-2005 (cf. our lemmata nos. 710-713). Mentioned in *Myrmekion in the Light of the New Archaeological Research* (St. Petersburg 2006) 57 no. 36 (ph.; in Russian). Edd.pr. A.M.Butyagin, A.P.Bekhter, in *ΕΥΧΑΡΙΣΤΗΡΙΟΝ -- Domanskogo* 75-77 no. 2 (ph.; in Russian; translation). Cf. A.Avram, *BE* (2008) no. 422, who points to archaeological evidence for the cult of Demeter at Myrmekion: A.M.Butyagin, D.E.Chistov, *ACSS* 12 (2006.1/2) 77-131.

[- - - - - - - - - - - - - - -]ο̣υ θυγά-
[τηρ - - - - - - - - - -] δ̣ὲ γυνὴ
[- - - - - - - - - - - - - -]ους εὐξα-
[μένη Δήμητρι Θεσ]μοφόρωι
[- - - - - - - - - - - - - -]Υ̣ΣΗΙ
[- - - - - - - - - - - - - - - - -]

Similar letterforms as in *CIRB* 18 (reign of Spartokos III), edd.pr. ‖ 4. first attestation of the cult of Demeter Thesmophoros in Bosporos, edd.pr. ‖ 5. [μεδεο]ύσ̣ηι?, edd.pr., confirmed by A.

710. Myrmekion. Dedication or manumission, ca. 14-37 A.D. Left upper part of a marble stele found at Cape Karantinny (cf. our lemmata nos. 709 and 711-713). Edd.pr. A.M.Butyagin, A.P.Bekhter, in *ΕΥΧΑΡΙΣΤΗΡΙΟΝ -- Domanskogo* 77-79 no. 3 (ph.; in Russian; translation). Cf. A.Avram, *BE* (2008) no. 422.

βασιλεύοντος [βασιλέως]
Ἀσπούργου φιλ̣[ορωμαίου]
ἔτους [- - - - - - - - - - - - - - -]
ἀνέθ[ηκεν/-αν - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - - -]

1-4. such a formula is attested both for dedications (*CIRB* 30, 1115, 1239) and manumissions (*CIRB* 74, 985, 1021, 1123), edd.pr. ‖ 1/2. alternatively, if Ἀσπούργου is a patronymic, one of his sons, Mithridates VIII or Kotys I, was mentioned in L. 1; however, there is not enough space in L. 2 to restore their usual titulature, and dedications of the Imperial period never contain the king's patronymic, edd.pr. ‖ 3. reference to a year of the Bosporan era and to a month, edd.pr.

711/712. Myrmekion. Epitaphs, 1st-3rd cent. A.D. Two fragmentary limestone stelae found at Cape Karantinny (cf. our lemmata nos. 709/710 and 713). Edd.pr. A.M.Butyagin, A.P.Bekhter, in *ΕΥΧΑΡΙΣΤΗΡΙΟΝ -- Domanskogo* 79-81 nos. 4/5 (ph.; in Russian; translation).

711: 80-81 no. 5 (ph.). **Epitaph of Apollonia and Kalous, 1st cent. A.D.** Limestone stele broken on top; above the inscription a relief with a man draped in a long cloak and a woman in a himation standing together and a servant in a shorter cloak standing to the left facing them.

Ἀπολλωνία
γυνὴ Γλυκαρί-
ωνος καὶ υἱὸς
4 Καλοῦς
χαίρετε

[4. On the name Καλοῦς see L.Dubois in *Onomatologos* 404/405 and 407, Sverkos] || 5. inscribed in larger letters, edd.pr.

712: 79-80 no. 4 (ph.). **Epitaph of Demetrios and [- -]tris, late 1st-3rd cent. A.D.** Upper part of a limestone stele.

Διμήτριε [ca. 4-5]ΥΟ[ca. 3-4]ΡΟ[Υ?]
καὶ [- - - ca. 12-14 - - - -]τρις
[χαίρετ]ε

1. Διμήτριε: rare examples of iotacism appear in Bosporan inscriptions from the late 1st cent. A.D. (add *CIRB* 907 to the examples listed in *CIRB*, p. 800), edd.pr. || 1. in fine, the end of a patronymic, edd.pr. || 2. a female name, e.g. Ἀντιπατρίς, edd.pr.

713. Myrmekion. Fragment, 2nd cent. B.C./2nd cent. A.D. Small fragment of a marble stele; found at Cape Karantinny (cf. our lemma no. 709). Edd.pr. A.M.Butyagin, A.P.Bekhter, in *ΕΥΧΑΡΙΣΤΗΡΙΟΝ -- Domanskogo* 75 no. 1 (ph.; in Russian): [- -]ṆẠ[- -]

714. Neapolis in Scythia. Silver plate of Queen Gepaipyris, 2nd-3rd cent. A.D. Silver plate with Dionysiac scenes around the edge, inscribed on the base inside. Found in 1959 in the northern palace. Ed.pr. I.V.Yatsenko, in *Istoriko-arkheologicheskij sbornik* (Moscow 1962) 101-113 [non vidimus]. Cf. Yu.P.Zaitsev, *The Scythian Neapolis (2nd cent. B.C. to 3rd cent. A.D.)* (Oxford 2004) 216 fig. 170 (ph.). M.Yu.Treister, *Drevnosti Bospora* 11 (2007) 412-459 (ph.; dr.; in Russian; English summary), republishes the text. On the basis of a detailed discussion of palaeographic and artistic parallels he rejects the accepted dating to the reign of Queen Gepaipyris in 37/38 A.D., and dates the plate to the 2nd/3rd cent. A.D., postulating an otherwise unknown Bosporan queen of the same name: either a queen ruling in ca. 170-174 A.D. or a wife of Tib. Iulius Eupator, Sauromates II, or Rheskuporis III. The archaeological context supports this date, since the plate was found together with a coin of Geta of 211/212 A.D. and the

northern palace is dated by Zaitsev (*op.cit.* 38) to ca. 175-250 A.D. Comparison with other inscriptions on silver vessels from the same region indicates that this is an owner's inscription. T. provides a checklist of silver vessels with similar decorative motifs.

βασιλίσ-
ης Γηπα-
πύρηως

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715. Nikonion. Inscriptions. See our lemma no. 687.

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716. Nikonion. Proxeny decree, 5th/4th cent. B.C. *SEG* LIV 690. S.Yu.Saprykin, in *Εὐχαριστήριον – Domanskogo* 62-67 (ph.; Russian translation), using the ph. of the ed.pr., republishes this fragmentary text, interpreting it as a proxeny decree. The issuing of a proxeny decree by Nikonion would confirm the hypothesis of A.S.Rusiaeva, *Arkheologiya* 30 (1979) 8-10, that polis institutions were more developed at Nikonion than at Tyras in the Classical period. Several footnotes on onomastic matters by S.R.Tokhtasyev, who expresses some disagreement with Saprykin's interpretation (cf. app.cr.). Cf. the skepticism of A.Avram, *BE* (2008) no. 397bis, on Saprykin's interpretation.

[- -]
Παρθ[ενίō? - - - - - - - - - - - - - καὶ ἐγγόν]-
οις π[ροξενίη καὶ ἀτελέη πάντων χρη]-
[μάτων ὧν ἂν αὐτὸς εἰσάγη(ι) καὶ ἐξά]-
4 [γη(ι) -]
ΕΝΩΗ[- - - - - - - - - - - - - - - - εἴσπλο]-
υν κ[αὶ ἔκπλουν καὶ πολέ]μ̣ο̣[υ καὶ εἰρή]-
[νης καὶ αὐτὸν καὶ παί]δας [αὐτō καὶ]
8 [χρήματα ἀσυλὶ καὶ ἀσπο]ν̣δί

---

1. Παρθ[ενίο?]: a patronymic, S.; the name Parthenios most likely comes from Chersonesos, T. ‖ 4/5. [προξ]|ένω(ι) Η? or [Παρθ]|εν(ί)ω (for [Παρθ]|ενίου) Ἡ[ρακλεώτης]; -ω for -ου can be explained by the influence of the Boiotian dialect, S.; but Boiotian forms are implausible at Herakleia or Chersonesos, T. [cf. our lemma no. 702 for possible Boiotian influences there, Kantor].

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717. Nikonion. Graffito on a vase (letter?), late 5th/early 4th cent. B.C. *SEG* LIV 691(4). S.Yu.Saprykin, in *Εὐχαριστήριον - - Domanskogo* 68-71 (ph.; in Russian; translation), republishes the text and interprets it as personal notes about the area, probably those of a sea-captain or merchant from a Doric polis. A.Avram, *BE* (2008) no397 and 397bis, rejects Saprykin's hypothesis. He points out that this text may be a private letter or an oracular enquiry. If it is an enquiry, it might have been addressed to Achilles in Leuke (cf. Arrian,

Periplous 21-23: *IGDOP* 48). Avram points out that the Doric forms Ἡρακλείδας (L. 1) and αἴπερ (L. 3) are remarkable in an area colonized by the Milesians. We present Avram's text.

Ἡρακλείδας ⁝ Τ[- - - - - - -]
περὶ χόρō ποτ[- - - - - - - - -]
αἴπερ τινὶ κἄλ[λωι - - - - - -]

1. Ἡρακλείδας · Τ[ύρας - - - καὶ], S.; Τ[ύρας]: 'tout à fait arbitraire', A. ‖ 2. περιχόρο ποτ[ὶ - -]; περιχόρο: from ἡ περίχωρος ('the country round about', *LSJ* s.v.; cf. τὰ περίχωρα in Strabo 1.2.15), S. [but the earliest attestations of this word come from the Septuagint, and it is not otherwise attested until the mid-1st cent. B.C.; the earliest epigraphic example is *TAM* III 6 (2nd cent. A.D.), Kantor]; χῶρος: a piece of land or sacred land: in fine (if it is an oracular enquiry) πότ[ερον - -], A. ‖ 2/3. [κ]αὶ πορτὶ Νικών[ιον]; the spelling of the ending is given exempli gratia; Νικώνιον: Ps.-Scyl. 68; Ptol., *Geog.* 3.10.7; Νικωνία: Strab. 7.3.16; Steph.Byz. s.v.; Νικώνεον: *SEG* XLIX 1051 L. 4, S.; for the expression εἴπερ τινὶ κἄλλωι cf. Aristoph., *Clouds* 356 and Demosth., *Against Timokrates* 4; in fine, perhaps κἄλ[λωι θεῶι], A.

718. Nymphaion. Graffiti from the sanctuary of Demeter. A.S.Namojlik, in *Bosporskij fenomen* -- (cf. our lemma no. 704) 317-325, notes that a total of 78 graffiti written on pottery have been found in the sanctuary of Demeter, and provides drawings of 37 graffiti of these (now in the State Hermitage, St. Petersburg). 64 of the total are written on the bottoms of vases, 7 on the rims, and 7 on the vase walls; 11 are pictographic. See I.I.Tolstoy, *Grecheskie graffiti drevnikh gorodov Severnogo Prichernomorja* (Moscow and Leningrad 1953) nos. 98-103, 110-114, 116-120, 122-126, 128, 130-134, 136-138, 143-145 for the publication of 33 of the texts. Namojlik publishes the ed.pr. of the following new texts (p. 320: nos. 1-6; p. 323: nos. 7-12: **1)** ΑΝ ΔΚ; **2)** ΔΚ; **3)** Δ; **4)** [Ἀπ]όλλω[νι] or [Ἀπ]όλλω[νος]; **5)** ΛΥ; **6)** ΕΡ; **7/8)** ΙΑ; **9)** ΦΟΝ[- - -]; **10)** [Νευ?]μηνὶς Καλ[λιμάχου?]; **11)** [- -]ΒΙΩΜΜ[- -]; **12)** ΑΥΕΗ[- - -]; **13)** ΘΧΔΠ

1. Probably ἀν(έθηκε) Δ(ήμητρι καὶ) Κ(όρῃ), although the letters ΔΚ are smaller in size and written separately, ed.pr. ‖ 2. probably Δ(ήμητρι καὶ) Κ(όρῃ), ed.pr. ‖ 3. probably a dedication to Demeter, ed.pr. ‖ 5. probably a dedication to Ἀπόλλων Λύκιος; cf. Tolstoy, *Grecheskie graffiti* -- no. 143, ed.pr. ‖ 6. a dedication to Ἑρμῆς or of e.g. Ἑρ(μοκράτης), ed.pr. ‖ 7/8. a dedication to Ἴα(κχος); for joint dedications to Demeter and Iakkhos, cf. Tolstoy, *Grecheskie graffiti* -- no. 68; *SEG* XLVI 955 (Olbia); alternatively, a dedication to Ἀπόλλων Ἰατρός (cf. the texts in our lemma no. 719), or the beginning of the dedicant's name, e.g. Ἰα(σιμάχου) or Ἰα(σικλέους), ed.pr.

719. Nymphaion. Graffiti (dedications to Apollo Iatros). A.S.Namojlik, *art.cit.* (our lemma no. 718) 321, briefly mentions three unpublished texts (dedications to Apollo Iatros), found between 1950 and 1974, now in the State Hermitage: **1)** [Ἰατ]ρῶι (4th cent. B.C.); **2)** [Ἰα]τρῶι (4th cent. B.C.); **3)** Ἰητ[ρῶι] (4th/3rd cent. B.C.).

720. Ochakov. Fragment of a decree of a Doric polis. A marble slab recorded by H.Koehler ca. 1804; now lost. Ed.pr. A.I.Ivanchik, *art.cit.* (cf. our lemma no. 688) 210-213, from Koehler's notes. Doric forms; possibly an honorary decree of a Doric polis for an Olbian (cf. *IOSPE* I² 79); alternatively, the stone was transported to Ochakov from a more distant Doric city, e.g. Chersonesos in Tauris, Mesambria, or Kallatis. Cf. A.Avram, *BE* (2008) no. 398.

Ἀγαθᾷ τύχᾳ
[- - - - - - - - -]

721. Olbia. Inscriptions. See our lemma no. 687.

722. Olbia. Chronology of local magistrates, late 1st-early 3rd cent. A.D. A.Ivantchik, V.V.Krapivina, in *Koinè pontique* 116-123, attempt to construct both the relative and absolute chronology of a number of texts mentioning Olbian magistrates (ἀγορανόμοι, πρῶτοι ἄρχοντες, στρατηγοί, πρῶτοι στρατηγοί), based on prosopographic and numismatic data, and on a link between *IOSPE* I² 174 (firmly dated to 198 A.D.) and *IOSPE* I² 42/43; the absolute dates are based on a conventional estimate of the length of a generation to 30-35 years. The results are as follows:

ca. 90 A.D.: Ουμβηουρος Ουργβαζου, Καρζεις Βωροψαζου strategoi (*IOSPE* I² 101).

ca. 110 A.D.: Μαιακος first archon; Γερμανὸς Δαδου first agoranomos; Σαναγος Πουρθε[ι]τος, Σαμβίων Γαγναιου, Κασακος Καρζει agoranomoi (our lemma no. 725).

ca. 117 A.D.: Γερμανὸς Δαδου strategos (*IOSPE* I² 105); Ποντικὸς Νεικίου strategos (*IOSPE* I² 82).

ca. 125 A.D.: Ἐπικράτης Μαιακου first strategos (*SEG* XLIII 506); Μᾶρκος Οὔλπιος Πύρρος Αρσηουχου first strategos (*IOSPE* I² 93); Σαμβίων Γαγναιου, Κασακος Καρζει strategoi (*IOSPE* I² 99).

ca. 135 A.D.: Παπία[ς Ουμβη]ουραου first strategos; Καζινας Φαρνάγου, [Φλει]μναγος Θρασυβούλου strategoi (*IOSPE* I² 96).

ca. 145 A.D.: Ἱκέσιος Μαιακου first archon for the second time (*IOSPE* I² 132); Ποντικὸς Νεικίου first archon; Σώμαχος Σαναγου agoranomos (*IOSPE* I² 128); Μᾶρκος Οὔλπιος Πύρρος Αρσηοχου first archon; Ἀνθέστιος Σαμβίωνος agoranomos (*IOSPE* I² 129). The authors reject the hypothesis of P.O.Karyshkovskij, in T.N.Samojlova (ed.), *Arkheologicheskie pamyatniki Podnestrovja i Podunavja* (Kiev 1989) 118-125, that *IOSPE* I² 132 should be dated to ca. 161-165 A.D., arguing that it is based on insufficient numismatic grounds. [A later date is not impossible if shorter generations are assumed, Kantor.]

ca. 150 A.D.: Ποντικὸς Νεικίου first archon for the second time; Καζινας Φαρνάγου ἱερεὺς for the fourth time (*SEG* XLIX 1028B).

ca. 165 A.D.: Ἀνθέστιος Σαμβίωνος strategos (*IOSPE* I² 86); Καζινας Φαρνάγου first archon (our lemma no. 726); [Γ]άϊος Κασαγου strategos (*IOSPE* I² 85); Κασκηνος Κασαγου strategos (*IOSPE* I² 116 = *I.Olbia* 79).

ca. 175 A.D.: Κασκηνος Κασαγου priest (*IOSPE* I² 141).
198 A.D.: Καλλισθένης Καλλισθένου πατὴρ πόλεως (*IOSPE* I² 174).
ca. 200 A.D.: Ἀχιλλεὺς Καδδινου first archon (*IOSPE* I² 46); Θρασύβουλος Φλειμναγου first archon for the second time; Καλλισθένης Καλλισθένου πατὴρ πόλεως (*IOSPE* I² 42; 43).
ca. 205 A.D.: Ἀχιλλεὺς Καδδινου first archon for the second time (*I.Olbia* 52).
Cf. A.Avram, *BE* (2008) no. 402.

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723. Olbia. Proxeny decree for Stephanos from Smyrna, ca. 150-100 B.C. Three joining fragments of a marble plaque, the upper part and lower right corner missing. **Fr. a**: Found in 1953 to the east of the temple of Apollo Delphinius. *I.Olbia* 27; A.Dovatour, *VDI* 108 (1969.2) 108; B.Lifshitz, *ZPE* 4 (1969) 246-247; *SEG* XXXI 712. **Frr. b + c**: Inedita. Found together in 1994 in a different part of the temple site. Ed.pr. A.Ivantchik, in *Koinè pontique* 99-110 (ph.; French translation), presents a composite text. He had access to unpublished notes of the late Yu.G.Vinogradov, to whose readings he refers in the apparatus. We omit restorations that have been superseded by the new fragments.

[Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ· ἐπειδὴ Στέφανος]
[Ἀλεξάνδρου Ζμυρναῖος - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - ἐπαν]γέλλε[ται]
[- - - - - - - - καὶ ἀεί τινος ἀγαθ]οῦ παραίτιος
[γίνεσθαι κοινῇ τε τῷ δήμῳ κ]αὶ ἰδίᾳ τοῖς ἐντυν-
[χάνουσιν αὐτῷ τῶν πολειτῶν] ἐπιδημήσας τε ἐν
τῇ πόλει ἡ[μῶν καλὴν καὶ] εὐσχήμονα καὶ εὔτα-
κτον τὴν ἀναστροφὴ[ν] ἐποιήσατο ἀξίαν ἑκατέ-
ρων τῶν πόλεων· ἵνα [οὖν ὁ] δῆ[μος φ]αίνηται τὰς
καταξίας χάριτας ἀπ[οδιδοὺς] τοῖς ἀγαθοῖς ἀν-
δράσιν· τύχῃ ἀγαθῇ· δεδ[όχθαι τῇ] βουλῇ καὶ τῷ δή-
μῳ τῷ Ὀλβιοπολειτῶν· ἐπ[αινέσ]αι ἐπὶ τοῖς ἐψη-
φισμένοις Στέφανον Ἀλε[ξάν]δρου Ζμυρναῖον·
δεδόσθαι δὲ αὐτῷ καὶ ἐκγόν[οις] προξενίαν, [πολι]-
τήαν καὶ ἔνκτησιν γῆς κα[ὶ οἰκίας καὶ εἴσπλουν]
καὶ ἔκπλουν ἐν πολέμῳ κα[ὶ ἐν εἰρήνῃ ἀσυλεὶ καὶ ἀσ]-
πονδεὶ καὶ ἰσοτέληαν χρη[μάτων πάντων, ὧν ἂν εἰσα]-
γωσιν ἢ ἐξάγωσι[ν] ἐπὶ χρ[ήσει καὶ κτήσει πάντων χρημ]-
άτων, ὑπάρχειν δὲ αὐτοῖς ἔ[φοδον ἐπὶ τὴν βουλὴν καὶ]
τὸν δῆμον πρώτοις μετὰ τὰ [ἱερὰ καὶ βασιλικά· δεδόσ]-
θαι δὲ αὐτοῖς θύειν ἐπὶ τῶν α[ὐτῶν βωμῶν ὧν μέτεσ]-
τι καὶ τοῖς ἄλλοις πολείταις, [καὶ τὰ λοιπὰ πάντα]
ἃ τοῦ δήμου πρὸς τὸν ἄνδρα φαν[ερὰς χάριτας ποιεῖ]·
ἀναγραφῆναι τόδε τὸ ψήφισμ[α ἐπιμεληθέντων τῶν]
ἀρχόντων εἰς τελαμῶνα λευκ[οῦ λίθου καὶ ἀνα]-

24 θεῖναι ἐν τῷ ἐπιφανεστάτῳ τόπ[ῳ τοῦ ἱεροῦ Ἀπόλ]-
λωνος

Fr. a = LL. 1-12, right; b = LL. 5-25, left; c = LL. 8-16, between a and b ‖ 1. [ἐπαγγ]έλλε[ται], *I.Olbia*, L.; [ἐπειδὴ ὁ δεῖνα τοῦ - -ρου Σμυρναῖος ἐπαγγ]έλλε[ται], *SEG* ‖ 2. [ἀεὶ τινὸς - - - ἀγαθ]οῦ, *I.Olbia*; [ἀεὶ τινὸς συμφέροντος καὶ ἀγαθ]οῦ, L.; [ἀνὴρ ἀγαθὸς καὶ ἀεὶ τινὸς ἀγαθ]οῦ, *SEG*; [ὅτι εἰς ἅπαντα χρόνον τινὸς ἀγαθ]οῦ, Mihailov (*SEG* in app.cr.) ‖ 3. [γίνεσθαι καὶ κοινῇ κα]ὶ ἰδίαι, *I.Olbia*; [γίνεσθαι κοινῆι τῆι πόλει κα]ὶ ἰδίαι, L.; [γενόμενος τῶι δήμῳ κοινῇ κα]ὶ ἰδίαι, *SEG* ‖ 4. the word ἐπιδημήσας may refer both to a short stay (cf. e.g. *F.Delphes* III.4.118 L. 5) and a long stay (cf. *F.Delphes* III.4.61 L. 3; *IG* XII.5.860 L. 45) in the city, ed.pr. ‖ 6-7. there is no reason to assume that Stephanos was an official representative of Smyrna; for the expression ἀξίαν ἑκατέρων τῶν πόλεων cf. *I.Tomis* 5 LL. 7/8 (ca. 100 B.C.), ed.pr. ‖ 11. Stephanos is also known from a dedication to the goddess Ma (*SEG* LIV 695), ed.pr. ‖ 13. the privilege of ἔγκτησις is otherwise attested at Olbia only in *SEG* XXXI 701 (ca. 450-425 B.C.); the new fragment disproves the hypothesis of Ju.G.Vinogradov, *Pontische Studien* (Mainz 1997) 191-193, that the privilege of enktesis was connected with the loss of agricultural territory by Olbia in the 5th cent. B.C.; grants of ἔγκτησις are well attested elsewhere in the Black Sea area in the Hellenistic period (*IGBulg* I² 13 bis, 37 bis, 41/42, 42bis, 43, 307bis; *I.Tomis* 5; *I.Kallatis* 29; *SEG* XXXIV 774; XL 623), ed.pr. ‖ 16/17. ẹπὶ χρ[ήσει ἐν πᾶσιν τῶν πραγμ]άτων, V. ‖ 18. μετὰ τ̣ὰ̣ [ἱερὰ καὶ βασιλικά], V.; ed.pr. provides a list of 35 parallels from Ephesos, Samos and Bargylia; the formula μετὰ τὰ ἱερὰ καὶ τὰ Ῥωμαίων (cf. *IG* VII 20 LL. 16-18; XII.8.640 LL. 27/28; XII.9.898 LL. 6/7; XII Suppl. 645; *SEG* XXVI 677 LL. 62/63) is historically impossible; the formula μετὰ τὰ ἱερὰ καὶ δημόσια (C.Avezou, C.Picard, *BCH* 37 [1913] 142 no. 45 LL. 9-12 = *I.Thrac.Aeg.* E177) is unlikely as a hapax [but the formula is now also attested in *I.Thrak.Aeg.* E9 L. 41 and E170; it is not 'unique et isolée' as I. writes; for the possibility that the same formula can be restored in this Olbian decree see A.Avram, *BE* (2008) no. 399, Avram]; unless the inscription is dated to the reign of Mithridates VI, this clause shows the dependence of Olbia from the Scythian kingdom of Skilouros, ed.pr. ‖ 18-20. for a privilege of sacrificing at the same altars as the citizens cf. the treaty of Olbia with Miletos (*Staatsverträge* 408 LL. 2-4), ed.pr. ‖ 21. or φαν[ερὰς χαρισμένα or φιλάνθρωπα ἤ], V. ‖ 22. τὸ ψήφισμ[α ἐπιμελούντων τῶν], V.

724. Olbia. Dedication of a gold statue to Nike, 2nd cent. A.D. *IOSPE* I² 116. A.I.Ivanchik, *art.cit.* (cf. our lemma no. 688) 200, on the basis of the notes of H.Koehler, reports that this inscription, refound in Kiev in 1875, was in the collection of Count Jan Potocki at Tulchin in 1805. He records the following differences between Koehler's text (based on autopsy) and V.Latyschev's transcription in *IOSPE* (based on the squeeze and ph.): L. 1: ΗΣΣ, Koehler; ΗΣΣΩ, Latyschev; L. 3: ΑΠΟΛΛΟΥΤΟΣ, Koehler; ΑΠΟΛΛΟΥΤΟΥ, Latyschev [reported in error; Latyschev gives ΑΠΟΛΛΟΥΤΟΣ, Kantor]; L. 4: ΑΒΡΟΑΤΟΣΣΟΣ, Koehler; ΑΒΡΟΑΓΟΣΣΟΥ, Latyschev; L. 10: ΑΡΓΥΡΕΩΙ, Koehler; ΑΡΓΥΡΕΩ, Latyschev.

725. Olbia. Dedication by the agoranomoi, ca. 110 A.D. Marble block, broken on the top, left and right; found in 1992 in the north-east district of the city; now in the Olbian Historico-Archaeological Reserve (Parutino). Edd.pr. A.Ivantchik, V.V.Krapivina, *art.cit.* (see our

lemma no. 722) 111-115 (ph.; French translation), who provide a discussion of other Olbian dedications by agoranomoi (*IOSPE* I^2 128/129, 685; *I.Olbia* 90; *SEG* XLIX 1028A).

[Ἀγαθῇ τύχῃ]·
[ἐπὶ] ἄρχ̣[οντος]
Μαιακου [τοῦ δεῖνος]
οἱ περὶ Γερμ̣[ανὸν]
Δαδου ἀγορα[νό]-
μοι Σα̣μ̣βίων Γα̣[γ]-
ναιου Μουγεισο̣[ς]
Πουδανοκου Σα̣-
ναγος Πουρθε[ι]-
τος Κασακος Κα̣[ρ]-
ζει · vac ἀνέθηκαν
Νείκην ἀργυρᾶν Ἑ̣[ρ]-
μεῖ Ἀγοραίῳ ὑπὲρ
τῆς πόλεως καὶ τῆς
[ἑ]αυτῶν ὑγείας

3. Μαιακος might be the father of the first archon Ἱκέσιος Μαιακου (*IOSPE* I^2 132 LL. 3/4) and of the first strategos Ἐπικράτης Μαιακου (*SEG* XLIII 506 LL. 4-6); Μαιακος is a Scytho-Sarmatian name, edd.pr. ‖ 4/5. Γερμανὸς Δαδου served as strategos (*IOSPE* I^2 105 L. 7), edd.pr. ‖ 6/7. Σαμβίων Γαγναιου served as strategos (*IOSPE* I^2 99 LL. 6/7), edd.pr. ‖ 8/9. Σαναγος is probably the father of the agoranomos Σώμαχος Σαναγου (*IOSPE* I^2 128 L. 5), edd.pr. ‖ 10/11. Κασακος Καρζει served with Σαμβίων Γαγναιου in the board of strategoi (*IOSPE* I^2 99 LL. 7/8); he might be the son of the strategos Καρζεις Βωροψαζου (*IOSPE* I^2 101 L. 9), edd.pr.

726. Olbia. Dedication by the agoranomoi or strategoi, ca. 165 A.D. Marble fragment, broken on all sides; reportedly found in 1990 in an illegal excavation, now in a private collection. Edd.pr. A.Ivantchik, V.V.Krapivina, *art.cit.* (see our lemma no. 722) 115/116 (ph.; French translation), on the basis of measurements and photograph taken by S.Orzhekhovskij for the late Yu.G.Vinogradov.

[Ἀγ]αθῇ [τύχῃ]·
ἐπὶ ἀρχόντ[ων τῶν]
περὶ Καζιν[αν Φαρ]-
ναγου vac οἱ πε[ρὶ τὸν]
[δεῖνα τοῦ δεῖνος]
[ἀγορανόμοι or στρατηγοί κτλ.]

3/4. Καζινας Φαρναγου served as a strategos (*IOSPE* I^2 96 L. 7) and as a priest for the the fourth time (*SEG* XLIX 1028B LL. 6-8), edd.pr.

727. Olbia. Dedication to Apollo Prostates, ca. 220 A.D. *SEG* XLVI 948 bis. Left part of a marble fragment, recorded by H.Koehler in modern Ochakov in 1804; now lost. A.I.Ivanchik, *art.cit.* (cf. our lemma no. 688) 201-209 (in Russian; translation), republishes the text from Koehler's notes; detailed commentary on the names. On the basis of his analysis of the prosopography of Olbian strategoi (see our lemma no. 722) he suggests re-dating the text to ca. 220 A.D. (100-150 A.D., *SEG*). Cf. A.Avram, *BE* (2008) no. 398.

[Ἀγα]θῆ τύχ[η]·
[Ἀ]πόλλωνι Π[ροσ]-
[τ]άτῃ οἱ περὶ Ἀ[χιλ]-
λέα Καλαν[δί]-
ωνος στρατη[γοί]·
Ἀργουαναγος [Χου]-
ναρου, φύσει [δὲ]
Σαου, Ἔβενο[ς]
Πτουδαγου, [Αἴ]-
λιος Μάρκελ[λος],
[Ἰ]εσδαγος Ἰεσδ[αγο]-
υ, Αρμηος Μουρ[δαγο]-
υ ἀνέθηκαν Ν[είκη]-
ν ἀργύρεαν ὑπ[ὲρ]
τῆς πόλεως εὐ[στα]-
θείας καὶ τῆς [ἑαυ]-
τῶν ὑγείας

3-5. Ἀ[ρ]|δεακάδαν [Φίλ]|ωνος, K.; an impossible name; Vinogradov's restoration in *SEG* (Ἀ[χιλ]|λέα Καλαν-[δί]|ωνος) is to be preferred, I., who also observes that Kalandion is otherwise attested only as the patronymic of Στέφανος (strategos in *IOSPE* I² 83) and Εὔπλους (strategos in *IOSPE* I² 100; 175; first strategos in *IOSPE* I² 90 = *I.Olbia* 82); presumably, Stephanos, and Euplous were brothers || [4/5. on the name Kalandion see P.M.Nigdelis, in *Onomatologos* 617-627, Sverkos] || 6/7. [- - -]|ναρου, Koehler; [Ἀβ]|ναγου, *SEG*; [Χου]|νρου; a Χουναρος is attested as a strategos in Olbia (*IOSPE* I² 91 L. 6); the names in this family are Irano-Sarmatian, I. || 11/12. [Ἰ]εσδαγος Ἰεσδ[αγο]|υ: obviously an Iranian name; the Olbian magistrate [- -]ος Ἰεζδαγου (*IOSPE* I² 111 L. 9) may be the same person; cf. the strategos [.]ιτσαζος Ἰαζαδ[αγου] (*IOSPE* I² 85 L. 6), I. || 12. Υαρμηος, Koehler; Αρμηος, *SEG*, I.; the first attestation of the name, which probably is Sarmatian (personal communication of S.R.Tokhtasyev), I.

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728. Olbia. Dedication to Apollo Prostates, Imperial period. Recorded in Olbia by K.von Kügelgen for H.Koehler before 1804; now lost. Ed.pr. A.I.Ivanchik, *art.cit.* (cf. our lemma no. 688) 209-212, from Koehler's notes. Cf. A.Avram, *BE* (2008) no. 398.

Ἀγαθῆι Τύχη[ι]·
Ἀπόλλωνι Προ[σ]-

τάτηι οἱ περὶ Καρ-
ζουαζον Θεαγέ-
[νο]υς στρατηγο[ί]·
[- - -]ζ̣ο̣ς̣ Σωκρά-
[τους - - -]
[- - - - - - -]

3/4. Καρζουαζος is well-attested among Olbian magistrates (cf. *IOSPE* I^2 35 L. 40; 39 L. 3; 83 LL. 6, 8; 169 L. 4), ed.pr. || 4/5. the strategos Φλιμανακος Θεαγένους (*IOSPE* I^2 106 LL. 6/7) may be a brother of Karzouazos, ed.pr. || 6/7. [- -]ζ̣ο̣ς̣ Σωκρά|[τους]: perhaps identical to [- -]ζος Σωκράτου|[ς], first strategos in *IOSPE* I^2 162 L. 8; however, Iranian names ending in -ζος and the name Sokrates both were widespread in Olbia in the Imperial period, ed.pr.

729. Olbia. Epitaph of Athdegos (modern forgery?). *CIG* II 2095; *IOSPE* I^2 285. A.I.Ivanchik, *art.cit.* (cf. our lemma no. 688) 200/201 (dr.), publishes the notes of H.Koehler on this inscription – seen by him in 1804 in Nikolaev, but lost by Latyschev's time – and a ph. of the engraving used in Koehler's ed.pr. (inserted between pages of Koehler's manuscript). According to I., the engraving shows the stone to be a forgery. The style of the relief does not even remotely correspond to any known Greek images, the lettering is an impossible mix of different periods of Olbian epigraphy, and the names Ἀθδεγος (ΑΘΔΕΓΟΣ lapis) and Αυπρενος are otherwise unattested and defy a convincing linguistic explanation.

730. Olbia (area of: Tuzla). Inscribed figurine, undated. Inscription on a small anthropomorphic figurine, found among bones in a grave in the Tuzla necropolis. Ed.pr. N.V.Moleva, *Ocherki sakralnoj zhizni Bospora* (Nizhny Novgorod 2002) 32 and 47 (diplomatic transcription) [non vidimus]. Republished from Moleva's text by I.E.Surikov, *Drevnosti Bospora* 11 (2007) 396-397 (in Russian), who interprets the text as an apotropaic spell in the context of imaginary 'marriage' between the figurine and the deceased woman.

Στήνης ὑμήνα(ιος)

1. First attestation of the female name Στήνη, S.

731. Pantikapaion. Dedication (I) and Jewish manumission (II), ca. 389-385 B.C. and ca. 45-63 A.D. Bottom right part of a marble slab; found in 2007 by the excavation team of A.I.Aibabin; when it was first inscribed on its current right side (**I**), it probably formed part of a base; reused for an inscription on its current front face in the 1st cent. A.D. (**II**). Traces of a relief survive below the text on the dedication (I). Edd.pr. A.I.Aibabin, V.A.Sidorenko, *Bosporskie issledovanija* XVII (2007) 121-127 (ph.; in Russian; English summary).

I [- - - - - - -]
[ἄρχοντος]
Λεύκ̣[ω]νος Βο[σπόρο]

II [βασιλεύοντος βασιλέως Τιβερίου]
['Ιουλίου Κότυος φιλοκαίσαρος καὶ]
[φιλορωμαίου, εὐσεβοῦς?, ἔτους ...]
[μηνὸς Ξανδι]κο⟨ῦ⟩ γι´ Θητ̣ο γυ̣[νὴ πρό]-
[τερον - - - -]ρο ἀνατέθει Μει̣-
[- - - καὶ - - θρ̣ε̣π̣τ̣[οὺς] ⟨ἐ⟩αυ̣-
[τοῦ ὅπως ὦσιν? ἀπ]α̣ρενόχ̣λητοι καὶ ἀ-
[νεπίληπτοι χ]ω̣ρὶς τοῦ προσκαρτε̣-
[ρεῖν τῇ προσε]υ̣χῇ ἐπιτροπευού-
[σης δὲ τῆς συν]α̣γωγῆς τ̣ῶν 'Ιου-
[δαίων καὶ θ]εοσεβῶν

I. 1. Leukon I, archon of Bosporos in ca. 389/8-349/8 B.C.; insufficient space for the continuation καὶ Θεοδόσιης on the right; hence, this inscription antedates the conquest of Theodosia in ca. 385 B.C. and is the earliest known dedication of Leukon, edd.pr. ‖ II. traces of line layout visible on the stone, edd.pr. ‖ 1-3. the name and title of Kotys I, king of Bosporos in 45/46-68/69 A.D., are restored on the basis of the length of LL. 9-11; the names of other Bosporan kings of the 1st cent. A.D. would have been too long, edd.pr.; [since we do not know how many lines are lost before the first preserved line (L. 4), these restorations can only be accepted exempli gratia, Kantor] ‖ 3. [ἔτους .μτ´], edd.pr., who suggest that since Kotys I ruled from 342 to 349 of the Bosporan era (45/46-52/53 A.D.) a date in that range should be restored; [but Kotys ruled until 63 A.D.; there are manumissions from the later period of his reign: *CIRB* 69 (57/58 A.D.) and 1124 (59/60 A.D.), Kantor] ‖ 4. the first attestation of the female name Θητο, edd.pr. ‖ 7-9. cf. *CIRB* 70/71 and 73, edd.pr. ‖ 10/11. [συν]αγωγῆς Φωνίου, edd.pr., corrected in an erratum slip to [συν]αγωγῆς τῶν 'Ιου|[δαίων] ‖ 11. cf. *CIRB* 71: ἐπιτροπευούσης τῆς συναγωγῆς τῶν 'Ιουδαίων καὶ θεὸν σέβων, corrected to θεο{ν}σεβῶν by B.Lifshitz, *Revue biblique* 76 [1969] 95/96), edd.pr. [but see our lemma no. 732, Avram].

732. Pantikapaion. Manumission record, 1st cent. A.D. *CIRB* 71. G.W.Bowersock, in *Koinè pontique* 251-254, reprints the *CIRB* text, and argues, following I.Levinskaya, *Dejanija apostolov na fone evrejskoj diaspory* (St. Petersburg 2000) 128-135, against the emendation θεο{ν}|σεβῶν in LL. 9/10 (θεὸν | σέβων, *CIRB*). B. proposes to understand the expression θεὸν σέβων as a paraphrase of the term θωπεία, in the sense of 'show of reverence' toward the prayer-house, attested exclusively in Bosporan inscriptions (*CIRB* 70, 73, 985; *SEG* XLIII 510) [cf. our lemma no. 731 LL. 10/11, Kantor]. Cf. A.Avram. *BE* (2008) no. 429.

733. Pantikapaion. Funerary epigram, ca. 50 B.C.-100 A.D. Limestone slab, broken on the top; found on the acropolis in 2005 by the Pushkin Museum of Fine Arts excavations. Edd.pr. A.I.Ivanchik, V.P.Tolstikov, A.V.Kovalchuk, *VDI* 260 (2007.1) 107-117 (ph.; in

Russian; translation), with detailed discussion of scansion and poetic diction, and of other epigraphic testimony for the view of the afterworld expressed in the epitaph. Cf. A.Avram, *BE* (2008) no. 425.

[- - - - - - - - - - - - - - - - -]
δὶ[ς] δεκάδας δ' ἐτ[έων]
  πλήσας δύστανο[ς] ἐπεὶ [τ]ὸν
[χ]ῶρον εὐσεβέων Ἀίδει [ἦ]λθα·
  [τ]ὰν δ'ἐπιτυμβί[δ]ιον στάλαν
ἔστασεν ὁ θρέψ[ας]· vac.
  χαῖρε καὶ ἂν ἀνύε[ι]ς ἀτραπὸν
ἐκτελέσαις vac.

Every second line begins with indentation, edd.pr. ‖ 1. For the counting of age by decades in epitaphs in the Black Sea area, cf. *CIRB* 131 L. 9; 1057 L. 3; *IOSPE* I² 716 L. 5; *I.Tomis* 269 L. 4; *I.Histriae* 271 LL. 3/4; *IGBulg* IV 1963 L. 1, edd.pr. [see now also our lemma no. 635, Avram] ‖ 2. δύστανο[ς]: well-attested in epitaphs from Pantikapaion (cf. *CIRB* 125 L. 11; 127 L. 9; 130 L. 14; 146 L. 4), but nowhere else in the Black Sea area and extremely rare elsewhere in the Greek world, the epithet seems to be a specialty of Bosporan funerary poetry, edd.pr.; in fine, [τ]όν: the last two letters are inscribed below the line in smaller size, presumably as an afterthought, edd.pr. ‖ 2/3. [τ]ὸν [χ]ῶρον εὐσεβέων: evidence for the development of popular beliefs in a special place for the blessed in the afterworld; there are numerous epigraphic parallels in the 1st cent. B.C./1st cent. A.D., of which *IOSPE* I² 226 (Olbia) and *CIRB* 131 are the closest geographically to Pantikapaion, edd.pr. ‖ 3. Ἀίδει: an unusual form of dative for this period, influenced by scansion needs and probably by itacistic spelling; cf. ἐπεί (L. 2), edd.pr.; in fine, [ἦ]λθα: one of the earliest appearances of the word in funerary epigrams, edd.pr. ‖ 4. στάλαν: Doric forms in Bosporan epitaphs are not evidence of Doric origins of the deceased — cf. *CIRB* 124 (native of Amisos); 129-131 (of Sinope); *SEG* XXVI 849 (of the southern Black Sea coast, most likely Amisos) — and should be viewed simply as poetic, edd.pr. ‖ 6-7. ἂν ἀνύε[ι]ς ἀτραπὸν ἐκτελέσαις: addressed to the reader, rather than the deceased, a departure from normal practice; the last two lines should be understood as 'when you finish (reading), complete your road', edd.pr. [ἂν (= ἣν) ἀνύε[ι]ς ἀτραπόν, ('may you complete the road that you are traveling'), Chaniotis].

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734. Pantikapaion. Epitaph of Nysa and Philonides, 1st cent. A.D. Two joining fragments of a limestone pedimental stele. **Fr. A**: The upper part of the stone with an inscription between two reliefs; on the upper relief a rider before a woman who sits in a chair; on the lower part a funerary banquet: a man reclining, a woman sitting on the couch at his feet, and a boy bringing a jar (cf. *CIRB* 893); chance find in 1994. **Fr. B**: *CIRB* 534. Ed.pr. N.A.Pavlichenko, *Drevnosti Bospora* 11 (2007) 263-269 (ph.; in Russian; Russian translation; English summary), who recognized the join. It is unclear whether Nysa and Philonides were related.

Νῦσα γυνὴ Ἑρμοῦ
χαῖρε

b Φι<λ>ωνίδη β', χαῖρε

1. Νῦσα was previously unattested in the Black Sea area outside of royal families, ed.pr.

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735. Pantikapaion. Christian epitaph of Tryphon, early 4th cent. A.D. Two joining fragments of a limestone stele; found in 1911, now lost. Ed.pr. V.V.Shkorpil, *Izvestija Imperatorskoj Arkheologicheskoj komissii* 45 (St. Petersburg 1904) 18-20 no. 9 (ph.). Republished by A.Yu.Vinogradov, in *Koinè pontique* (cf. our lemma no. 684) 263 no. 11 (ph.; German translation).

Α☧Ω
[Τ]ρύφων
[υἱὸς?] Ἀγαθ[οῦ]
ὁ καλῶς οἰ-
κωνωμέσα[ς]
τὸν βίον ἐν-
θάδε κατά-
κιμε· Κάρβα-
νος ἀνέ{στ}-
στεσα

3. [υἱὸς?] Ἀγαθ[οῦ]; patronymics are highly unusual in Bosporan Christian epitaphs, ed.pr. [an attribute, e.g. [φιλ]άγαθ[ος]?; cf. our lemma no. 739 B LL. 6/7, Chaniotis] || 4/5. οἰ|κ<ο>ν<ο>μ<ή>σα[ς], ed.pr.; οἰ|κονομέ-σα[ς], V. [οἰ|κωνωμέσα[ς], lapis] || 9/10. ΑΝΕΣΤΙΣΤΕΣΑ, lapis; ἀνέ{στ}|στ<η>σα, ed.pr.; ἀνέ{στ}|στεσα, V.

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736. Pantikapaion. Christian epitaph of Arsakis, 4th/5th cent. A.D. Limestone stele with a cross on top, found in the Glinishche area of modern Kerch in January 1903, now in the Kerch Museum. Ed.pr. V.V.Latyschev, *Izvestija Imperatorskoj Arkheologicheskoj komissii* 10 (St. Petersburg 1904) 86 no. 100 (ph.; Russian translation). Republished by A.Yu.Vinogradov, in *Koinè pontique* (see our lemma no. 684) 261 no. 8 (ph.; German translation).

† Ἐνθάδε
κατάκιττε
Ἀρσάκις χρισ-
τιανός

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737. Pantikapaion. Christian epitaph of Philoxenos, 5th/6th cent. A.D. Limestone stele with an engraved cross flanked by text; found in the Glinishche area of modern Kerch in May 1909, now in the Kerch Museum. Mentioned in *SEG* XXXIX 699. Ed.pr. Yu.Yu.Marti, *Zapiski Imperatorskogo Odesskogo obshchestva istorii i drevnostej* 29 (Odessa 1911), Reports, 8-11 no. 3 (ph.), with detailed linguistic commentary on the word γουνάριος. Republished by A.Yu.Vinogradov, in *Koinè pontique* (cf. our lemma no. 684) 261-263 no. 9 (ph.; German translation).

† Ἐνθάδε κα-
τάκιτε Φι-
λόξενος
υἱὸς Ἀγα-
πητοῦ τὴν
τέχνη [sic] γου-

νάριος

1/2. καλτάκ(ει)τ(αι), ed.pr.; KATAKITE, lapis || 6. τέχνη(ν), ed.pr., V.; TEXNH, lapis || 6/7. γουνάριος was probably a maker of cloaks from furs and hides, ed.pr. [see Feissel, *Recueil* 34, Sverkos].

738. Parthenion. Graffito(?), 2nd cent. A.D. Fragment of a red-glazed vessel, found in 1976; now in the Kerch Museum. Ed.pr. I.A.Emets, in *Bosporskij fenomen* -- (cf. our lemma no. 704) 307/308 (dr.). Cf. A.Avram, *BE* (2008) no. 430.

[- - -] Μίκος Η[- - -]
[- - -] ΧΡ ἄμμ[ι? - - -]
[- - -] ΧΡ ἄμμ[ι? - - -]
[ἄ]μμι [- - -]
[- - -]Χ vacat
[- - -]ΑΡΟ[- - -]
[- - - ἄ]μμ[ι? - - -]

2/3. 'Christ to us'?, in which case this would provide the earliest evidence for Christian worship at Parthenion; however, in Black Sea epigraphy, the form ἄμμι appears only in *SEG* XLV 993 (Myrmekion, ca. 500-475 B.C.), ed.pr. || [2-4 and 7. more likely a name (e.g. Ἀμμία, Ἄμμιον), Avram.]

739. Phanagoreia. Building inscription of a temple of Herakles (A) and epitaph of Palos (B), 1st cent. A.D. and late 2nd-3rd cent. A.D. Limestone block; bottom right corner broken off; inscribed with a building inscription on the front (A) and an epitaph on the back (B); found in 1974 in the eastern necropolis, now in the Institute of Archaeology (Moscow). Ed.pr. V.P.Yailenko, *Problemy istorii, filologii, kultury* 12 (Magnitogorsk 2002) 229-238 (ph.; dr.; Russian translation; English summary).

A Ὁ δῆμο[ς ὁ Ἀγριππέων τὸν]
ναὸν σ[ὺν οἴκῳ καὶ τὰ] οἰκ[ό]πεδα σ-
[ὺν] θύρα[ις ἐκ θεμελίων οἰ]κοδο-
μήσ[ας ἀνέγειρε]ν δι' ἐ-
πιμε[λητῶν τοῦ - - - Κωρ]ύλου
Εἰπίο[υ τοῦ - - - - - Ἡρακ]λεῖ
.ΟΙ[- - - - - - - - - - - - - - - - - - -]

B [Ἡ σύνοδος] τῶν
[περὶ ἱερ]έα Δά-
[δας? Κα]λλίωνος
[καὶ ἱε]ρομάστωρ
[Διο]νύσιος Ἡλί-
[ου] καὶ φιλάγαθ-
ος Νεοπτόλε-
μος Σαμβίω-
νος καὶ γραμ-
ματεὺς Ἡρακλ-
είδης Ἀριστον-
είκου καὶ λοιπ-
οὶ θιασε<ί>ται
ἀνέστησαν
λίθον Πάλου
Νεικολά(ου) θι-

ασείτη μνή-
μη(ς) χάριν

A. 1. Cf. *CIRB* 979 and 983, for the name of the city in this period, ed.pr. ‖ 2. for οἰκόπεδα: cf. Meiggs-Lewis, *GHI*² no. 79B LL. 100/101; here, probably a courtyard adjacent to the temple; cf. *CIRB* 942 LL. 1/2 for a similar complex, ed.pr. ‖ 6. Εἰπίο[υ] = Ἱππίου; the lengthening of the iota is characteristic of the 1st cent. A.D., ed.pr. ‖ B. 1. [Ἡ σύνοδος]: the office of γραμματεύς (LL. 9/10) is attested only for σύνοδοι (not for θίασοι) at Bosporos; cf. *CIRB* 89, 93, 1054, 1263, ed.pr. ‖ 2/3. Δάδας: more probable than the less common form Δάδος, attested only twice in Bosporos; the title is in the accusative but the name in the nominative as in inscriptions of thiasoi from Gorgippia and Tanais, ed.pr.; [but in *CIRB* 1135 L. 6 the name of the priest is in the accusative; for Δάδας and Δάδος cf. now *LGPN* IV s.vv.; one cannot securely choose between the two forms, Kantor] ‖ 4. the office of ἱερομάστωρ is attested only on the Taman peninsula; cf. *CIRB* 988, 1016, 1054; his functions are unclear; see Latyschev, *IOSPE* IV 421 note; I.Tolstoy, *CIRB* p. 616; Hesychios M 44 ed. Latte: μάστα· ἡγεμών may be relevant, ed.pr.; [cf. rather Hesychios I 04 ed. Latte: ἱερομας· τῶν ἱερῶν ἐπιμελούμενος; M 69 ed. Latte: μήστωρ· βουλευτής, ἔμπειρος, Kantor] ‖ 6/7. for functions of the φιλάγαθος cf. N.I.Novosadskij, *Trudy sektsii arkheologii Instituta arkheologii i iskusstvoznanija RANION* 3 (Moscow 1928) 65/66, ed.pr. ‖ 8/9: the name Σαμβίων is Jewish, ed.pr. ‖ 13. θιασε<ι>ται 'αχ, ed.pr. ['αχ is a misprint; see ph. and dr., Kantor] ‖ 15. Πάλος, ed.pr. [a misprint; see ph. and dr., Kantor]; the name is of Scythian origin; cf. Diod. 2.43.3-4; probably from Sindike, ed.pr., who discusses the 'Aryan' etymology of the name and 'Indo-Aryan' roots of the Sinds and the Spartokid dynasty; [for the ideological roots of Y.'s views cf. the title of his more recent book, *Tysiacheletnij Bosporskij Reich* [*A Thousand-Year Bosporan Reich*] (Moscow 2010), Kantor] ‖ 16. Νεικολαε, ed.pr.; ΝΕΙΚΟΛΑ, lapis [see ph. and dr., Kantor; a dative is to be expected (cf. LL. 16/17), Avram].

740. Phanagoreia. Epitaph of Ompsalakos, 1st cent. A.D. Limestone block broken at bottom; relief with a rider facing right, text below; found in 2004 in the eastern necropolis, now in the Taman Museum. Edd.pr. O.L.Gabelko, N.V.Zavojkina, T.G.Shavyrina, *Antichnyj mir i arkheologija* 12 (2006) 334-344 (ph.; dr.), with discussion of the iconography, the linguistic features of the text, and Bosporan thiasoi. The absence of patronymics and the use of sub-standard Greek suggest that the members of Ompsalakos' thiasos were of low status, probably slaves or freedmen.

Ἡ θίασος περὶ ἠρείαν Νο-
μήνιον ἐνά{ι}στησαν Ὀμ-
ψαλ[άκ]ου [μν]ήμης
χάρειν

1. Ἡ θίασος: for the use of the term at Phanagoreia (also with a feminine article) cf. *CIRB* 1016 L. 1, edd.pr. [ἠρείαν = ἱερέα, Chaniotis] ‖ 1/2. Νομήνιον: for ο for ου in Bosporan epigraphy, cf. A.I.Dovatour in *CIRB*, p. 801, edd.pr. ‖ [2. ἐνάστησαν for ἀνέστησαν, Chaniotis] ‖ 2/3. Ὀμ|ψαλ[άκ]ου: previously unattested at Phanagoreia, edd.pr.

741. Phanagoreia. Defixio?, 3rd/2nd cent. B.C. Lead tablet with traces of attachment, probably to a wood tablet, on the back, slightly damaged in the bottom right corner; chance find on the shoreline in Phanagoreia, now in a private collection. Edd.pr. S.Yu.Saprykin,

A.A.Maslennikov, *VDI* 263 (2007.4) 50-61 (ph.; dr.; in Russian; English summary), who consider it to be a curse tablet or a list of the members of a board of magistrates or judges presented to the assembly for election. Curse tablets consisting of a simple list of names in the nominative, while attested at Olbia (cf. our lemma no. 685), have not been previously found in Bosporos. A.Avram, *BE* (2008) no. 431, prefers the interpretation of this text as a defixio [one would expect patronymics to accompany the names of magistrates or candidates for an office; if it is indeed a defixio, it would offer evidence for the public display of a curse; on this phenomenon see A.Chaniotis in H.M.Cotton et alii (edd.), *From Hellenism to Islam: Cultural and Linguistic Change in the Roman Near East* (Cambridge 2009) 125 with note 48, Chaniotis].

	Διονύσιος	Σῶσις
	Ἀριουσαλης	Ἀδούξης
	Ἄμασις	Προμηθύω[ν]
4	Σόλων	

2. Ἀριουσαλής: a new name, probably of Thracian or Bithynian origin, edd.pr. [neither Thracian nor Bithynian, Avram]; cf. Φανισαλης, attested in Olbia (Ju.G.Vinogradov, *Pontische Studien* [Mainz 1997] 159 no. 14), A. || 3. Ἄμασις: attested as a Greek name in Athens and Elis (*LGPN* I and IIIA s.v.), edd.pr. || 5. more likely the common male name Σῶσις than the female Σωσίς, since all other names in the list are male, edd.pr. || 6. Ἀδούξης: a new name, probably from Asia Minor (from Ἀδαῖος) or of Iranian origin (from Ἀδούσιος), edd.pr. [Ἀδαῖος is a Macedonian name, Avram] || 7. Προμηθύω[ν]: attested in Bosporos only in the form Προμαθίων, edd.pr.

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742. Phanagoreia. Amphora and tile stamps in the Anapa Museum. T.M. Kutinova, in E.V.Smykin, A.L.Mosolkin (edd.), *Antiquitas Iuventae* II (Saratov 2006) 238-246 (ph.; in Russian), presents an overview of unpublished stamps found at Phanagoreia now in the Anapa Museum (62 amphora stamps, 20 tile stamps). The amphora stamps, of which ca. 60% can be dated, include examples from Thasos (9; ca. 390-270 B.C.), Mende (2), Herakleia Pontike (2; 4th cent. B.C.), Sinope (18; mid-4th cent.-ca. 190 B.C.), Rhodes (29; ca. 220-150 B.C.), Chersonesos in Tauris (1; late 4th cent. B.C.), and 1 of unidentified origin. The predominance of Rhodian stamps shows the growing importance of Rhodes as the source of wine for the Bosporan cities in the 3rd and 2nd cent. B.C. Of the tile stamps, 1 comes from Sinope and 19 are of local production. K. presents a previously unattested amphora stamp from Mende: NI (retrograde).

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743. Phanagoreia. Amphora stamps. A group of 11 Thasian amphora stamps (nos. 1-11; ca. 360-350 B.C.), 2 Herakleian (nos. 12/13; ca. 390-370 B.C.), and 1 Mendean (no. 14) amphora stamps, found in the central part of the city. Edd.pr. A.A.Zavojkin, E.V.Kuznetsova, S.Yu.Monakhov, *Antichnyj mir i arkheologija* 12 (2006) 300/301: **1)** Θάσιον | Θ trophy | Καλλιφ(ῶν); **2)** Θάσιον | Θ | [- - -]; **3)** Θάσιον | Θ corn ear | [Ε]ὐφράν(ωρ); **4)** [Θάσιον | Φιλ]οκρά(της) | bunch of grapes Θεόδοτος; **5/6)** [Θάσιον | Φιλ]οκρά(της) | crayfish [- - -]; **7)**

[Θάσιον | Φιλ]οκρά(της) | crayfish Ἀγαΐδης; **8)** Μέγ(ων) | [- - -]; **9)** Θάσι(ον) | Μεσ. | [- - -]; **10)** [Θά]σιον | goat's head Πανφάη|ς Ἀγαΐδης; **11)** ΗΣ; **12)** Θεώξ(ενος) | Κρώμ(νιος) (ca. 390-380 B.C.); **13)** [Μ]ολοσσό(ς) | Εὐγειτίω(ν) (ca. 380-370s B.C.); **14)** Ε

1-9. For parallels see Y.Garlan, *Les timbres amphoriques de Thasos* I (Paris 1999), edd.pr. || 9. ΜΕΣ, ed.pr. [the name of this magistrate is always abbreviated; the name of the potter is not preserved, Avram] || 10. Πάνφαο|ς, ed.pr. [Πανφάη|ς, Avram] || 12. the same amphora stamp was found at Nikonion, edd.pr. || 13. a stamp with the same spelling of Εὐγειτίων was found in a mound near Krasnoflotskoe, edd.pr.

744. Tanais. Private associations, 104-244 A.D. N.V.Zavoykina, *Problemy istorii, filologii, kultury* 17 (Magnitogorsk 2007) 299-315 (in Russian; English summary) provides a detailed study of associations at Tanais, and identifies two main types: 'age-group' associations and simple cult associations. Since 'age-group' associations pre-date the appearance of Sarmatic names at Tanais, the theory of Yu.B.Ustinova, *The Supreme Gods of the Bosporan Kingdom* (Leiden 1999) 280-282, that they emerged under 'Iranian' influence must be rejected. With the exception of an association of ἄ[γ]οντες θ[.] | ἡμέραν Ταναΐδος (*CIRB* 1259 LL. 5/6; 104 A.D.), which is probably celebrating the ninth anniversary of the refoundation of Tanais by Sauromates I (cf. T.M.Arsenieva, B.Böttger, Yu.G.Vinogradov, *VDI* 219 [1996] 68-71; G.A.Koshelenko, V.A.Gaibov, *Drevnosti Bospora* 8 [2005] 259-266), all 'age-group' associations are connected with the cult of Theos Hypsistos and are designated as ἡ σύνοδος or ἡ σύνοδος ἡ περὶ Θεὸν Ὕψιστον; *CIRB* 1278 (220 A.D.) provides the earliest attestation of the latter. The distinctive feature of 'age-group' associations is the presence of a νεανισκάρχης or a γυμνασιάρχης among the association's officers. The gymnasion probably had no physical presence in the city.

Cultic associations that were not connected with age-group activities are represented by the σύνοδοι in *CIRB* 1259/1260 and 1262 (all dated to the 2nd cent. A.D.) and by associations of εἰσποιητοὶ ἀδελφοί (*CIRB* 1281, 1283, 1285/1286), first attested in the reign of Rheskouporis II (211-227 A.D.). The θίησ[ος] ἀδελφ[ῶν] (*CIRB* 1284; 230 A.D.) probably belongs to the same category of εἰσποιητοὶ ἀδελφοί. The structure of the associations of εἰσποιητοὶ ἀδελφοί, whose only officer was a πρεσβύτερος, was simpler than that of σύνοδοι. The hypothesis that the εἰσποιητοὶ ἀδελφοί had a limited civic status as compared to members of σύνοδοι (advanced by S.A.Zhebelev, *Severnoe Prichernomorje* [Moscow and Leningrad 1953] 301, and accepted in subsequent literature) is to be rejected. Membership in both types of assoxiations was compatible. Z. gives a list of 18 'brethren' who were (or had been) also members of 'age- group' associations. The distinctive feature of εἰσποιητοὶ ἀδελφοί seems to have been the private and non-compulsory character of their association. Membership in all known associations was confined to citizens; the only attested member of a σύνοδος without a patronymic, Οὐαλέριος στρατιώτης (*CIRB* 1264 L. 16) was probably given citizenship, on the evidence that in the next generation an Ἀσκληπιάδης Οὐαλερίου is attested as a σύνοδος member (*CIRB* 1277).

The number of members of 'age group' associations in the 3rd cent. A.D. ranges between 46 and 56. Given that the number of adult male citizen was ca. 250-300 (D.B.Shelov, *Tanais i*

Nizhnij Don [Moscow 1972] 277) it is likely that all of them were members of some association [note that Shelov's calculation of the number of adult male citizens is based on the number of people mentioned in inscriptions between 225-230 A.D., which are predominantly lists of association members,; consequently, the argument is circular, Kantor].

745. Tyras. Inscriptions. See our lemma no. 687.

746. Tyras. Dedication to Sarapis, Isis, and Anoubis, 2nd/1st cent. B.C. Fragment of a marble block, broken on all sides; found in 2006 on the square in front of the medieval fortress. Ed.pr. A.I.Ivanchik, T.L.Samojlova, in *Bosporskij fenomen* -- (cf. our lemma no. 704) 150-156 (ph.), who also discuss the evidence for the cult of the Egyptian deities at Tyras and publish a new Latin inscription.

[- - - - - - -].O.[- - - - - - -]
[- - - Σ]αράπ[ιδι, Ἴσιδι, Ἀνού]-
[βιδι] θεοῖς σ[υννάοις]
[Δημ]ήτριος [τοῦ - - - -]

2/3. Cf. *IOSPE* I² 5, ed.pr.

747. Unknown provenance (Chersonesos in Tauris?). Christian epitaph of 11 individuals, 5th-6th cent. A.D. Limestone slab with an engraved cross; of unknow provenance, now in the Chersonesos Museum. Ed.pr. A.Yu.Vinogradov, in *Koinè pontique* (see our lemma no. 684) 263 no. 12 (ph.; German translation). Republished by id., *Minovala uzhe zima jazycheskogo bezumija* (Moscow 2010) 134-136 no. H (ph.; Russian translation), with commentary. Cf. *An.Ép.* (2007) no. 1244; A.Avram, *BE* (2008) no. 388. We present the text of Vinogradov 2010.

† Κ(ύριε) ἀν{ν}άπαυσον
τὰς ψυχὰς τὰς ἐνθά[δε]
ἀνακιμένας μετὰ δι-
κέων : Θεοδόρου · Κονσταν-
τίνου : Ἀσενίκας : Μαρίας
Κυραδίας · Γεοργίου : Ἀν-
{ν}αστα[σίο]υ : Ἰωάνν[ου]
Ἀνασ[τασία]ς : Νικομήδ[ου]
Ἀσε[νίκα]ς?· μνήμης
Κ̣υρ̣α̣δ̣[ίας?· Ἰδ]όν[ες?]

Use of interpuncts in LL. 4-8 || 5. In fine Ἡαρίας, ed.pr. || 9/10. μνήμησlov Κύρ[ιε μετὰ δικαί]ον, ed.pr. || 10. κύρ[ιε ἀνάπαυσ]ον, A.

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748. Unknown provenance (Olbia?). Defixio, ca. 350-300 B.C. Lead tablet folded fourfold, slightly damaged at the bottom. Now in the private collection of S.N.Platonov in Kiev. Ed.pr. S.R.Tokhtasyev, *VDI* 263 (2007.4) 48/49 (ph.; in Russian; English summary), who interprets the text as a curse tablet; defixiones consisting of male names in the nominative are known in Olbia (cf. *IGDOP* 107; *SEG* XLIV 669; L 702). Cf. A.Avram, *BE* (2008) no. 405.

Διογένης, Ἐπικράτης,
Φιλήμων,
Ἀγάθ̣αρχος

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2. Only Φιλήμων is not attested in Olbia, ed.pr.

DELOS

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749. Delos. Accounts: πορφύρα. E.Lytle, *Phoenix* 61 (2007) 247-269, discusses references to πορφύρα in the Delian accounts. Πορφύρα is among the taxes (τέλη or ἐγκύκλια) leased out annually by the sanctuary. According to earlier interpretations, the sancuary leased the right to farm a tax on purple fishing. Adducing the Customs Law of Asia (*SEG* XXXIX 1180), L. argues that πορφύρα was a duty assessed on the rawsnails delivered to dye-works. In the early Hellenistic period, these revenues declined possibly because of a collapse in stock caused by overfishing.

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750. Delos. Economy and society. C.Vial, in P. Brun (edd..), *Économies et sociétés en Grèce classique et hellénistique. Actes du colloque de la SOPHAU, Bordeaux, 30-31 mars 2007* (Pallas 74; Toulouse 2007) 263-275, gives an overview of economy and society in the period of Delian independence (314-167 B.C.), mainly on the evidence of inscriptions. He discusses agriculture, trade, social diversification and hierarchy.

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751. Delos. Foreigners in Delos. C.Hasenohr, in R.Compatangelo-Soussignan, C.-G.Schwentzel (edd.), *Étrangers dans la cité romaine. Actes du Colloque de Valenciennes, 14-15 octobre 2005. "Habiter une autre patrie": des* incolae *de la République aux peuples fédérés du Bas-Empire* (Rennes 2007) 77-90, studies the presence of Italians and Phoenicians (ἔμποροι, ναύκληροι, ἐκδοχεῖς) in Delos (2nd/1st cent. B.C.), their organization in associations

(Ἡρακλεισταί of Tyros, Ποσειδωνιασταί of Berytos; cf. *I.Délos* 1519/1520), their cults, and their relations with other communities. E.Bauzon, 'L'enregistrement des Italiens et des Romains de passage ou résidents dans les cités grecques IIe-Ier siècles av. J.-C.' in C.Moatti, W.Kaiser (edd.), *Gens de passage en Méditerranée de l'Antiquité à l'époque moderne. Procédures de contrôle et d'identification* (Paris 2007) 183-202, focuses on the Roman presence on Delos, both temporary (παρεπιδημοῦντες) and permanent (κατοικοῦντας), between 127-54 B.C., and the role of the ἐπιμελητής ('governor') of the island. See also O.Salomies, in *XII Congressus* II 1274-1277, on the significance of Delos for the movement of Italians to the East (see our lemma no. 2129).

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752. Delos. Law concerning wood and charcoal, ca. 250-200 B.C. *I.Délos* 509 (*Syll.*[3] 975); *SEG* LVI 949*. A.Bresson, *L'économie de la Grèce des cités* II (Paris 2007) 123-125, returns to this text (French translation) and replies to R.Descat's criticism (255/256 note 106; cf. *SEG* LVI).

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753. Delos. Honorary decree for Pantokratides, late 3rd/early 2nd cent. B.C. *IG* XI.4.705. J.Ma, in *The Greek Theatre* 238-240 (ph.), after autopsy of the stone in the Delos Museum, reports the reading of omicron in L. 3 initio, read also by K.Hallof on the squeeze of this inscription in Berlin. The honorand is (LL. 2/3) [Παν|τ]οκρατίδης Καλλίππου Μα[ρωνίτης]; he may have been the brother of [Στ]ράτιππος Καλλίππου, the theorodokos of Maroneia on record in the Delphian list of theorodokoi (A.Plassart, *BCH* 45 [1921] 1-85, col. III 93; *SEG* LV 574; LVI 555; late 3rd/early 2nd cent. B.C.).

In a new text from Teos (our lemma no. 1137) a Κάλλιππος Παντοκρατίδου Μαρωνίτης, victor in the dithyrambs, is on record: the son of the Delian Παντοκρατίδης; the activities of father and son overlapped in time. Both men are likely to have been members of the association of Dionysiac artists from Ionia and the Hellespont; Maroneia was close to the latter.

The Delian stele is decorated with a kithara (rather than a lyre, as *IG* has it): a reference to the honorand's identity as a kithara-singer or a writer of poetry for the kithara. M. adduces several Delphian stelai illustrated with a lyre or kithara: *F.Delphes* III.1.49 (lyre); III.2.104 (kithara-player); III.2.207 (kithara).

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754. Delos. Accounts of the hieropoioi, 177 B.C. Upper left part of a marble opisthographic stele of unknown provenance; now in the private collection of M.Charitatos (Athens). Ed.pr. C.Antonetti, in *Studi Broilo* 9-23 (ph.), who identifies the text as a fragment of the accounts of the hieropoioi for the festivals of the Posideia and the Eileithyiaia (face A) and a cult calendar (face B). On the evidence of the prosopography, ed.pr. suggests a date in ca. 179-170 B.C., probably 177 B.C. (19). She adduces as parallels numerous accounts, especially *SEG* XLVII 1197 and 1216 (for the chronology for the accounts of the hieropoioi of the years 180-168 B.C.), XLVIII 1039.

A vacat

[Λόγος] τῶν εἰ̣[ς τὰ Ποσίδε(ι)α -]
[Ποσ]ειδῶνι Ὀρ̣[θωσίωι -]
[..⁵..] γλυκέ[ως μετρητὴς ΙΙΙ -]
[με.] ̣Ι̣Ι̣Ι τιμὴ ΔΗ [- -]
[..] ἔλα[ιον] ⊢⊢· κέρα[μος -]
[ἐ]πισπλαγχνίδιο[ι -]
ῥ̣υμοὶ Γ⊢⊢ vac. τοῖς vac. [μὴ πορευομένοις εἰς ἀπόμοιραν - - - - - - - - - -]
[..]ΔΔΔΓ· τὸ νικητή[ριον ἁμίλλης - - - - - - - - - - - - - - τὸ ἀποτεταγμέ-]
[νο]ν ῬΗ· καὶ τῶν ἡ[μιωβελίων -]·
[λό]γος τῶν εἰς Εἰλ[είθυ(ι)α -]
[..] Ι̣ σήσαμα ⊢ΙΙΙ· μέλ[ι -]
κάρυα ⊢⊢· οἶνος ΓΙ̣ Ο̣[- -]
ΑΟΣΕΙΣΥ..ΟΥΟ..ΟΣΤ[- -]
ΤΟΥ τοῦ Ἀρτεμισίου Δ [- -]
ἥλους ⊢⊢⊢⊢ΙΙ vac. καὶ ΚΑΤΑΣ[- τ]-
οῦ ν[ε]ωρόφου καὶ ΠΑΡΑΣ[- -]
Ο ⊢⊢⊢ vac. Διογένει ΚΑΤΑΣ[- -]
ΑΡ....ΛΛΟΥ ΓΗ ΑΠΑΘΩ[- -]
[...]ΟΝ ⊢⊢⊢ΙΙΙ ΔΩΡΩ.ΦΙΛΩΝ[- -]
[...]ΑΛ.ΕΟΝΤΟΕΥ..ΟΝΝΙ[- - - - - - - - - - - - - - - - - - - -]
[- - Σ]ωσιγένει [- -]
[- - -]ΤΑΣΥΣΤ[- -]
[- - -]ΕΠΙΣ[- -]

B vacat

[- χοῖρος τὸ ἱερὸν] καθάρα[σθαι]
[- ἐπὶ βωμοὺς] καὶ Πύθι[ον καὶ]
[- Λ]ητοῖ, Διὶ Σ[ωτῆρι],
[- καὶ Πύθιο]ν καὶ ἱεροπό[ιον]
[- ἐλ]αίου μετρητ[ὴς]
[- κλημα]τίδες Γ· στεφ[ανώ]-
[ματα -] ΔΓ⊢ΙΙΙΙ · ἄνθρα[κες]
[- -] ΙΙΙ· Γαλαξιῶνος·
[- στεφ]ανώματα ⊢⊢⊢· ξύ-
[λα - ἄν]θρακες Δ⊢⊢⊢· ἐλ[αί]-
[ου -] εἰς Ἰλίθυιαν καὶ
[- -]Ν Ι̣Ι̣· Ἀρτεμισιῶνο[ς·]
[- κληματίδε]ς ΙΙΙΙ στεφανώματ[α]
[- τι]μὴ ⊢ ΔΔ⊢⊢ΙΙΙ· ἄνθρακ-
[ες - εἰς τοὺ]ς χορούς ⊢⊢⊢⊢ΙΙΙ· Θαργη-
[λιῶνος - κλημα]τίδες ΙΙΙΙ· στεφα-
[νώματα - ἱεροπόιον] Λ̄ ΔΓ⊢ ⊢ ΔΔ⊢ΙΙ· vac.

[- Διοσκό]ροις ΔΓ⊢⊢⊢· Πανήμου·
[- σ]τεφανώματα ⊢⊢Ι·
[- ἄν]θρακες ⊢Γ ⊢⊢⊢[..]
[- -]Λ̣Α vac. Η vac. ΔΔΓ [⊢⊢⊢ - -]
[- καθά]ρασ̣[θ]α̣[ι - - - - - -]

Ed.pr. proposes various restorations based on similar accounts (e.g. *I.Délos* 372, 396, 401, 406, 440, 442, 444/445, 456, 461) ‖ A. 1. cf. *I.Délos* 401 L. 16; 406 B L. 68, etc. ‖ 2. probably Ὀ̣[ρθωσίωι καὶ Ἀσφαλείωι· δελφάκιον ... κάπρος ...· τροφὴ τούτοις], ed.pr. ‖ 3. e.g. [χοεῖς ΓΙ, ... τιμὴ ΔΔΔΔΓ⊢⊢⊢⊢· ... οἴνου Κνιδίων ... τιμὴ ἀλφίτων] (cf. *I.Délos* 406 B L. 70; 440 A L. 62, ed.pr. ‖ 4. Δ[⊢⊢ ... ξύλων ... ὄξους ... σταφίς ... ἀρτύματα ... ἅλες?] (cf. *I.Délos* 440 A L. 63), ed.pr. ‖ 5. κερα[μίων] then [ἄνθρακες ... ἄννησσον ... ἐργάταις ... μαγείροις?], ed.pr. ‖ 8/9. [ἔχομεν δὲ τὸ ἀποτεταγμένο]ν ... [βύρσης ... δερμάτων ...κεράμου/κεραμίων?], ed.pr. ‖ 10. [ἀπὸ τῶν ΔΔΔΔ· πρόβατον ... πυροὶ ... τυρὸς ... ἐρέβινθοι ... κύαμοι?], ed.pr. ‖ 11/12. μέλ̣[ι ... στεφανώματα ... ἀρτοκόπωι ... λάχανα ... τάριχος ... ὄψον], ed.pr. ‖ 15. κατασ[κευή/ευάσαι], ed.pr. ‖ 16. in fine a form of παραστάς, παρέχω or παρίστημι, ed.pr. ‖ 17. in fine a form of κατασκευάζω, ed.pr. ‖ 19. perhaps Δώρω[ι] Φιλων[- -], ed.pr. ‖ 20. initio or [...]ΑΛ.Ε̣ΙΟΝΤΟΕΥ..Ο̣ΝΝΙ̣[- -], ed.pr. ‖ 23. ἐπισ[κευή/ευάσαι], ed.pr. ‖ B. 1. initio a heading: [τάδε ἀνήλωται εἰς τὰ κατὰ μῆνα· Ληναιῶνος ...]; in fine or καθᾶραι, ed.pr. ‖ 2/3. [πεύκη, κληματίδες ... στεφανώματα ἐπὶ βωμοὺς] καὶ Πύθι̣[ον καὶ | πρόπυλα ...], ed.pr. ‖ 3/4. [εἰς θυσίαν Ἀπόλλωνι, Ἀρτέμιδι, Λ]ητοῖ, Διὶ Σ[ωτῆρι, | Ἀθηνᾶι Σωτείραι ... λιβανωτός], ed.pr. ‖ 4/5. [ξύλα ἐπὶ βωμοὺς καὶ Πύθιο]ν ... [τιμή .... ἄνθρακες ... εἰς ἱερισμόν ... χαρτῶν ...], ed.pr. ‖ 6. [ἱεροῦ· χοῖρος τὸ ἱερὸν καθᾶραι ... κλημα]τίδες, ed.pr. ‖ 7. [ξύλα ἐπὶ βωμοὺς καὶ Πύθιον καὶ ἱεροπόιον ... τιμή], ed.pr. ‖ 8. [ἐλαίου χο. ... λαμπάδες καὶ ῥυμοὶ εἰς τοὺς χοροὺς ...], ed.pr. ‖ 9. [χοῖρος τὸ ἱερὸν καθᾶραι ... ῥυμοὶ καὶ κληματίδες ...], ed.pr. ‖ 10. [ἐπὶ βωμοὺς καὶ Πύθιον καὶ ἱεροπόιον ... τιμὴ ...], ed.pr. ‖ 11. probably expenses related to the κόσμησις, ed.pr. ‖ 12/13. [λίν]ον ... | [χοῖρος τὸ ἱερὸν καθᾶραι ... πεύκη, κληματίδε]ς, ed.pr. ‖ 14. [ξύλα ἐπὶ βωμοὺς καὶ Πύθιον καὶ ἱεροπόιον ... τι]μή, ed.pr. ‖ 15. [... Ἀρτεμισίοις καὶ Βριτομαρτίοις λαμπάδες (καὶ ῥυμοί?) εἰς τοὺ]ς χορούς, ed.pr. ‖ 16. [χοῖρος τὸ ἱερὸν καθᾶραι ... ῥυμοί, κλημα]τίδες ..., ed.pr. ‖ 17. [ξύλα ἐπὶ βωμοὺς καὶ Πύθιον καὶ ἱεροπόιον], ed.pr. ‖ 18. [ἄνθρακες ... ἐλαίου ... εἰς ἐπίκρασιν τοῖς Διοσκό]ροις, ed.pr. ‖ 19. [χοῖρος τὸ ἱερὸν καθᾶραι ... πεύκη, κληματίδες ...], ed.pr. ‖ 20. [ξύλα ἐπὶ βωμοὺς καὶ Πύθιον καὶ ἱεροπόιον ... τιμή .... ἄν]θρακες ..., ed.pr. ‖ 21. [πίσσης ὥστε χρῖσαι τὸν Κερατῶνα καὶ τὰ Πρόπυ]λ̣α, ed.pr. ‖ 22. [Ἑκατομβαιῶνος· χοῖρος τὸ ἱερὸν καθά]ρασ̣[θ]α̣[ι], ed.pr.

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755. Delos. Regulation concerning the protection of a water reservoir, Hellenistic. ***SEG*** **LVI 950.** M.Fincker, J.-C.Moretti, *BCH* 131 (2007) 187-228, present a detailed architectural study of the history of the basin which is the subject of this regulation and the associated dam of the river Inopos.

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756. Delos. Honorary decree for Scipio Africanus, ca. 193 B.C. *IG* XI.4.712. P.A.Butz, in *XII Congressus* I 211-214 (ph.), discusses the relationship between relief (laurel wreath, baton) and text (stoichedon). This inscription was 'custom-made'. 'The choice of stoichedon and the presence of the baton should be interpreted as the ultimate personalization, including the fact

that the size of the stem-cut lettering argues for a certain intimacy in the reading of the decree' (214).

757. Delos. Honorary decree for Euboulos of Marathon, ca. 159-157 B.C. *I.Délos* 1498. P.A.Butz, in *XII Congressus* I 214-216 (ph.), discusses the decoration of this stele with nine relief wreaths, as a means through which the benefactions and cursus honorum of Euboulos were highlighted.

758. Delos. Metrical dedication to Artemis Delie by Krino of Paros, 4th cent. B.C. *I.Délos* 53. A.Hermary, in *Ἀμύμονα ἔργα* 485-493, discusses this inscription recording the dedication of a statue by Krino of Paros (Greek text; French translation; ph.; dr.). Fulfilling a promise made by her father, Krino dedicated her own statue (μ' ἀνέθηκεν ... ἰσόμετρον; 'm'a consacrée ... de taille naturelle'). Taking into consideration several parallels (Palaiphatos 30.37 ed. Pesta: ἑαυτῆς [εἰκόνα] ἰσόμετρον; Cass. Dio 49.11.2: ἄγαλμα αὐτῆς ἰσόμετρον τῷ τῆς θεοῦ; Plato, *Phaidros* 235d: χρυσῆν εἰκόνα ἰσομέτρητον; *CEG* I 394), H. argues that the term ἰσόμετρος designates a statue of exactly the same size as Krino. He observes that the vertical arrangement of the inscription imitates the arrangement of inscriptions on Archaic columns or pillars supporting statues (e.g. *I.Délos* 15) and adduces a contemporary statue of Artemis Delia dedicated by a Parian woman (*IG* XII.5.211) as an example of an archaizing dedication. The remains of Krino's feet on the plinth show that she was represented in an archaizing posture, with one supporting leg and the other slightly bent. In Athens, thesmothetai who violated a law were expected to dedicate a statue of their size in Delphi (Plut., *Solon* 25.3). It is not clear whether the promise made by Krino's father was connected with a wrongdoing. A.Chaniotis, *EBGR* (2008) [2011] no. 68, points out that in cases of wrongdoing, the wrongdoer, the dedicant, and the individual whom the image represents are one and the same. He regards it as more probable that Krino's father vowed to dedicate a statue in his daughter's size if she successfully endured a disease or another crisis.

759. Delos. Dedication to the Egyptian gods, 2nd cent. B.C. Trapezoidal marble plaque found in Sarapieion C; presumably originally set into a wall (although not necessarily the north wall of the shrine, near which it was found). Ed.pr. H.Siard, *BCH* 131 (2007) 229-233 (ph.; French translation). The identity of τὸ μέγαρον (subterranean crypt?) and the relation of that structure with the μέγαρον mentioned in another dedication (*I.Délos* 2047; 126/5 B.C.) are unknown.

Δ ι ό δ ο τ ο [ς]
κατὰ πρόσταγμ[α]
τὸ μέγαρον

2. For other dedications κατὰ πρόσταγμα from Sarapieion C, ed.pr. cites e.g. *IG* XI.4.1224/1225, 1231, 1235; *I.Délos* 2047, 2100, 2107.

760/761. Rheneia. Epitaphs, ca. 300 B.C. Two marble stelae found in 1990 in a dump near Agios Artemios in Naxos, but in all liklehood originally from Rheneia. Ed.pr. V.Lambrinoudakis in N.C.Stampolidis (ed.), *Γενέθλιον. Ἀναμνηστικὸς τόμος γιὰ τὴν συμπλήρωση εἴκοσι χρόνων λειτουργίας τοῦ Μουσείου Κυκλαδικῆς Τέχνης* (Athens 2006) 275-280 (ph.). In view of the fact that the epitaphs record foreigners, ed.pr. assumes that the stelae were brought to Naxos from Rheneia, as ballast or building material.

760: 277/278 (ph.; dr.). **Bilingual Greek-Phoenician epitaph of Dioskourides, ca. 300 B.C.** Left upper part of a marble stele. The Phoenician text (L. 1) was read by W.Röllig, *ibid.* 281-283.

Phoenician inscription [- - - - - - - - - -]
Διοσκουρίδης .[- - - - ca. 20-22 - - -]
οἱ συνθιασῖται ΕΠΕ[- - ca. 16-17 - -]

1. The Phoenician text can be translated as '[memorial of - -, which was] erected according to the (order of the) people of QDMT'; for QDMT cf. the place Qedemot in Jordan, Kadmos (river and mountain) in southwest Phrygia, qadim (East) in Hebrew (cf. the personal name Qdmt), Röllig || 2. Dioskourides is a common name among members of Levantine associations in Delos (*IG* XI.4.1307; *I.Délos* 2611 b, 2628 b I LL. 9 and 24); in fine part of a vertical line, ed.pr. || 3. in fine ἐπέ[θηκαν], ἐπέ[στησαν], or ἐπέ[γραψαν]; the stele was set up by the members of an association of Levantines, ed.pr.

761: 278/279 (ph.). **Epitaph of Noumenios.** Left upper part of a marble stele.

Νουμήνιος Σωπ[άτρου]

Both names are attested in Delos (and in one family: *IG* XI.2.126 L. 6 and 365 A L. 18; among Sarapiasts and Poseidoniasts: *I.Délos* 1417 A, 2611 b, 2616 III); Noumenios is the translation of BNHS (cf. *IG* II^2 9034), ed.pr.

RHODES

762. Rhodes. Sculptors. M.Nocita, in *XII Congressus* II 1029-1037, collects the evidence for sculptors active in Rhodes between the 4th cent. B.C. and the 2nd cent. A.D. The evidence is

predominantly sculptors' signatures. 39 were Rhodian citizens; another 74 came from 38 different cities. **Ἀθηναῖος**: Ἀλεύας Κρέωνος, Ἀρχέστρατος, Διονυσόδωρος, Διοπείθης, Ἔφεδρος, Καλλιάδης Σθέννιος, Λεοχάρης, Μνησίστρατος, Ναυκράτης, Πείθανδρος, Περιγένης. **Ἀλικαρνασσεύς**: Φύλης Πολυγνώτου. **Ἀμισηνός**: Ζήνων. **Ἀντιοχεύς**: Ἀγαθοκλῆς, Δημήτριος, Θέων, Περιγένης, Σάτυρος, Τρωΐλος. **Ἀπαμεύς**: Πλούταρχος Ἡλιοδώρου. **Ἀργεῖος**: Διοπείθης, Πολύκλειτος, Στασίας. **Ἐλευθερναῖος**: Πυθόκριτος, Τιμοχάρις. **Ἐφέσιος**: Ἀγάθων, Ἄριστος, Νεικάρετος. **Ἡρακλεώτας**: [- -]γος, Φίλων. **Καλχαδόνιος**: Βόηθος. **Κιανός**: Ὑμεναῖος. **Κνίδιος**: Ἄνθος, Τιμοκλῆς. **Κῷιος**: Μένιππος. **Λαοδικεύς**: Χαρῖνος. **Λαοδικεὺς ἀπὸ Λύκου**: Εὐπρέπης. **Λευκανός**: Βότρυς. **Λυκάων**: Πρῶτος. **Μακεδών**: Εὐθυκράτης Καλλίου. **Μιλήσιος**: Ἀρχίδαμος. **Μυλασεύς**: Εὐκλῆς. **Μύνδιος**: Ἀθηναΐς. **Μυριναῖος**: [- -] **Ὀλύνθιος**: Σῖμος. **Παριανός**: Θεύδωρος. **Σαλαμίνιος**: Ὀνασιφῶν Κλεωναίου, Σῖμος Θεμιστοκράτους. **Σάμιος**: Κλεώνυμος, Φείδων Φειδοκράτους, and an anonymous. **Σαμόθραιξ**: Ἱερώνυμος. **Σελγεύς**: Ἀριστονίδας. **Σιδάτας**: Θώας. **Σιδυμεύς**: Μένυλλος. **Σικυώνιος**: Λύσιππος. **Σινωπεύς**: Εὔανδρος Διονυσίου, Κληρίας. **Σολεύς**: Ἀγαθοκλῆς, Ἐπίχαρμος, Ζήνων, Ἡρακλείδας, Σωσίπατρος. **Τερμησσεύς**: Φίλων. **Τύριος**: Ἀρτεμίδωρος Μηνοδότου, Μηνόδοτος II, Μηνόδοτος III, Χαρμόλας, and an anonymous. **Χῖος**: Ἀρίστων, Λυσίας, Ἀσκληπιάδας. **Χρυσαορεύς**: Μένιππος. This list does not include sculptors of unknown origin, who had received ἐπιδαμία. In an appendix, N. refers to the Rhodian sculptors Ἡγήσανδρος, Ἀθανάδωρος, Πολύδωρος, Μηνόδοτος and [--]φῶν in Italy.

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763. Rhodes. Tyrrhenian pirates. A.Bresson in *Scripta Anatolica* 145-163, argues that there is epigraphical evidence showing that from ca. 310 B.C. Rhodes already felt the necessity to fight against the Tyrrhenian pirates. Polybius (30.5.6-8), pointing out that 140 years prior to his time Rhodes already collaborated with Rome against the pirates, is to be taken seriously. In an appendix, he reprints the following three inscriptions that he cites in support of his view (Greek text; French translation): **1)** (ph.). M.Segre, *RFIC* 60 (1932) 452-460: honorary decree for Rhodian naval officers who participated in a στρατεία ἐς Αἴγιλα (= Antikythera), to be connected with operations against the Tyrrhenians; B. suggests dating the text to ca. 320-306 B.C. on grounds of palaeography (letter forms and the use of separation marks) and linguistics (gen. masc. in -εο, not -ευ); **2)** *Syll.*[3] 1225: funerary text for three brothers who fought ποτὶ Τυρράνους and ποτὶ λαιστάς (dated by B. to ca. 320-281 B.C.); **3)** *I.Lindos* 92 (*SEG* XIX 542): bilingual dedication to Ἀθάνα Λινδία (ca. 300 B.C.); the dedicator (L(ucius) Foli[os?]), rather than being a negotiator (so earlier scholars), might have been sent to Rhodes in connection with the fight against Tyrrhenian pirates.

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764. Lindos. Law concerning water-supply, 3rd cent. B.C. Marble stele with large tenon. Ed.pr. V.Kontorini in *XII Congressus* I 779-784 (ph.).

[- - - -]\Ε/[- - -]Ι[- - - - -]ΣΗΑΣ[- - - - - - -]
[Λ]ίνδιοι ποτὶ τὰ[ν] τοῦ ὕδατος ἐπίσκε-

ψιν ἢ κατασκ[ευὰ]ν ἢ ἐπισκευὰν τᾶ-
ν κρανᾶν ἢ τῶν ὑπ[ονό]μων· μὴ ἐξέ-
στω δ[ὲ] μη[δ]ενὶ μη[δ]ὲ σκανοῦν ἐπ[ὶ]
τᾶν κρανᾶν μηδὲ τιθέ[μ]ειν ἐπ' αὐτᾶ-
ς μηθὲν παρευρέ[σ]ει μηδε[μιᾶι]· εἰ δέ
τίς κα παρὰ ταῦτα π[οι]ῆι, τὸμ μὲ[ν] δοῦ-
λον ἐξέστω μασ[τι]γοῦν τῶι χ[ρ]ήι-
ζοντι [Λι]νδίων, ὁ δὲ ἐλεύθερος ἀ- v
ποτεισάτω δραχμὰς πεντακοσί-
ας ἱερὰς Νυμφ[ᾶν] ΚΑ[- - -]Ι οὐ κω- v
λύοντος τοὺ[ς τού]των τι πράσσο-
ντας· τοὶ [δ]ὲ ἱερε[ῖ]ς [καὶ] ὁ ἀρχιεροθύ- v
τας καὶ τοὶ ἐπισ[τάται] ἐσαγγελ-
λόντω ἐ[ς] μ[ά]σ[τ]ρους [κα]τὰ τὸν νό- v
μον· ἐξέστω δ[ὲ καὶ] τῶν ἰδιωτᾶν τῶι
χρήιζοντι ἐσ[α]γγ[έλ]λειν ἐς μάσ- v
τρους τὸμ πο[ι]εῦντά τι παρὰ τὰ γε- vv
γραμμένα vacat

Dated by ed.pr. on palaeographical grounds ‖ it is uncertain how many lines are missing above, ed.pr. ‖ 2-4. measures taken by the city concerning the 'inspection de l'eau' and the construction or repair of fountains and conduits ‖ 4-7. ed.pr. adduces many parallels for these prohibitions: no tents near fountains; no objects on or near the fountains; she also mentions the cisterns on the Lindian akropolis, which supplied fountains with water ‖ 12. Νύμφαι: see *I.Lindos* 456 with L.Robert, *Hellenica* IX 61/62, ed.pr.

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765. Lindos. The Lindian 'anagraphe', 99 B.C. *I.Lindos* 2; *Syll.*[3] 725; *SEG* LVI 953 bis*. F.X.Ryan, *Epigraphica* 69 (2007) 9-64, suggests the following restorations to the Lindian decree authorizing the compilation of a list of the miracles of Athena Lindia and of dedications made in her sanctuary. 1) L. 3: πολλοῖς κ[αὶ ἀξίοις ἀναθεῖσιν ἐκ παλαιοτ]άτων χρόνων κεκόσμηται (πολλοῖς κ[αὶ καλοῖς ἀναθέμασι], *I.Lindos*). On the terms of this restoration, the decree placed emphasis on the fame of the dedicants and not on the beauty of the dedications. A.Chaniotis, *EBGR* (2007) [2010] no. 123, objects that the Greek of this restoration is clumsy and that the dative governed by κεκόσμηται suggests objects; a reference to dedicants would have been introduced with ὑπό. 2) L. 4: ἀνα[θεμάτων τὰ εὐκλεέστατα]; various other adjectives (e.g. [ἀρχαιότερα]) had been suggested. 3) καθ' ἅ κα ὁ ἀρχ[ιτέκτων δείξηι] ([γράψηι], *I.Lindos*). 4) LL. 6/7: ἀναγραφάντω δὲ ἔκ τε τᾶν [ἐπ]ιστολᾶν καὶ τῶν χρηματ[ισμῶν καὶ τᾶν ἱστοριᾶν τῶν Λινδί]ων (earlier restorations proposed the noun in the lacuna to be συγγράμματα, μαρτύρια, ἱστορίαι) [a problem with this restoration is that the authors of the 'anagraphe' used and quoted not only 'the histories of the Lindians' but also e.g. Herodotus, Chaniotis]. 5) L. 8: ποιούμενοι τὰν ἀ[ναγραφὰν τᾶς στάλας ἐπὶ τοῦ γρ]αμματέως τῶν μαστρῶν (τὰν

ἀ[ναγραφὰν παρεόντος καὶ τοῦ γρ]αμματέως, *I.Lindos*); the new restoration recognizes here a deadline for the completion of the 'anagraphe'. See also our lemma no. 893(7).

766. Lindos. Honorary inscription for Tib. Claudius Antipatros, ca. 100 A.D. *I.Lindos* 449. C.P.Jones, *CQ* 57 (2007) 328-331, republishes this text, briefly commenting on the priesthoods and benefactions of Τιβ. Κλαύδιος Ἀντίπατρος. His benefactions included reconstruction of a sanctuary of Asklepios in the city of Rhodes, after it had been destroyed by an earthquake – possibly the same earthquake as the one mentioned in *IG* XII.1.23 = *I.Lindos* 866 (although C.Blinkenberg identified the latter with an earthquake of ca. 140 A.D.). Antipatros was given Roman citizenship under Claudius or Nero. He was a learned man (LL. 17/18: διενέκαντα δὲ κ[αὶ] | ἐν παιδείᾳ τῶν Ἑλλάνων) and a σοφιστάς (L. 18), combining education with political activity. He served as an ambassador (L. 9), possibly during the times of political unrest in Rhodes in Domitian's reign (Plut., *mor.* 815 D; cf. *Syll.*[3] 819 = *I.Rhod.Per.* 157 = Bresson, *Recueil Pérée* 132). He should be added to B.Puech, *Orateurs et sophistes* -- (cf. *SEG* LII 1991).

767. Rhodes. Signature on a glass vase, late 5th/early 6th cent. A.D. Many joining fragments of a mold-blown octagonal bottle of greenish glass found in the southern part of the Christian city of Rhodes. Ed.pr. P.Triantafyllidis, *art.cit.* (see our lemma nno. 2113) 262-264, describes the flask and tentatively attributes the signature to an Athenian glass-maker: Εὐφρα(σίου)

An Athenian glass-maker (οἰαλᾶς = ὑαλᾶς) named Euphrasios is known from his epitaph: *IG* II[2] 13359; the same man?, ed.pr.

LESBOS

768. Lesbos. Dialect. R.Hodot, in *Phones Charakter* 105-115, compares the linguistic features of newly discovered poems of Sappho (*P.Köln* 21351+21376) and of dialect inscriptions of Lesbos (on 114/115, reference to Δίης/Ζίης in *SEG* XLVIII 1055-1057).

NISYROS

769. Nisyros? Grave epigram for Hermes, Imperial period. *IG* XII.3.107. Republished in *Iscr.Cos* 96 no. EF473 [we supply the *IG* reference, Richardson]. Copied at Kermeti on Kos by M.Segre, whose readings (apud *Iscr.Cos*) differ as follows from those in *IG* [the text in *IG* is

preferable, Chaniotis]: L. 4: δώρατα δέ (δῶρα τάδε, *IG*); L. 5: δὲ καὶ · <ε>ἰκοστὸν λυκάβαντα (δὲ καὶ · κ΄ λυκάβαντα, *IG*).

THERA

770. Thera. Dialect. C.Dobias-Lalou, in *Phones Charakter* 211-225, discusses the phenomenon of the 'diphtongaison': /ns/ produces a diphthong 'qui se traduit graphiquement par l'association de la voyelle précédente avec un iota: */ns/* > */js/*, beaucoup plus rarement un upsilon: */ns/* > */ws/*.' She discusses such forms as θανοίσας (*SEG* XLVIII 1067), βιώσαισαν (*IG* XII.3.874), and ἡρῷσσαν (*IG* XII.3.882) and various forms in the 'oath of Kyrene' (*SEG* IX 3; e.g. ἀποστελλοίσας, παισεῖται, ἐμμένοισι, πλέοισι) and in other inscriptions of Kyrene (e.g. ἐκοῖσα, ἔχοισα, καθάραισα, γέροισι, μεταλλάξαισι). This phenomenon can be observed also in Elis, Arkadia, Corinth (*NAVGI* Cor 36 and 96 A/B: Μοῖσα, Πνοτομέδοισα; *CEG* I 352: [ε]ὐμενέοισα) and in personal names (Μαῖσις, Μαισιάδας, Μαίσων, Παισιφάνεια). Cf. our lemma no. 819.

KOS

771. Kos. History in the Hellenistic period. C.Habicht, *Chiron* 37 (2007) 123-152, discusses in detail the contribution of recent (and some old) epigraphic finds to the history of Kos in the Hellenistic period with particular attention to the following subjects [we add references to *IG* XII.4, Hallof]:

1) Antigonos Monophthalmos, Demetrios Poliorketes and Kos (125-131): The dedication of Διότιμος Ἀβδαλωνύμου of Sidon (*SEG* XXXVI 758) probably dates to the period in which Antigonos Monophthalmos controlled Kos. A descendant of Diotimos is known as suffet in Sidon and winner in the chariot race at the Nemea (Kaibel, *EG* 932; *IAG* 41; Merkelbach-Stauber, *SGO* IV 20/14/01). Πλειστίας of Kos, who served under Demetrios Poliorketes in Salamis (Diod. 20.50.4), should be identified with the homonymous man honored in Samos (*IG* XII.6.48). Other Koans in the service of Antigonos Monophthalmos and Demetrios Poliorketes include Δράκων Στράτωνος (*IG* XII.6.18), Βάτιχος (*IG* XII.6.29), and Νικομήδης Ἀριστάνδρου, whose long career is documented through numerous inscriptions (*IG* XII.4.129; XII.6.148; cf. *IG* II^2 1492 B 101; see R.Herzog, *RFIC* n.s. 20 [1942] 12-20; Habicht, *Studien* 198/199). Κλεύμαχος Νικομήδου (*Iscr.Cos* ED 230), possibly identical with a priest of Apollo in Halasarna (R.Herzog, *SB Akademie Berlin* [1901] 483-492 no. 4 L. 25; 20/19 or 17/16 B.C.), was a descendant of Nikomedes, son of Aristandros. A partly published inscription [now *IG* XII.4.132] mentions διαλλακταί from Telos and a διαγραφή of a king (Antigonos or Demetrios; Herzog, *art.cit.* 15; ca. 300 B.C.). The arbitration of Knidos in a dispute between Kos and Kalymna (*Tit.Cal.* 79; Ager, *Arbitration* no. 21; cf. *Tit.Cal.* 7) took place during the

period of Demetrios' rule. Διοκλῆς Φιλίνου, the son of the Koan representative Philinos, proposed the decree concerning the celebrations for the victory over the Galatians in 278 B.C. (*Syll.*[3] 398; *IG* XII.4.68).

2) Koans as foreign judges (131): *SEG* XLIX 1105-1108, 1111, 1113-1117 and 1119 (now: *IG* XII.4.131, 135/136, 162, 165, 168-170, 173, 175, and 177).

3) The restoration of Ptolemaic control (286 B.C. and later; 131-133): Documents belonging to this period are an honorary decree for Διοκλῆς of Akarnania (*SEG* XLVIII 1092; *IG* XII.4.26); an honorary decree for Μητρόδωρος of Amphipolis (*Iscr.Cos* ED 190 and P.Gauthier, *BE* [1995] no. 448; *IG* XII.4.23; for Metrodoros see also *I.Ilion* 34); a document concerning the delivery of grain from Thessaly (M.Segre, *RFIC* 62 [1934] 169-192; *IG* XII.4.133).

4) The asylia of the Asklepieion and the upgrade of the Ἀσκληπιεῖα (242 B.C.; 133-134): Rigsby, *Asylia* nos. 8-51; *SEG* LI 1055-1059; LIII 849-851, 853-855 (*IG* XII.4.215-245).

5) The cult of Alexander the Great in Kos (134): *SEG* LIII 847 (*IG* XII.4.69).

6) The Koan doctors Φίλιππος and Καφισοφῶν in the court of Alexandria (134/135): *OGIS* 42 = *IG* XII.4.31; *SEG* XXXIII 672 = *Iscr.Cos* ED 78 = *IG* XII.4.32; *AP* 12.150.

7) Koan relations with the Seleucids (135): Ἀντίπατρος in the court of Seleukos II or III (*SEG* XLVIII 1093 = *IG* XII.4.33).

8) Koan relations with the Antigonids in the 3rd cent. B.C. (136/137): Evidence for the cult of a King Antigonos (Gonatas or Doson?): *Iscr.Cos* ED 85 = *IG* XII.4.317 L. 9 ([Ἀντι]γόνειον); *Iscr.Cos* ED 216 = *IG* XII.4.304 L. 20 (ἱερὸν Ἀντιγόνου); M.Segre, *RPAA* 17 (1941) 29 (stamped tile: δαμοσία Ἀντιγονείου).

9) Koan relations with Rhodes (137/138): The honorary decree of Sinope for Δίοννος (*SEG* XLVIII 1097 = *IG* XII.4.143) is connected with the support offered to Sinope by Rhodes and Kos when Sinope was attacked by Mithridates II (220 B.C.).

10) Koan relations with Ptolemy IV and Arsinoe III (late 3rd cent. B.C.; 138-140): *SEG* XII 368 = *IG* XII.4.249; *SEG* XXXIII 674; XLIII 551 and 561.

11) The ὁμοπολιτεία between Kos and Kalymna (140/141): *Tit.Cal.* XII = *Staatsverträge* III 545 = *IG* XII.4.152. The exact chronology of the events that led to the joining of the two communities is still uncertain (related documents: *Tit.Cal.* 61, 64, 74/75).

12) The First Cretan War (205-201 B.C.; 142/143): New epigraphic finds document the activities of Διοκλῆς (*SEG* XLVIII 1104 = *IG* XII.4.98; *SEG* LIV 745 = *IG* XII.4.95; cf. the decree for Θευκλῆς: *Syll.*[3] 569 = Maier, *Mauerbauinschriften* no. 46 = *IG* XII.4.99). The regular dedications to Ἑκάτη Στρατία by magistrates and priests started during this war (*PH* 370 and 388; *SEG* LIV 762-765; *Syll.*[3] 1830/1831, 1834/1835). Several other dedications date in the years immediately after the war (Ἀφροδίτη: Maiuri, *NS* 675; Ἀσκληπιός and Ὑγιεία: *PH* 406; Εἰρήνη: Höghammar, *Sculpture* -- [see *SEG* XLIII 550] 143 no. 33).

13) The earthquake of 198 B.C. (143): *Iscr.Cos* ED 178 = *IG* XII.4.302 LL. 31/32.

14) Honors for Titus Quinctius Flamininus (143/144): *PH* 128; *IGR* IV 1049; *SEG* LII 791.

15) Letter of King Antiochos III recommending his doctor Ἀπολλοφάνης (144): *SEG* XXXIII 673 = *IG* XII.4.250; cf. Samama, *Les médecins* -- (cf. *SEG* LIII 2191) no. 133; for this doctor cf. Polyb. 5.56.1-15; 5.58.2-11; *TAM* V 689 = Samama, *op.cit.* no. 233.

16) Koan relations with the Attalids in the 2nd cent. B.C. (144-146): Relevant here are the documents that attest Koan participation in the Nikephoria (*RC* 50; M.Segre in L.Robert,

Hellenica 5 [Paris 1948] 102-128), the festival Ἀττάλεια and a procession for Eumenes (*Syll.*^{3} 1028 = *LSCG* 165 I = *IG* XII.4.281 LL. 8/9), and a priesthood for Eumenes II (*SEG* LV 926/927 = *IG* XII.4.306 and 309).

17) Koan relations with Ptolemy VI Philometor (146-148): Discussion of the evidence concerning a festival for Ptolemy VI (*Syll.*^{3} 1028 = *LSCG* 165 I LL. 12-14) and the career of Ἄγλαος in Kos and in the Ptolemaic court (*PH* 10 C 50 = *IG* XII.4.75 L. 203; *Tit.Cal.* 88 LL. 41 and 46; G.Pugliese Carratelli, *ASAA* 25/26 [1963/64] 176/177 no. 11 L. 5; *I.Délos* 1517; W.Peek, *Abh. Akademie Leipig* 62 [1969] 45-47 no. 97 col. III L. 5; *Iscr.Cos* ED 235).

18) Kos and the Third Macedonian War (148/149): Discussion of the supporters of King Perseus, Ὑπόκριτος and Διομέδων [see *SEG* LIII 854 app.cr.] and the doctor Ἀθηναγόρας (*SEG* XLVIII 1109 = *IG* XII.4.55).

19) Kos from the Third Macedonian War to the end of the 2nd cent. B.C. (149/150): Discussion of evidence for the Second Cretan War (155-153 B.C.; *Iscr.Cos* ED 229; cf. *SEG* XLVII 1281; L 765); an arbitration of Kos in a conflict between Tlos and Termessos Minor (mid-2nd cent. B.C.; for this ineditum see C.Le Roy, D.Rousset, *Anatolia Antiqua* 11 [2003] 452-456); Koan involvement in ▪ war during the embassy of Publius Cornelius Scipio in the East (ca. 140/139 B.C.; ineditum) [now *IG* XII.4.265]; honors for Ἱέρων for his service as an educator in the Ptolemaic court (*OGIS* 141); the cult of King Nikomedes II or III (S.Sherwin-White, *Ancient Cos* [Göttingen 1978] 137).

20) Kos in the 1st cent. B.C. (150-152): Honors for the services offered by Κρινόλαος of Patara during the Mithridatic Wars (*SEG* XLV 1825); the visit of Quintus Oppius, governor of Cilicia in 84 B.C. (cf. *Aphrodisias and Rome* no. 3); honors for King Ariobarzanes I or III (ineditum; cf. honors of Greek cities for Ariobarzanes II: *IG* II^2 3426-3428; *IG* XII.6.349; *I.Eleusis* 272; cf. *IG* II^2 1039).

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772. Kos. Letter of King Antiochos III to Kos, late 3rd/early 2nd cent. B.C. *SEG* XXXIII 673. C.Habicht, *art.cit.* (see our lemma no. 771) 144 note 151, corrects the restoration in L. 5 to προαγωγῆ (παραγωγῆ, R.Herzog apud *SEG*) [now *IG* XII.4.250].

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773. Kos. Honorary decree of Hamaxitos for Nikomedes of Kos, ca. 310 B.C. *Iscr.Cos* ED 71 g (B) (*I.Alexandreia Troas, Testimonium* T 65 on 200/201) [now *IG* XII.4.130 B LL. 31-39]. A.Bresson in J.Dalaison, *Espaces et pouvoirs dans l'Antiquité de l'Anatolie à la Gaule. Hommages à Bernard Rémy* (Grenoble 2007) 145-147, argues that the Hamaxitan decree might extend from L. 6 to L. 9 [*IG* XII.4.130 B LL. 36-39]. On the basis of *I.Ilion* 23 he restores LL. 1-2 as follows: [Ἔδοξε τῆι πόλει τ]ῆι Ἁμαξιτ[έων δεδόσθαι Νικομήδει Ἀριστάνδρου Κώιωι ἀνδρὶ ἀγαθῶι καὶ εὐεργέτηι | γενομένωι προξε]νίαν καὶ εὐ[εργεσίαν κτλ.]. Cf. our lemma no. 1263 for the theory that the Alexandrian and the Hamaxitan decree are likely to have been contemporaneous and that the two cities existed independently side by side.

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774. Kos. Decree of Leukas recognizing the asylia of Kos, 243 B.C. *SEG* LI 1059; *IG* IX².1.1474; *IG* XII.4.220 V. M.B.Hatzopoulos, in *Épire, Illyrie, Macédoine* 271-274, reprints this text and argues that the relation of King Alexander II of Epeiros with Leukas is comparable to that of King Antigonos Gonatas with the Macedonian cities. The Macedonian cities recognized the Koan asylia not in accordance with a general διάγραμμα of the Macedonian king, but following a royal letter of recommendation sent to each city separately. This procedure is comparable to that known from federal states.

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775. Kos. Honorary inscription for a poetess, 1st cent. A.D. *SEG* XLIV 787. J.Ma, *art.cit.* (see our lemma no. 446) 94/95, reprints this text (translation). He comments on L. 9, which mentions that the statue represented another poetess, Delphis. 'The first-century poetess was honoured with a third century BC statue representing a literary figure a few centuries earlier. ... In this particular case, care was taken to preserve the identity of the statue, rather than reascribe it and reinscribe it wholesale.'

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776. Kos. Epitaphs. M.Segre†, *Iscrizioni di Cos* (Rome 2007), edited by M.L.Lazzarini and G.Vallarini [abbreviated *Iscr.Cos*], is the third volume of the publication of Segre's collection of Koan inscriptions [cf. *SEG* XLIII 549], containing 832 epitaphs (numbered EF1-EF854). Except for the epigrams EF834/835, which date to the late 6th and 5th/4th cent. B.C. respectively, the epitaphs are from the Hellenistic and Imperial period [for new finds see Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ*, Chaniotis]. For reasons of space, in the following survey we normally give the EF-numbers without the prefix EF.

Most of the texts are prosaic epitaphs, but the corpus also includes boundary stones of burial grounds (see below) and several grave epigrams: 217 = our lemma no. 2042; 218 [the text is not an ineditum; for a slightly different version see *GV* 426 = *IG* IX².1.579, Richardson]; 289; 292; 328 = our lemma no. 802; 408 = our lemma no. 804; 409-411; 471 = Maiuri, *NS* 510 = *GV* 1062 = *CEG* II 707; 472 = Herzog, *KFF* 163 = *GV* 1378; 473 = our lemma no. 769; 518 = *PH* 218 = *GV* 1729; 753/754; 756 = our lemma no. 801; 757 = *PH* 324; cf. *AP* 7.516; 760; 834 = our lemma no. 799; 835 [= *GV* 864, Chaniotis]; possibly also 372, 377, and 850. We note two Christian epitaphs (301 and 736; see our lemma no. 805), several Greek-Latin bilingual texts (403, 686, 694c, 703, 748), and three Latin epitaphs (340, 699, 827).

671 texts are inedita: 8-12, 14-18, 20-25, 27-36, 39-43, 45-54, 56-58, 62/63, 65-80, 86/87, 89-91, 95, 97-102, 104-121, 123-128, 130/131, 134-146, 148/149, 151-158, 160-177, 179-196, 200, 203, 205, 207, 209, 213-215, 218-229, 231-243, 245-247, 249, 251-253, 255, 257-262, 264, 266-275, 278-308, 312, 314-320, 322, 328, 331-337, 339-342, 344-349, 352, 354, 356-369, 372-383, 384-394, 396, 396a, 397-404, 408-413, 432, 439-441, 443, 446-448, 452-464, 466/467, 469/470, 473, 475-492, 494-502, 506/507, 509, 512, 514-517, 519-523, 525-564, 566, 568, 570-582, 584-588, 590-593, 595-605, 607, 610, 612/613, 615/616, 618, 620/621, 623-650, 652-660, 662, 664-680, 683, 686/688, 690-692, 695-700, 705/706, 710/711, 715-717, 719, 721-725, 727-738, 740-749, 751-756, 758-780, 782-789, 792-824, 826, 828/829, 831-834, 836-

842, 844-846, 851-854. For a selection of inedita see our lemmata nos. 777-805. For three pierres errantes (cf. possibly 734) see our lemmata nos. 1034 and 2042.

We supply editorial remarks on the following texts:

EF10: Κανουλήϊα .ΑΕΙΝΩ (Imperial period) [could it be Κανουλήϊα Θ⟨εα⟩ινώ?, Chaniotis].

EF80: Μούσης | κανηφόρου | ἐννέα ἔ̓τους (Imperial period) [in LL. 3/4 read ἐννεαετοῦς (9 years old), Chaniotis].

EF168: [Σ]έξστο[ς] | Γνάτιος | Θησέους χρησ[τὲ | χαῖρε] [in LL. 1/2 read [Σ]έξστο[ς] | [Ἐ]γνάτιος; in L. 3 Θησέους is to be understood as a nominative, representing the Latin Theseus, Chaniotis].

EF246: [Π]οπλίου | [Ῥ]οι(πι)λλ[ίου - -] (Imperial period) [read [Π]οπλίου | [Ῥ]οπ⟨ι⟩λλ[ίου - -]; ΟΙΠΛΛ lapis, Chaniotis].

EF610 LL. 4/5: Λαΐς, χρησίμη⟨ι⟩, εὐαπάντη τε | καὶ χρηστή, χαῖρε [read εὐαπάντητε, Chaniotis].

EF667: Φοιβιανό[ς], | βειώσας | καλῶς, | χέριν λέ|γω τοῖς | [π]αρι{γ}οῦ|[σι] [in LL. 5-7 possibly τοῖς | [π]αρά⟨γ⟩ου|σι (there is no ph.), Chaniotis].

EF804: b L. 1: Φλαβία Ζμά[ραγδος] [rather Ζμα[ράγδη], Chaniotis].

We summarize below the most significant historical and epigraphical aspects of the inscriptions.

Institutions: ἀγωνοθέτης (486) [the man obviously died while serving in this office, Chaniotis], ἀναγνώστης γερουσίας (86 = *PH* 238), ἱερεὺς τῶν μονάρχων (79), προστατήσας (79). A man served as prostates three times (79).

Occupations and offices: ἀρχίατρος (407, 476), κονχυλιαβάφος (622 = Maiuri, *NS* 571), κυβερνήτης (211 = Maiuri, *NS* 586), ναύκληρος (650), οἰκονόμος (404) [a freedman, Chaniotis], παιδαγωγός (331), παιδοτρίβης (41; 103+435 = Herzog, *KFF* 112), ῥοποπώλης (150 = Maiuri, *NS* 634), σιτομέτρης (454) τραγῳδός (13 = Herzog, *KFF* 162), χρυσοχόος (27).

Associations: References to associations (θίασος: 201/202, 399/400, 413, 429, 461, 464, 466, 470) and their members (θιασίτας: 25, 200, 209, 460/461). These include associations dedicated to the worship of various traditional and Oriental gods as well as to the celebration of festivals for the well-being of their members: Ἀγαθαμερισταί (458); Ἀθαναϊσταί (208); Ἀθηναϊσταί (399/400); Ἁλιασταί (383+197); Ἀννουβισταί (458); Ἀπολλωνιασταί (214); θίασος Ἀπολλωνιαστᾶν (201); Ἀφροδισιασταί (440, 461); θίασος Θυαίης or Εὐδίης Ἀφροδίτης (429); Ἑκαταϊσταί (200); Ἑρμαϊσταί (78); θίασος Διὸς Σωτῆρος καὶ Ἀστάρτης (202); θίασος ἱεροδούλων Ἴσιδος (470). See also our lemmata nos. 777-789.

Religion: For the religious aspects of this volume see A.Chaniotis, *EBGR* 2007 [2010], 321/322 no. 132. We note the epitaph of Εἰρήνη θεο|σεβής (510 = *PH* 278) [the letterforms suggest a date in the 3rd cent. A.D. or later, Chaniotis] and the terms κανηφόρος (80) and ἱερατεύσας Ῥέας (709).

Epitaphs: Many inscriptions are boundary stones from burial grounds of individuals and of associations (cf. our lemmata nos. 777-790 and 797): ὅρος θηκαίων/θηκαίου: 78, 160, 198-204, 206, 208, 209, 212-215, 219, 221/222, 383/384, 440, 452-459, 463, 465, 467-469, 726, 798; ὅρος τόπου θηκαίου: 809; ὅροι τῶν μνημείων: 205; ὅρος θιάσου: 399/400, 413, 429, 461, 464, 466, 470; ὅροι θιασιτᾶν: 460. From the inedita we note some terms used for funerary monuments: ἐπίθεμα (11), ἡ οἰκία καὶ τὸ μνημεῖον (339), and ὑπῶσται (752). We also note the unusual formulations κατὰ γῆν χάριν (77), ἀπέχω χάριν (120), name + ἡ καλὴ ψυχή (146, 586), and ὀλιγοχρόνιος (406). A bilingual epitaph shows influence of Latin

vocabulary in the expression of affection between husband and wife: Sex[tiae Publii lumi]nis | Σεξτίας Πο[π]λίου αὐγῆς (748a). Graves were sometimes placed under the protection of the gerousia (341: τοῦ μνημείου τούltου ἡ γερο[υ]σία κήδεται; cf. 569/570). Two epitaphs list the individuals allowed to be buried in the grave (734, a pierre errante?; 735). One epitaph contains excerpts of the testament of the grave's owner (474 = A.Wilhelm, *MDAI(A)* 51 [1926] 12f.).

Age at death: 5 years (137), 8 years (249, 554), 9 years (80) [see above], 10 years (132), 12 years (133, 576, 838), 13 years (348, 396, 546, 580), 14 years (111, 408, 422), 15 years (359), 16 years (189), 17 years (391, 680), 19 years (243), 20 years (446, 774), 20-29 years (158, 258), 21 years (485), 22 or 25 years (170), 25 years (191, 473, 563, 654, 681), 26 years (316), 28 years (24a), 29 years and 5 months (45), 30 years (315), 30-39 years (657), 31 years (826), 34 years (641), 43 years (16, 95, 553), 54 years (322), 59 years (63), 60 years (151), 66 years (626), and 83 years (472).

Family: We note the kinship designation ἀμμά (140), a case of adoption (854: κατὰ φύσ[ιν]), a metronymic (819: Νίκων | ὁ Μικοῦς), and several θρεπτοί (θρεπτός: 114, 166; θρεπτή: 434, 485).

Slaves and freedmen: A slave (Φίλητος) served as οἰκονόμος of Kos for 27 years (6 = *PH* 310); for another public οἰκονόμος see our lemma no. 796. An imperial freedman (Σεβαστοῦ ἀπελεύθερος) married his own ἀπελευθέρα (703 = Maiuri, *NS* 562). An ἀπελευθέρα was buried in the same grave as her master (496). We note the term ἐξελεύθερος for a freedman (781 = Herzog, *KFF* 50). A libertus is mentioned in a Latin epitaph (340).

Foreigners: We note a reference to the offspring of a mixed marriage, a woman from Messana (Μεσ(σ)ανία), whose mother was a Λοκρίς (848 = Maiuri, *NS* 604). We provide a list of the foreign ethnics: Ἀκαρνὰν ἀπ' Ἐχίνου (218), Ἀλαβανδίς (598; 617 = Maiuri, *NS* 472; 689 = *PH* 181), Ἀλεξανδρεύς (212, 215b, 453, 583), Ἀλεξανδρίς (457), Ἀλικαρνασίς (390), Ἀλικαρνασσεύς (118, 254, 613, 619), Ἀμισηνή (491), Ἀντιοχεύς (24b, 242; 370 = Herzog, *KFF* 83; 438 = *PH* 277; 519, 769), Ἀντιόχισσα (104, 199, 210; 325 = Maiuri, *NS* 573; 511 = Maiuri, *NS* 620), Ἀσπενδία (847), Ἀσπένδιος (658b), Βαργυλιήτας (590), Βαργυλιήτης (529), Γαζαῖος (782), Γαλάτας (23), Ἐτεννεύς (534), Ζμυρναία (431 = Maiuri, *NS* 658; 633), Ἡρακλε[ώτας] (110), Θηραῖος (Herzog, *KFF* 66), Θρᾶιξ (566), Ἰνβρία (526), Καλχηδόνιος (522) [i.e. Χαλκηδόνιος, Chaniotis], Καππάδοξ (37 = Maiuri, *NS* 576), Καρπασεώτης (721), Καρύστιος (345), Κερυατις (742), Κορίνθιος (533), Κουριάς (585), Κρὴς Φαίστιος (820), Κρῆσσα Κνωσία (497a), Κυζικηνός (73, 702), Κυπρία (134), Λάκαινα (806), Λαοδικεύς (78), Λαοδίκισσα (123), Μιλήσιος (102), Μυνδία (129, 492), Μύνδιος (472 = Herzog, *KFF* 163; 595, 605), Μυρίτις (184), Παφία (707 = *PH* 182), Πισίδισσα (758), Πτολεμαίισσα (370 = Herzog, *KFF* 83), Ῥωμαία (745 = Herzog, *KFF* 96), Ῥωμαῖος (17), Σαμαρεῖτις (697), Σαμία (531), Σαρδιανός (465), Σελγίς (335), Σιδωνία (644), Σιδώνιος (210), Σικελή (805), Σικυώνιος (746), Σινωπίς (591), Σμυρναία (215a), Στρατονικεύς (122), Συρακοσία (55), Τήϊος (521), Τυρανός (52), Φωκαΐς (67), Χεῖος (452). Μᾶρκος Ἀντώνιος Σαλάμας (68) may have been of Semitic origin, receiving citizenship from Marc Antony (ed.pr.) [also Μάρθα, a woman from Antioch (194) and Ζαβδαΐς (515) were of Semitic origin, Chaniotis].

Onomastics: Interesting names among the inedita include: Ἀμνόφυλος (32), Διαιτητικός (98), Δίσκος (189), Θυσία (8), Παραψυχή (495), Τειριδάτας (593).

There are some instances of double names (ὁ καί, ἡ καί: 70, 90, 247, 530, 694b, 761; cf. 631: ἡ ἐπικαλουμένη) and of indication of homonymy through νεώτερος (336, 374, 399/400, 415, 422, 555, 741) and πρεσβύτερος (465, 473).

Among the inedita, we single out the Roman gentilicia, which are not presented separately in the index of the volume: Αἴλιος (289, 556, 657, 665), Αἰμιλία (174), Αἰμίλιος (193), Αἰφικία (40), Αἰφίκιος (33, 40, 257, 616, 799), Ἀλλία (171, 416), Ἀμμαῖος (180), Ἀνδρίας (798), Ἀντωνία (62, 68, 142), Ἀντώνιος (234, 362, 403, 468, 653), Ἄππιος (279), Αὐδία (738), Αὐείλιος (348), Αὐιανία (634), Αὐιάνιος (432, 634), Αὐρηλία (173, 308, 317, 318, 554, 778; cf. 384: Αὐ[ρ]ελλίας), Αὐρήλιος (117, 148, 229, 247, 441, 544, 629, 651, 844), Βαιβία (796), Βαίβιος (109, 266, 771), Β(ε)ίβιος (379, 793), Βεργίλιος (797), Βικιρία (127), Βικίριος (530), Γαβίνιος (200), Γεντία Πετρωνία (35), Γρανία (42, 105, 324, 506, 807), Γράν(ε)ιος (42, 278, 320, 357, 392, 496, 568, 620, 643, 698, 784c), Δομίτιος (194), Ἐγνάτιος (168 [see above], 182, 635), Ἑρέννιος (75), Ἑτερήϊος (692), Ἡϊολήϊα (845), Ἡϊολήϊος (523), Ἰουλία (74, 125, 135, 330), Ἰούλιος (32, 41, 72, 149, 170, 256, 419, 580, 718, 822; cf. 755: Εἰόλειος), Καισία (525, 548), Καισωνία (710), Καισώνιος (710), Καλούιος (838), Καμίλιος (532), Κανιλία (625), Κανουλήϊα (10), Κασσία (716), Κάσσιος (447), Καστρικία (163, 352, 594, 631), Καστρίκιος (353, 455, 489, 656), Κερηνεία (545), Κλαουδία (63), Κλαυδία (282), Κλαύδιος (100, 404, 670, 676, 768), Κλωδία (154, 661), Κλώδιος (97, 477, 642, 664), Κοιλία (621), Κοίλιος (53, 281, 551), Κομένιος (842), Κορνηλία (56, 179, 487, 824), Κορνήλιος (824), Κοσσίνιος (161), Λαιλία (799), Μάγιος (610), Μαρκία (130, 532), Μάρκιος (532, 814), Μουκιλία (841), Μουνατία (708), Νομίσιος (155), Ὀκταΐα (666), Ὀρδιονία (705), Οὐαλέριος (286?) [Οὐ[αλέριος] or Οὐ[ήδιος], Chaniotis], Οὐαλία (839), Οὐήδιος (239, 286?, 367, 673, 846), Οὐηράτιος (326), Οὐηρατία (326), Οὐλπία (313, 322), Οὔλπιος (144, 252), Ὀφελλία (302, 312), Ὀφέλλιος (89, 196), Πακώνιος (342), Πετικία (57 app.cr.; 90, 678), Πετίκιος (74), Πομ(πηία) (321), Πομπήιος (421, 542, 671), Πομπωνία (403), Ποπιλλία (156), Ποπίλλιος (784), Πορκία (16), Ποστιμία (153), Ῥοπιλλία (562), Ῥοπιλλία Πομπηία (22), Ῥοπίλλιος (22, 29, 565, 739), Σείλιος (762), Σεμπρωνία (24a), Σενπρωνία (24a), Σεξτία (748), Σεπόλιος (683), Σέργιος (195), Σηΐα (662, 711), Σήϊος (711, 747c), Σπέδιος (36, 561, 648), Στατία (274), Στερτινία (535), Στερτίνιος (107, 112, 645), Τερτία (220), Τιτία (192), Τουρηλία (190), Φλαβία (804), Φλαβικία (586), Φλάβιος (258), Φλαούιος (290), Φλαύιος (358), Cornelius (340), Pompeius (699), Rupillius (686).

Vocabulary: παράδοξος (556).

Language: Notable are the dative Δημοῦδι (11), the forms Ἐβαφροδίτου (69), Ἐβαφρόδιτος (247, 441), and βελλέφηβος for μελλέφηβος (477; see our lemma no. 792).

See the critical remarks by P.Fröhlich, *BE* (2008) no. 403.

We present a comparatio numerorum with corpora, Herzog, *KFF*, and Maiuri, *NS*.

Herzog, *KFF*	*Iscr.Cos*	Herzog, *KFF*	*Iscr.Cos*	Herzog, *KFF*	*Iscr.Cos*
39	726	60	589	81	739
43	468	61	843	83	370
50	781	66	38	85	594
55	694	67	129	94	524
59	323	77	178	96	745

Herzog, *KFF*	*Iscr.Cos*	*PH*	*Iscr.Cos*	*NS*	*Iscr.Cos*
99	60	277	438	582	338
110	508	278	510	584	608
112	103 + 435	289	681	585	88
114	430	296	583	586	211
115	407	301	84	587	425
122	565	310	6	588	406
124	437	320	850	589	3
128	92	322	427	590	350
130	82	324	757	592	85
137	343			594	55
146	714	*NS*		595	4
149	434	472	617	598	133
152	256	487	569	599	132
162	13	489	197 + 383	600	567
163	472	490	208	604	848
213	791	491	201	605	329
214	83	495	429	606	424
		496	202	607	428
PH		500	198	609	330
168	701	502	206	612	326
169	684	503	212	614	824
170	693	505	465	616	353
173	685	506	204	618	327
179	687	510	471	619	614
181	689	518	619	620	511
183	682	555	663	624	505
185	712	557	750	627	216
194	210	558	702	630	217
196	611	562	703	632	265
197	827	569	661	633	422
207	122	570	513	634	150
218	518	571	622	635	81
219	609	572	59	636	313
238	86	573	325	637	426
241	44	574	324	638	405
245	147	575	94	639	420
248	5	576	37	641	311
249	651	577	7	644	436
251	19	578	351	648	93
258	847	579	64	649	230
260	503	580	2	652	423

NS	*Iscr.Cos*	*NS*	*Iscr.Cos*	*GV*	
653	1	661	254	864	835
654	96	662	433	1062	471
658	431	664	449	1378	472
659	718	693	321	1729	518

777-789. Kos. Boundary markers of burial plots of associations, 1st cent. B.C. Unpublished. Ed.pr. in *Iscr.Cos* (see our lemma no. 776). We have selected the following boundary markers of burial plots of associations, because of their significance for the study of private associations [see also *SEG* LI 1048 and].

777: 93 no. EF460. **The association of Zopyros, 3rd/2nd cent. B.C.** Cippus of limestone (amygdalopetra): Ὅρος θιασιτᾶν | τῶν σὺν Ζωπύρω[ι] | τῶι Ζωπύρου

778: 23 no. EF78 (ph.). **Hermaistai, 1st cent. B.C.** Fragment of a marble stele. For a similar text see *PH* 156: [Ὅρος θηκαίων | θιάσου Ἑρμαϊσ]|τᾶ̣ν̣ [τ]ῶ[ν σὺν] | Νικηφόρ[ῳ τῷ Ἑρ]|μαίου Λα̣[οδικεῖ]

779: 45 no. EF200. **Hekataistai, 1st cent. B.C.** Marble block: [Ὅρ]οι θηκαίων | θιασιτᾶν Ἑκα|ταϊστᾶν τῶν σ|ὺν Αὔλωι Γαβινίω|ι Γαβινίας Φιλέ|ρωτι

780: 48 no. EF214. **Apolloniastai, 1st cent. B.C.** Cippus of limestone (amygdalopetra): Ὅρος θηκα̣[ίων] | Ἀπολλωνιασ[τᾶν] | τῶν σὺν Σωστρ[άτωι]

781: 81 no. EF400. **Athenaistai, 1st cent. B.C.** Lower part of a marble stele: [Ὅρος θιάσου | Ἀθηναϊστᾶν | τῶν] σ̣[ὺν Κε]|φ̣άλωνι τῶι || Ἀγάθωνος | νεωτέρῳ

782: 92 no. EF458. **Annoubistai, 1st cent. B.C.** Marble plaque: Ὅρος | θ̣ηκαίων θιάσο̣υ | Ἀ<ν>ου<β>ιστᾶν τῶν | σὺν Ἀπολλωνίῳ || τοῦ Ἀσκλεπιο|δώρου

3. ΑΛΟΥΑΙΑΣΤΑΝ, lapis.

783: 50 no. EF219. **The association of Andronikos, 1st cent. A.D.** Limestone stele: Ὅρος θηκαίων | τῶν σὺν | Ἀνδρονίκῳ

784: 50 no. EF221. **Association, 1st cent. A.D.** Cippus of amygdalopetra: Ὅρος θ[η]|καίων θ|άσου | τῶν σ̣ὺν || [....]Φ̣

785: 84 no. EF413. **Agathemeristai, 1st cent. B.C./A.D.** Upper part of a cippus: Ὅρος θιά|σου Ἀγα|θ̣αμεριστ|[τ]ᾶν τῶ̣ν || σ̣ὺν Ἀ̣θ̣η̣|[- - -]

786: 89 no. EF440. **Aphrodisiastai, 1st cent. B.C./A.D.** Marble cippus.

Ὅ̣ρ̣ο̣ς̣ [θη]κ̣α̣ῖ̣-
ος θιάσου Ἀ-
φροδισιασ-
τᾶν τῶν
σὺν Ἀριστο|κράτει

[On the cult associations of the Aphrodisiastai in Kos see also Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* nos. 280 II and 281, Sverkos.]

787: 95 no. EF470. **Hierodouloi of Isis, 1st cent. A.D.** Block found at Kermeti.

Ὅρος θιά-
σου θηκαί-
ων ἱεροδού-
λων Ἴσιδο[ς]
τῶν σὺν [Εὐ]-
χαρίσ̣τῳ·
μῆκος ⟦- -⟧
πλά(τος) πό(δας) ι´

1. In fine, the mason started writing θηκαίων, erased this word, and wrote ΘΙΑ in the rasura, *Iscr.Cos* || 8. the alpha is written above ΠΑ; the numbers seems to have been erased; the omikron is written above Π, *Iscr.Cos*.

788: 91 no. EF454. **Sitometrai?, 2nd cent. A.D.** Upper part of a marble fragment.

Ὅρος θηκαίων
θιάσου σιτο-
με[τρῶν? - -]

3. σιτομέ[τρων], *Iscr.Cos* [σιτομε[τρῶν], Chaniotis].

789: 93 no. EF461. **Aphrodisiastai, Imperial period.** Cippus of limestone (amygdalopetra).

Ὅρος θιά-
σου Ἀφρο-
δεισιασ-
τᾶν τῶ-
ν σὺν Μη-

νογένε̣-
ι

2-4. Ἀφρο|δεισιασ|τᾶν, *Iscr.Cos* [a typo, Hallof].

790-798. **Kos. Epitaphs.** From the inedita included in *Iscr.Cos* (EF) (see our lemma no. 776), we select a few epitaphs of particular interest in view of onomastics or formulae.

790: 48 no. EF213. **Epitaph of the son of Stephanos, 1st cent. B.C.** Lower right part of a marble fragment.

[Ὅρος θηκαίου τοῦ]
[Σ]τ̣εφάνου· μῆ̣-
κος ποδῶν εἴ-
κοσι, πλάτος
ποδῶν ἐννέ[α]

[Designation of the dimensions of a grave is not very common on Greek funerary monuments (see Kubinska, *Monuments funéraires* 139-141) and may reveal Roman influence; for two more cases from Kos see Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* nos. 269 and 280 II, Chaniotis.]

791: 26/27 no. EF98 [we supply the reference to *GV* 1371, Richardson]. **Epitaph of Diaitetikos, 1st cent. A.D.** Upper part of a marble stele:

Διαιτητικοῦ
τοῦ
μουσοποιοῦ·
τὸν τάφον
μὴ σκύλλετε

2. Μουσοποιοῦ, *Iscr.Cos*; μουσοποιοῦ, *GV*.

792: 97 no. EF477 (ph.). **Epitaph of Klodios, Imperial period.** Small marble cippus with small pediment and acroteria; under the pediment a small patera.

Κλώδιος | βελλέφη|βος

2/3. 'Scambio della nasale e della labiale in βελλέφηβος per μελλέφηβος', *Iscr.Cos*.

793: 111 no. EF550 (ph.). **Epitaph of a boy, Imperial period.** Small marble stele with a pediment in relief; a discus within the pediment, a stylized crown under it.

Δαιμό|νων παι|< δίου > | [- -]A vac. | leaf?

[1-2. Cf. Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* no. 186: δαιμόνων ἀγα|θῶν Λαιλίας Εὐο|δίας; this corresponds to the Latin *dis manibus*, Chaniotis] || 4. perhaps the age of the child, *Iscr.Cos*.

794: 71 no. EF346. **Epitaph with gnomic sentences and epitaph of Ofellius (or Ofellia), Imperial period.** Marble block, inscribed on the front (A), the top (B), and, in a later period, on the left face (C); found in a subterranean grave chamber at Kermentes.

A Ἄστοχον ἐλπίδε[ς]
εἰσὶν ἐν ἀνθρώποις
ἰδίου ἀνὰ καὶ βίου
[π]ρὸς ἄλλο· κεῖται δ' οὐ-
4 δὲν ἀρ' ἐς ἐφόρμιον,
ἀλλὰ δονεῖται

B [Ὧι] φθόνος ἦν ἐμ βί̣[ῳ]
μεταβάλλεται ἄλλο̤

C [- - - -] Ὀφήλλ-
[ιε, χα]ῖρε

[A, B. Features shared by these two gnomic sentences are an emphasis on the instability of life and a critique of emotions (hope and envy) || A. 'It is a vain aim to hope, as a human and in your private life' || B. 'If someone had envy in his life, things move from one side to another; for nothing stays in a safe harbor, but (all) is shaken, Chaniotis] || 4. ἀρὲς ἐφόρμιον, *Iscr.Cos* [ἆρ' ἐς ἐφόρμιον, Chaniotis].

795: 154 no. EF771 (ph.). **Epitaph of Baebius Demetrios, an Asiarch, Imperial period.** Round marble cippus: [Β]αιβ̣ίου | Δημητρί|ου Ἀσιάρ|χου

[Not in M.D.Campanile, *I sacerdoti del Koinon d'Asia* -- (see *SEG* XLIV 1747) and ead., in D. Campanile, in B.Virgilio (ed.), *Studi Ellenistici* XIX (Pisa 2006) 523-584, Chaniotis.]

796: 160 no. EF803 (ph.). **Epitaph of Moschos, a public slave, Imperial period.** Marble plaque broken on left and bottom [Moschos was a public slave, serving in the fiscal administration and in the archive of Kos, Chaniotis].

[Μόσ]χου ο[ἰ]-
[κον]όμου
[τῆς] πόλεως
4 [καὶ ἐ]πὶ τοῦ χρε-
[οφυλακ]ίου

797: 161 no. EF809 (ph.). **Epitaph of Markos [--]pinius, Imperial period.** Lower part of a marble cippus.

[Ὅρος]
[τ]όπου θηκαί-
ων Μαάρκου
.πινίου δημ[άρ]-
χου

3. Remains of a lunate letter (Υ, Ε or C), *Iscr.Cos* [perhaps ἐπινίου for ἐπινείου; one would expect a Latin nomen (Παπινίου, Καπινίου, Κρισπινίου), but there does not seem to be sufficient space, Chaniotis].

798: 40/41 no. EF176. **Epitaph with measures concerning the protection of the grave, Imperial period [3rd cent. A.D. or later].** Marble fragment broken on all sides.

[- - - - - - - - - - -] τοῦτο ΔΙΟ[- - - - - - -]
[- - - - -] παρὰ τῷ θεοφιλ[εστάτῳ - - -]
[- - - -]το τειθέτω καὶ τύπο[ν - - - - - -]
[- - - ὁ πα]ρὰ ταῦτα τολμῶν [- - - - - -]
[- - - - - -]ποινης τῆς θρ[- - - - - - - - - -]
[- - - - - -]ν προλαμβανόντω[ν - - - - - -]
[- - - - - - - -]βεις περὶ τὸ[- - - - - - - - - -]

[No photo; consequently, we cannot confirm the readings and the arrangement of the text on the stone; the adjective θεοφιλ[εστάτῳ] (L. 2) suggests a date in the mid-3rd cent. A.D. or later. The text seems to contain measures for the protection of the grave, since the phrase ὁ παρὰ ταῦτα τολμῶν/τολμήσας (L. 4) typically appears in connection with violation of a grave || 2. a reference to the emperor (the imperial treasury?), Chaniotis] || 5. [- - -]ποίνης τῆς θρ[- - -], *Iscr.Cos*; [τῆς δεσ]ποίνης, then perhaps τῆς θρ[εψάσης] rather than θρ[επτῆς] (in the context of the duty of alumni to take care of a grave || 7. [ἀσε]βεῖς περὶ τὸ/τὸ[ν - -], Chaniotis].

799-804. Kos. Grave epigrams. From the inedita included in *Iscr.Cos* (EF) (see our lemma no. 776), we select the following epigrams. For a list of all epigrams in this volume see our lemma no. 776.

799: 165/166 no. EF834. **Grave epigram of Empedokrate, late 6th cent. B.C.** Two fragments of the marble cornice of a funerary monument; found in the south edge of the city of Kos (near Punta delle Forbici).

Πατέρ[α] προλιπȭσα .ΟΜ..ΦΙΛ[- - - - - -]
Ἐμπεδοκράτη κεῖμ[α]ι, νύμφ' ὀλοȭ Ἀΐδαο·
οἰκτρὰ παθȭσα, φίλ[η] οἷσι πȭ θάλ[- - - - -]
μάτερ, ἅταν ἐλέω, κ[ῆ]ν Ἀΐδαο δό[ματι - -]

3. οἴκτρα, *Iscr.Cos* [οἰκτρά, Chaniotis].

800: 76 no. EF373. **(Metrical?) epitaph of a girl, 1st cent. B.C.** Lower part of a marble cippus or altar. We present also W.Peek's readings communicated to us by K.Hallof.

Isc.Cos	Peek
[- - - - - - - - - - -]	[- - - - - - - - - - -]
ΚΟΛ[- - - - - φιλο]-	κολ[π- - ca. 8-9 - -]
στροχήν ἔ[λα]β̣εν	τ' ὀργήν ἔ[λα]β̣εν
δὲ κακὴ μοῖρα, σύν-	δὲ κακὴ μοῖρα, σύμ-
φθονος γενομέ-	φθονος ǀ γενομέ-
νη ἐξήρπασέ με	νη ἐξήρπασέ με
νηπίαν	νηπίαν

'Metricamente il carne sembra essere stato assai irregolare', *Iscr.Cos.*

801: 150/151 no. EF756. **Grave epigram, 1st cent. B.C.** Marble block.

Εἴσην Ἱππῶναξ τέκει ἤνυσα μοῖραν ἐλάσσαι
στοργῆς οὑπταετὴς τῶι μ' ἀτιτηλαμένωι·
ἀνθ' ἧς οὐχ ὁσίην ἔλιπον χάριν, ἀλλ' ἐπιπενθῆ
οἶκτον θρεπτοσύνης ἀμφὶ μινυνθαδίου

'Il significato dei due primi versi mi rimane oscuro', *Iscr.Cos.* [2-4. it seems that a deceased boy bitterly remarks that instead of repaying affection (L. 2/3: στοργῆς ... ἀνθ' ἧς) in the proper manner (οὐχ ὁσίην ἔλιπον χάριν), he repaid his duty to his nourisher (L. 2: τῶι μ' ἀτιτηλαμένωι; L. 4: θρεπτοσύνης ἀμφὶ μινυνθαδίου) with pain (LL. 3/4: ἐπιπενθὴ ǀ οἶκτον), Chaniotis].

802: 67/68 no. EF328. **Grave epigram for a theater artist, Imperial period.** Upper right part of a marble altar; decorated above with tympanon with akroteria and a disc in the tympanon. [The specific profession of the decedent is uncertain. Ὅμηρον (L. 2) and γράψας (L. 3; if it is not part of a composite verb) suggest poetic activity; ἱλαραῖς (L. 1) and [πυ]ρίχαισιν (L. 5), possibly pantomime, Chaniotis.]

[- - - - - - - - - - - κο]σ̣μ̣ήσας ἱλαραῖς
[- - - - - - - - - - - - - -]ειν̣ Ὅμηρον
[- - - - - - - - - - - - - -]γράψας παντο-
[- - - - - - - - - - - - - -]πρεπῶς
[- - - - - - - - - - - - - -]ριχαισιν ἐπὶ
[- - - - - - - - - - - - - θ]εάτρων

[- - - - - - - - - - - - -]τι̣κὴν ΠΟ.
[- -]

[1. For the epithet ἱλαρός in connection with the ancient theater see S.Aneziri, *Archaiognosia* 11 (2001/2002), 47-56 || 3/4. παντο[δαπ-?], παντο[μιμ-?] || 5. [πυ]ρίχαισιν, Chaniotis.]

803: 81 no. EF402. **Grave epigram for Labeo, Imperial period.** Marble stele.

Νηπίαχον
Λαβέωνα
πατὴρ Λαβέων
κατέθαψεν
ἐννεακαιδέκα-
τον - μῆνα
βιωσάμενον

[An elegiac distich, Chaniotis] || 6. the horizontal line, inscribed on the stone, indicates the caesura of the pentameter, *Iscr.Cos*.

804: 83 no. EF408. **Grave epigram for a boy, Imperial period.** Left upper part of a marble plaque.

Δαίμων με [- - - - - - - - - - - - - -]
δεκατέσσε[ρ- - - - - - - - - - - - - -]
Ζωστὴρ δὲ [- - - - - - - - - - - - - -]
4 Ζωσίμη ἡ μ[ήτηρ? - - - - - - - πα]-
ροδεῖτα, ἐσ[- - - - - - - - - - - - - -]
γυμνάσιον [- - - - - - - - - - - - - -]
..ν · γνωσ[- - - - - - - - - - - - - - - -]

An epigram for a boy of 14 years, *Iscr.Cos* || 3. ζωστὴρ δε[- -], *Iscr.Cos* [Ζωστὴρ δὲ [- -]; ζωστὴρ can be a noun (belt), but here it seems to be the father's name; Zoster is a common personal name, Chaniotis] |

805. Kos. Christian epitaph of Konstantinos, 5th cent. A.D. (or later). Upper part of a marble plaque with two engraved Christian crosses; an inscription to left and right of the upper vertical of each cross. Ed.pr. in *Iscr.Cos* (cf. our lemma no. 776) 146 no. EF736.

	[- - - - -]	[β]ολον κατα-	μο σου [δω]ρ̣η-	τὴν ψυχὴν τοῦ
	[- - - - -]	πατήσας κὲ	σάμενος ἀν-	δούλου σου
	[τὸν διά]-	ζοὴν τõ κόσ-	άπαυσον κὲ	Κωνσταντή-
4	νου ΚΕ			

[I.e. [- - - τὸν διάβολον καταπατήσας καὶ ζωὴν τῷ κόσμῳ σου δωρησάμενος, ἀνάπαυσον καὶ τὴν ψυχὴν τοῦ δούλου σου Κωνσταντίνου καὶ - -; this is a quotation from the Orthodox commemorative service for the deceased (Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τὸν διάβολον καταπατήσας τὸν δὲ θάνατον καταργήσας καὶ ζωὴν τῷ κόσμῳ σου δωρησάμενος, αὐτός, Κύριε, ἀνάπαυσον καὶ τὰς ψυχὰς τῶν κεκοιμημένων δούλων σου, etc.), attested with variations as early as the 5th cent. A.D. (K.Papadopoulos, *Ἐπιστημονικὴ Ἐπετηρίδα Θεολογικῆς Σχολῆς Ἀθηνῶν* 31 (1996) 659 note 89), Chaniotis] || 4. κε', *Iscr.Cos* [probably not a number, but κέ = καί, if the text continued under the horizontal of the cross, Chaniotis].

NAXOS

806. Naxos. Prosopography: Naxians in Egypt. A.Papathomas, in I.K.Probonas, S.E. Psarras (edd.), *Πρακτικὰ τοῦ Γ' Πανελληνίου Συνεδρίου μὲ θέμα «Ἡ Νάξος διὰ μέσου τῶν αἰώνων». Κόρωνος, 4-7 Σεπτεμβρίου 2003* (Athens 2007) 227-238, gives an overview of the relations between Naxos and Ptolemaic and Roman Egypt. In an appendix (232-236) he presents a prosopography of Naxians attested in Egypt and of Ptolemaic officials attested on Naxos.

807. Naxos. Epitaphs (pierres errantes). For two epitaphs found in Naxos but originally from Rheneia see our lemmata nos. 760/761.

PAROS

808. Paros. Decree concerning the sanctuary of Sarapis, 2nd cent. B.C. *SEG* XXXIII 681. In light of the use of the verb ἐπιδέχομαι in the text in our lemma no. 820 ('to receive and present to the assembly'), J.Fourner, P.Hamon, *art.cit.* (cf. our lemma no. 820) 352-354, suggest the following restoration of LL. 6/7: ἐπιδέξασθαι Πρα[ξίαν ἐπὶ τ]ὸν δῆμον· [τ]ὸν δὲ [δῆμον χ]ρηματ|[τίσαι περὶ τούτων] ('que l'on reçoive Praxias dans l'Assemblée du Peuple; que l'Assemblée du Peuple délibère sur cette question'; ἐπιδέξασθαι ΠΡΑ[- ca. 7 - τ]ὸν δῆμον· ΟΝΑΓ[- ca. 6 - χ]ρηματ|[- - -], *SEG*). See also our lemma no. 563.

809. Paros. Mnesiepes' Vita of Archilochos, 3rd cent. B.C. *SEG* XV 517; XLV 941*. W.Luppe, *ZPE* 160 (2007) 27/28, discusses A col. III LL. 30-36 (fr. 251 ed. West), which contain verses of Archilochos. Observing that the quotation from a poem may have started in L. 30, he reads in L. 31 ὁ Διόνυσος ε̣[⏑×] (instead of ὁ Διόνυσος), interpreting this as part of a

trochaic tetrameter. The introduction to and the beginning of the next quotation may have stood in the lost part of L. 31.

810. Paros (?). Funerary epigram for Sokrateia, 2nd cent. A.D. *IG* XII.5.310; *GV* 1871; *SEG* XXX 1063; LV 943. M.Cardin, in *Studi Broilo* 169-198, presents a detailed study (Italian translation; ph.) of the text, focusing on the literary aspirations and originality of its author (cf. *GV* 1436, 1869). C. emphasizes the presentation of Ἐρεινύς (L. 7) as a destructive deity of fertility: 'se pure credo che Socratea sia morte non durante il travaglio [...], ma per abordo [...] l'Erinni, invece di *liberare* (L. 8: ἔλυσε βίον) felicemente la donna nella pericolosa sofferenza del parto, *interrompe* la sua vita e quella del neonato prima che possa generarlo' (187; cf. *GV* 873 L. 2; 2034 LL. 9/10; *SEG* XL 563 L. 3; LV 978; *AP* 7.163-165). C. also discusses the role of Persephone (LL. 15/16) as 'giudice dell'anima del pio iniziato defunto' (191; cf. *GV* 1148; 1249 [*SEG* XLIX 2422; LIII 896], 1289; *Poetae Epici Graeci. Testimonia et fragmenta. Pars II* nos. 485 L. 2, 486 L. 2 [*SEG* XXXVII 497, LV 612], 489, 496b [*SEG* XXXVII 820, LII 1977]).

SIPHNOS

811. Siphnos. Proxeny decree for an Athenian, late 5th/early 4th cent. B.C. Fragment of a marble block, broken on all sides. Found during the British excavations at Kastro, but not mentioned in the relevant reports; copied by L.H.Jeffery in 1938 and later by D.Lewis; now in the Archaeological Museum of Kastro; the stone has suffered some minor damage since its discovery. Ed.pr. N.Papazarkadas, *REA* 109 (2007) 137-146 (ph.), who also had access to the copies by Jeffery and Lewis. P. discusses the letterforms and the possible context (after 393 B.C. rather than during the last years of the Peloponnesian War).

[- - - - - - - - - - - -]ΟΣ[- - - - - -]
[ἐπὶ - 5-6 -]ν̣ος ἄρχον[τος· ἔδο]-
[ξεν τῆι βουλῆ]ι καὶ τῶι δήμ[ωι· ..]
[- - 7-8 - -] εἶπεν· ἐπαινέ[σαι μὲν]
[- - 6-7 - -]δην Λευκωνί[δου τὸν]
[Ἀθηναῖ]ον ὅτι ἀνὴ̣ρ ἀγαθ[ὸς γε]-
[γέν]ηται περὶ τὴμ πόλ̣[ιν τὴν]
[Σιφ]νίων· εἶναι δὲ κα[ὶ ἐν τοῖς]
[προξέν]οις καὶ τοῖς ε̣[ὐεργέ]-
[ταις τοῦ δ]ή̣[μου τοῦ Σιφνίων]
[αὐτὸν καὶ ἐκγόνους - - - - - - -]

Unless otherwise stated, readings and restorations are by ed.pr. Lewis estimated more letters per line (30-31; ed.pr., as restored, 22-25) and proposed a different line division. The underlined letters (LL. 2 and 10), no longer visible, are in the copies of J. and L. ‖ 0-1. on the basis of unpublished Siphnian material, ed.pr. very tentatively restores in the beginning of the document [?τοὺς δὲ πρυτάνεις ἀναγράψαι | τόδε τὸ ψήφισμα εἰς τὸ ἱερὸν | τοῦ Ἀπόλλων]ος [τοῦ Πυθίου?], assuming that these lines may belong to the end of an earlier decree ‖ 1. [μην?]ός (cf. *IG* XII Suppl. 227), L.; a month name should follow the name of the archon, ed.pr. ‖ 2. eponymous archons in Siphnos: *IG* XII.5.471 (to be assigned to Siphnos, not Antiparos), ed.pr. ‖ 2/3. same restoration by L. but different line division ‖ 5/6. Λευκωνί[δου τὸν | Ἁλικαρνάσσι]ον, L., who observed, however, that the name Leukonides is only attested in Athens ‖ 6/7. ἀγα[θὸς ἀεί τε | καὶ νῦν], L. ‖ 7/8. πόλ̣[ιν καὶ | τὸν δῆμον Σιφνίων], L. ‖ 8-10. κα[ὶ αὐτῶι | καὶ τοῖς ἀδελφ]οῖς καὶ τοῖς π[αισὶν αὐ|τοῦ], L.

KEOS

812. Keos. Prosopography: Keans abroad. L.G.Mendoni, in *Ἀμύμονα ἔργα* 529-558, presents a prosopography of individuals from the four cities of Keos attested abroad, mainly in Athens and Delphi (126 individuals). S.Follet, *BE* (2008) no. 212, adds Παῦλος Πάνκαλλος Κῖος (V.N.Bardani, G.K.Papadopoulos, *Συμπλήρωμα τῶν Ἐπιτυμβίων Μνημείων τῆς Ἀττικῆς* [Athens, 2006] no. 1162).

TENOS

813. Tenos. Honorary epigram for Isia, 2nd cent. A.D. *IG* XII.5.972. F.L.Schuddeboom, *Greek Religious Terminology* (cf. our lemma no. 2188) 216/217 no. 38, restores in L. 2 ἐν τελεταῖσιν Ἀγηνορίδ[αο ⏑ – ⏑⏑ – –] instead of Ἀγηνορίδ[ων –] (gen. pl. masc. of Ἀγηνορίδης; G.Kaibel) or Ἀγηνοριδ[ῶν –] (gen. pl. fem. of Ἀγηνορίς; F.Hiller von Gaertringen): 'at the ceremonies of the Agenorid', i.e., Dionysos (a descendant of Agenor); a 'festival' or 'rites of the Agenorids' is unattested.

SAMOS

814. Samos. Honorary decree for Antileon and Leontinos of Chalkis, ca. 321-319 B.C. *IG* XII.6.42; *SEG* XLVIII 1148. D.Knoepfler, *Dacia* 51 (2007) 161-170, reprints the text (169/170) and discusses some of its aspects. Λεοντῖνος, the father of Ἀντιλέων, must have been born around 420 B.C.; the presence of exiles from Leontinoi in Chalkis possibly explains his name (163). K. recognizes in LL. 59/60 a reference to Antileon's death. On that

interpretation, this is a posthumous honorary decree for Antileon; citizenship (LL. 43/44) was only granted to his son, the younger Leontinos, alone. He suggests the following restorations:

[- - - δεδό]χθαι τῶι δήμ[ωι· Λεοντῖνον Ἀ]-
ντιλ[έοντος μ]ὲν ἐπαινέσα[ι ἐοργεσίας ἕνεκε κ]-
αὶ ὑπ[ὲρ τῆς το]ῦ πατρὸς ἀνδ̣[ραγαθίης ὅτι ἄνδ]-
ρες ἀ[γαθοὶ γ]εγένηνται π̣[ερὶ τοὺς ἀπαχθέν]-
τας Σ[αμίου]ς· δεδόσθαι δ̣[ὲ αὐτῶι καὶ πολιτεία]-
ν καὶ π̣[- - - - - - - καὶ ἐπικληρῶσαι αὐτὸν] κλπ.

[ὅπως οὖν τιμῶ]μεν Ἀντι[λέ]οντα̣ ἐκλε-
[λειπότα (τὸν βίον) πρὸ τῆ]σδε ἀποδοχῆς ἁρμοζού-
[σαις τιμαῖς· δεδό]χθαι τῶι δ[ή]μωι· Ἀντιλέοντ-
[ος στῆσαι εἰκόνα χα]λκῆν εἰς [τ]ὸ ἱερὸν τ[ῆ]ς Ἥρη-
[ς, e.g. ἐν τῶι νεῶι, αὐτ]ὸν δὲ χρυ[σ]ῶ̣ι στεφάνωι στ(ε)φα-
[νοῦσθαι ἀπὸ e.g. χιλίων δρ]αχμῶν κλπ.

40/41. ἐπαινέσα[ι ὑπὲρ τῆς ἑαυτοῦ κ]|αὶ ὑπ[ὲρ τῆς το]ῦ πατρὸς ἀνδ̣[ραγαθίας], *IG* || 43/44. [αὐτοῖς] and [αὐτούς], *IG* || 59-64. [ὅπως οὖν τιμῶ]μεν Ἀντι[λέ]οντα̣ [δὲ] Λε||[οντίνου μεγίσταις ταῖ]σδε ἀποδ[ο]χ<α>ῖς ἁρμοζού|[σαις - - - δεδό]χθαι τῶι δ[ή]μωι· Ἀντιλέοντ|[ος στῆσαι εἰκόνα χα]λκῆν εἰς [τ]ὸ ἱερὸν τ[ῆ]ς Ἥρη|[ς στεφανῶσαι αὐτ]ὸν δὲ χρυ[σ]ῶ̣ι στεφάνωι ΣΤΗΦΑΙ[- - - ἀπὸ - δρ]αχμῶν, *IG*. || 61. initio or [φιλανθρώποις], K.

815. Samos. Honorary decree for a king of Paphos (Timarchos or Nikokles?), 321 B.C.? Two non-joinig fragments of a marble stele. **Fr. a:** ineditum; broken on top, bottom, and left; found in 2005 near the 'Rundbau', north of the temple of Hera. **Fr. b:** *IG* XII.6.80; broken on top, bottom, and right. Ed.pr. K.Hallof, *MDAI(A)* 122 (2007) 263-272 (ph.), identifies these two fragments as non-joining fragments of a marble stele. The [Π]αφίων βασιλεύς (LL. 2, 16) cannot have ruled later than 311 B.C., since there were no kings ruling on Cyprus after that date; the Macedonian βασιλεῖς (L. 13) are presumably Philip III Arrhidaios and Alexander IV (323-317 B.C.), not Antigonos Monophthalmos and Demetrios Poliorketes (306-301 B.C.). The service for which King Timarchos or his son Nikokles was honored may be that he provided ships for the return of the exiled Samians to Samos early in 321 B.C. (ed.pr., app.cr. ad L. 14). Further services date to the reign of Alexander the Great (L. 7) and may be related to the efforts of the exiled Samians to regain their island (cf. *IG* XII.6.17 and 43; ed.pr.).

[ἔδοξε τῶι δήμωι, - - - - - - - - - - - - -]
[ἐπειδὴ - - - - - - Π]αφίων βασιλεὺς
[περὶ τὸν δῆμον τὸ]ν Σαμίων ἀνὴρ ἀγαθὸς
[καὶ εὔνους ὢν δια]τελεῖ καὶ ἰδίαι τοῖς πρὸς
[αὐτὸν ἀφικνουμέν]οις καὶ κοινῆι πᾶσι
[χρήσιμον αὐτὸν π]αρείχετο καὶ πρὸς τὸν
[βασιλέα Ἀλέξαν]δρον καὶ τοὺς vacat

8 [- - - - - - - - - - - Μ]ακεδόνας vacat
[σπουδῆς οὐδὲν ἐν]έλειπεν ὅπως ἡμεῖς
[τὴν πατρίδα κομι]σόμεθα· συνεισέ-
[πλευσε δ' εἰς τὴν ν]ῆσον μετὰ τῶν
12 [- - - - - - - - - τοῦ β]ασιλέως καὶ ἣν καὶ
[νῦν ἔχει πρὸς ἡμᾶς] καὶ τοὺς βασιλεῖς
[εὔνοιαν ἐμφανίζων να]ῦς παρείχετο
[- - - - - - - - δεδόχθαι] τῶι δήμωι·
16 [ἀν]αγρ[άψαι - - - - - - Π]αφίων βασιλέα b
πρόξεν[ον καὶ εὐεργέτη]ν ἀρετῆς ἕνεκε
καὶ εὐνο[ίας ἣν ἔχων διατελεῖ περὶ τὸν]
δῆμον τ[ὸν Σαμίων· δεδόσθαι δὲ αὐτῶι καὶ]
20 πολιτεία[ν ἐφ' ἴσηι καὶ ὁμοίαι· εἶναι δὲ αὐτῶι]
καὶ εἴσπλ[ουν καὶ ἔκπλουν καὶ ἐμ πολέμωι]
καὶ ἐν εἰρή[νηι ἀσυλεὶ καὶ ἀσπονδεὶ καὶ]
ἔφοδον ἐπ[ὶ τὴμ βουλὴν καὶ τὸν δῆμον],
24 ἐάν του δέ[ηται, πρώτωι μετὰ τὰ ἱερὰ καὶ τὰ]
[βα]σιλικά· [ταῦτα δὲ εἶναι καὶ αὐτῶι καὶ]
[ἐκγ]όνοις· τὸ δ[ὲ ψήφισμα τόδε ἀναγράψαι εἰς]
[στήλ]ην λ[ιθίνην καὶ στῆσαι εἰς τὸ ἱερὸν τῆς]
28 [Ἥρας -]

1. In fine, the name of the proposer or the proposing body, ed.pr. ‖ 6. restored by C.Habicht apud ed.pr. ‖ 8. e.g. [μετὰ βασιλέως or ἄλλους πάντας], ed.pr. ‖ 10/11. restored by C.Habicht apud ed.pr. ‖ 15. [εἰς τὴν διάβασιν?], C.Habicht apud ed.pr. (per ep.) 16. initio ....αιτ, *IG* ‖ 17. πρόξεν[ον - - - ἕνεκεν], *IG*.

LEMNOS

816. Hephaistia (Kabeirion). Manumission records, 2nd-early 1st cent. B.C. *SEG* L 829 XXI b. D.Dana, *REG* 120 (2007) 770-775, presents an improved edition of this text (French translation). We list the differences from *SEG*: LL. 1/2: Διοβούλα Ταρουσινου | θυγάτηρ Ἀδρηνῖτις (Ταυροσίνου, Ἀδρηνίτης, *SEG*); L. 12: καταβαλέτω (κατεβαλέτω, *SEG*); L. 13: Ταρουσινου, Ἀδρηνῖ[τις] (Ταυροσίνου, Ἀδρηνίτης, *SEG*). D. discusses the personal names Ταρουσινας ('east Thracian'), Διοβούλα (a hitherto unattested Macedonian name; cf. Θεόβουλος), and Ἰσιδώρα (common among slaves) and mentions three other attestations of Thracian names in Lemnos: Βειθυς (*IG* XII.8.24); Σεύθης (*IG* XII.8.16); Βενδιδώρα (*SEG* XVI 505). Ἀδρήνη was hitherto known only from literary sources; its location (in east Macedonia?) is not known.

THASOS

817. Thasos. Ruler cult. See our lemma no. 569.

818. Thasos. Theater. In a study of the transformation of theaters into places where spectacles and gladiatorial combats took place, G.Karadedos, C.Koukouli-Chrysanthaki, *art.cit.* (cf. our lemma no. 588) 280-282, briefly discuss the development of the theater of Thasos, adducing the following inscriptions: *IG* XII.8.372; *SEG* XVIII 361; *Recherches -- Thasos* II no. 237; P.Bernard, F.Salviat, *BCH* 86 (1962) 596-603 (dedicatory relief: Νεμέσ[ει - -]).

819. Thasos. Cult regulation concerning the cult of Athena Patroia, ca. 470 B.C. *LSCG* 113; *LSAG*^{2} 446 no. K; *SEG* XXXV 956. C.Dobias-Lalou, *art.cit.* (see our lemma no. 770) 219/220, reprints this text and discusses the puzzling form γυνᾶκες (L. 4). As regards λα|[γ]χάνωισιν (LL. 4/5) it may be a case of 'diphtongaison', for which see our lemma no. 770.

820. Thasos. Decree concerning honors for the war dead and support for their orphans, ca. 360-350 B.C. Two fragments of a marble stele, tapering towards the top, broken on top and bottom; the two fragments join at the back. Fr. a: Found in 1952 reused as a cover in the drain of the agora; *Recherches --- Thasos* I 371-379 no. 141 (J.Pouilloux); *LSCG Suppl.* 64; cf. *SEG* XXXV 959 (no text). Fr. b: Found in 2006 reused in a house of the early Byzantine period. Edd.pr. J.Fournier, P.Hamon, *BCH* 131 (2007) 309-381 (ph.; dr.; French translation), (re)publish the entire document with ample commentary. The new fragment shows that the regulation concerning public funerals and sacrifices for the war dead (Ἀγαθοί) was a decree (L. 38) and not a law and that it dealt also with privileges awarded to their orphans. There is no evidence for the proposal of J.Pouilloux that there was a connection between the cult of the Agathoi and the cult of Herakles. The Agathoi were honored with a heroic sacrifice (perhaps during the Ἡροξείνια), to which their fathers and sons were invited (318-322).

The edd.pr. discuss in detail the regulations concerning the support offered to the orphans of the war dead (LL. 20-46; cf. *SEG* XXVIII 46 for Athens and Diodoros 20.84 for Rhodes), the procedure that determined whether the orphans were entitled to financial support, and the compensation given to the families of metics who fell in war (323-339). Those orphans who received no benefits under the terms of the present decree (LL. 37/38: μὴ ἔχουσί τι τῶν ἐν τῶι ψηφίσματι γε[γραμ]|μένων) – perhaps illegitimate children or sons of men of lower status (freedmen?, foreigners?) – could receive benefits under the terms of an older decree under Bion ('que le décret pris sous l'archonte Biôn soit valable et s'applique pour ceux dont les pères sont morts à la guerre et ont acquis le titre de "Braves", mais qui ne bénéficient pas de l'une ou l'autre des clauses du (présent) décret'; discussed on 339-342). [Edd.pr.'s interpretation of the admittedly puzzling clause in LL. 34-38 is not entirely convincing. It is doubtful, first of all, that any non-

citizen was designated as an Ἀγαθός; the distinction between the Agathoi (LL. 7-31) and the metics (LL. 32-34) suggests that only citizens were granted this title. Those who are described in LL. 37/38 as μὴ ἔχουσί τι τῶν ψηφίσματι γε̣[γραμ]|μένων do not seem to be restricted to those in the category of 'the Agathoi', but seem to include men, whether designated as Ἀγαθοί or not, who were killed in 'the (recent) war' and who showed courage (ἄνδρες ἀγαθοὶ γενόμενοι; L. 36); the text distinguishes between 'war dead' in general (LL. 32/33: ἄν τις ἐμ πολέμωι τελευ|τ̣ή̣σηι) and those who were killed in a recent war (τετελευτήκασιν ἐν *τῶι* πολέμωι). Although ἔχω (L. 37) can have the meaning 'to receive a benefit', it usually means 'to possess'. Finally, the decree mentioned in LL. 37/38 may not be *this* decree ('du (présent) décret') but the one voted under Bion. I tentatively translate: 'the decree that was voted under Bion should remain valid and apply to those whose fathers were killed in this (past) war as brave men and who do not possess anything (i.e. any of the property/income) mentioned in that decree', Chaniotis].

In the second part of their commentary, edd.pr. discuss in detail the wider historical context: the institutions of Thasos (prytaneis and the structure of the council; 348-352); the use of the verb ἐπιδέχομαι as a technical term in Thasos and Paros with the meaning 'to receive and present someone to the assembly' (352-355; cf. our lemmata nos. 563 and 808); the accounting system in Thasos and metrological questions concerning ὀβολός, δραχμή, στατήρ, and μνᾶ (355-363); the financial administration of Thasos and the office of the ἀποδέκται (363-369); and Thasian military operations in the Thracian Peraia in the mid-4th cent. B.C. (in particular the occupation of Datos around 360 B.C.; see Diodoros 16.3.7; 369-381). P.Hamon informs us (per ep.) that a further fragments of this important text has been discovered.

a [- - - ca. 15 - - -] μηδὲν ὁ ἀγορηνόμος περιοράτω τῆι
[ἡ]μέρηι ἧι ἂν ἐχφέρωνται τὴν ἐχφορὰν γενέσθαι·
πενθ̣ικὸν δὲ μηδὲν ποείτω μηδεὶς ἐπὶ τοῖς ἀγαθοῖς ἀν̣δράσι
πλέον ἢ ἐν πέντε ἡμέραις· κηδεύειν δὲ μὴ ἐξέστω· εἰ δὲ μή,
ἐνθυμιστὸν αὐτῶι ἔστω καὶ οἱ γυναικονόμοι καὶ οἱ ἄρχοντες
καὶ οἱ πολέμαρχοι μὴ περιορώντων καὶ θωϊῶντες καρτεροὶ ἔστων
ἕκαστοι ταῖς θωαῖς ταῖς ἐκ τῶν νόμων· ἀναγράφειν δὲ
αὐτῶν τὰ ὀνόματα πατρόθεν εἰς τοὺς Ἀγαθοὺς τοὺς
πολεμάρχους καὶ τὸν γραμματέα τῆς βουλῆς καὶ καλεῖσθαι
αὐτῶν τοὺς πατέρας καὶ τοὺς παῖδας ὅταν ἡ πόλις ἐντέμνηι
τοῖς Ἀγαθοῖς ⁝ διδόναι δ' ὑπὲρ αὐτῶν ἑκάστου τὸν
ἀποδέκτην ὅσον ὑπὲρ τιμώχων λαμβάνουσιν·
καλεῖσθαι δ' αὐτῶν τοὺς πατέρας καὶ τοὺς παῖδας καὶ ἐς
προεδρίην ἐς τοὺς ἀγῶνας· χωρίον δὲ ἀποδεικνύειν
αὐτοῖς καὶ βάθρον τιθέναι τούτοις τὸν τιθέντα τοὺς ἀγῶνας·
ὁπόσοι δ' ἂν αὐτῶν παῖδας καταλίπωσιν, ὅταν ἐς τὴν
ἡλικίην ἀφίκωνται, δ̣ιδότωσαν αὐτοῖς οἱ πολέμαρχοι,
ἂμ μὲν ἄρσενες ἔνωσιν, ἑκάστωι κνημῖδας, θώρηκα,
ἐγχειρίδιον, κράνος, ἀσπίδα, δόρυ, μὴ ἐλάσσονος ἄξια
[τρ]ιῶν μνῶν, Ἡρακλείοις ἐν τῶι ἀγῶνι καὶ ἀναγγε[λ]λέ̣[σθων]
[πατρόθεν?]· ἂν δὲ θυγατέρες ὦσιν, εἰς πενθέριο[ν - - -]
[- - - ca. 6 - - - ὅταν? τεσ]σέρων καὶ δέκα ἐτῶν γένων̣[ται - - - -]

[- -]Ṭ.[..] πολẹ[- - - - - - - - - - - - - -]
b [- - - - - - - - - - - - - - - - - - -].[- -]
[- - - - - ca. 12 - - - - -]α̣ ἔτη γενέσθαι .[.]....[..].[- - - - - ca. 15 - - - - -]
[τ]ε̣[τε]λευτηκότων τινὸς τροφῆς ἐνδεεῖ[ς] ὄντε[ς ἐπίωσιν]
[ἐ]πὶ τὴν βουλὴν καὶ τὸν δῆμον περὶ τροφῆς καὶ δο[κιμάζωσιν]
οἱ ἄρχοντες καὶ οἱ ἀπόλογοι ὀμόσαντες ἐνδεεῖς εἶν̣[αι]
τοὺς ἐπιόντας τροφῆς, ἐπιδέκεσθαι αὐτοὺς τοὺς πρυτά̣[νεις]
καὶ ἐπάγειν, μὴ πλεῖον ἐπιψηφίζοντες ἑκάστωι τεσσέρω[ν]
ὀβολῶν· εἶναι δὲ τὸ ἀνάλωμα παρὰ τοῦ ἀποδέκτου·
δίδοσθαι δὲ καὶ τοῖς μετοίκοις ἄν τις ἐμ πολέμωι τελευ̣-
τ̣ήσηι στατῆρας δεκαεπτὰ ἡμιστάτηρον παρὰ τοῦ
ἀποδέκτου· κύριον δ' εἶναι τὸ ψήφισμα τὸ ἐπὶ Βίωνος
ἄρχοντος γεγενημένον καὶ ὑπάρχειν ὧν οἱ πατέρες
τετελευτήκασιν ἐν τῶι πολέμωι ἄνδρες ἀγαθοὶ ⟦γεν⟧
γενόμενοι καὶ μὴ ἔχουσί τι τῶν ἐν τῶι ψηφίσματι γε̣[γραμ]-
μένων· ἀναγράψαι δὲ τὸ ψήφισμα τὸγ γραμματέ̣[α τῆς]
βουλῆς εἰς στήλην λιθίνην καὶ στῆσαι πρὸ τ̣[- - - - - -]
τοῦ πρυτανείου· τὸ δὲ ἀνάλωμα εἰς τ[ὴν στή̣λην? καὶ]
εἰς τὰ ἄλλα δοῦναι τὸν ἀποδέκτ[ην - - - - ca. 11-12 - - -]
παρόντος τοῦ γραμματέως [τῆς βουλῆς· ὅστις δ' ἄν τι]
μὴ ποήσηι τῶγ γεγραμμ̣[ένων τῶν ἐν τῶι ψηφίσματι]
ὑπόδικος μὲν ἔστω [τῶν πολιτῶν τῶι ἐθέλοντι, χιλί]-
ους δὲ στατῆ̣ρ[ας ὀφειλέτω τὸ μὲν ἥμυσυ τῆι πόλει, τὸ δὲ
ἥμυσυ τῶ̣[ι δικασαμένωι vacat]
vacat

1-23. If not otherwise indicated, readings and restorations by J.Pouilloux || 3. ΠΟΕΙΤΩ, lapis; ποιείτω, P.; in fine, α̣ν̣δ[ρ]άσι, P. || 5. initio, 'que l'on soit en état d'impurité religieuse', edd.pr. [it is not certain that ἐνθυμιστὸν αὐτῶι ἔστω indicates a state of religious impurity; it can be best compared with the expression ἀσεβὴς ἔστω, indicating the state of an individual who has a disturbed relationship with the gods, Chaniotis] || 20. [τ]ριῶν ... Ἡ[ρ]ακλείοις, P. || 20-21. ἀναγγε[ιλ]α̣τ̣ω̣[σαν | τὰ ὀνόματα], P. || 21/22. εἰς πενθέρι[ον δίδοσθαι αὐταῖς]?, edd.pr. || 22. γένω̣[νται], P. || 22/23. [ἑκάστηι μὴ ἐλάσσονα or πλεῖον], edd.pr. || 23. Τ[...]Π̣ΥΜ̣, P.; τ̣[οὺς] πολε̣[μάρχους] vel sim., edd.pr. || 26. or [ἐπέλθωσιν], edd.pr. || 27. or δο[κιμάσωσιν], edd.pr. || 39. πρὸ τ̣[οῦ προστωίου] τ̣[οῦ τοίχου] vel sim., edd.pr. || 42. or [ἂν δέ τίς τι], edd.pr.

821. Thasos. Amphoras. T.Stoyanov, in *Ancient Macedonia* VII 153-163, discusses the representation of pieces of metalwork (vases and pieces of armor) as emblems on Thasian amphora stamps (4th cent. B.C.) and interprets them as heroic symbols.

EUBOIA

822. Euboia. Epigraphic research: H.G.Lolling. K.Eibl, in *Symposium Lolling* 227-267, summarizes H.G.Lolling's research in the Artemision (north Euboia) on the basis of his notebooks kept in the archive of the German Archaeological Institute in Athens. On 262, a list of the inscriptions found by Lolling in the Artemision (*IG* XII.9.1189-1191; on the research of the poet Georgios Drosinis in this sanctuary, see D.Knoepfler, *ibid.* 269-277). See also 237 and 242 for Lolling's drawings of these texts; on 236, ph. of *IG* XII.9.1189.

823. Euboia. Onomastics and calendar. For cases of names of Euboian names in Macedonia see our lemma no. 566. For the calrendars of Eretria and Chalkis see our lemma no. 576.

824. Chalkis. Epitaph of Kallikrates, 3rd/4th cent. A.D. Epitaph copied by H.G.Lolling in 1877 in Kastella, north of Chalkis. Ed.pr. D.Knoepfler, in *Symposium Lolling* 281: Τόπος | Καλλικράǀτου

825. Chalkis. 'Aretalogy' of Karpokrates, late 3rd cent. A.D. *SIRIS* 88; *RICIS* 104/0206. P.Matthey, *ARG* 9 (2007) 191-222, presents a critical edition of this text (ph.; French translation) and detailed commentary. The main points of his discussion are that this text is a 'hymn' or a 'Selbstoffenbarung'; it can be dated to the late 3rd cent. A.D., thus being the only document attesting a continuity of the Isiac cult in Euboia [a late attestation of a cult is not evidence for the *continuity* of a cult; the history of ancient religion is full of revivals and restorations, Chaniotis]; the author of the hymn was familiar with mythical and Isiac traditions; the transformation of Ἀρποκράτης to Καρποκράτης, patron of agriculture and divination; Karpokrates was associated with Dionysos.

826. Eretria. Law(s) against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.). *SEG* LI 1105; LV 978*. A.Dössel, *ZPE* 161 (2007) 115-124, reprints the text (German translation). Observing differences between the texts in the two fragments in the definition of ἀτιμία and in the description of the attack against the constitution (fr. A: τυραννίδα ἐπίθημι, τυραννίζω; fr. B: τὸν δῆμον καταλύω), she argues that the texts in fr. A and fr. B LL. 1-17 belong to two separate laws, dating to different phases of the Eretrian constitution. The text in B LL. 17-36 seems to be a third law, dating to a period of advanced democracy in Eretria. This last section may have been decreed by the Eretrian democrats, who constituted a 'Sonderpolis' during their exile at Porthmos (ca. 340 B.C.). See the remarks of D.Knoepfler, *BE* (2008) no. 265.

827. Eretria. Honorary decree of Eretria for Oropian judges, ca. 167-156 B.C. *I.Oropos* 331; *SEG* XLIII 209. J.Ma, *art.cit.* (see our lemma no. 446) 92/93, argues that this copy of the decree is the one set up in Eretria and later transported to Kalamos, where it was found. The decree provides for the erection of a statue of the Oropian demos in Eretria. The Eretrians set up statues of another three foreign communities (Miletos, Sparta, Messene; perhaps Kos: *SEG* XLIX 1116). M. wonders where these statues were set up and what the image of the personified demos of a foreign community looked like. See the criticism of D.Knoepfler, *BE* (2008) no. 268.

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828. Eretria. Dedication to Athena, late 6th cent. B.C. Limestone statuette of a lion of the 'Cypro-Ionian' type found on the Acropolis. Ed.pr. S.Huber, *AK* 50 (2007) 127 (dr.), who interprets this find as evidence that Athena was the deity worshipped on the Acropolis. Cf. D.Knoepfler, *BE* (2008) no. 266.

Ἀθεναίες ←

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829. Eretria. Epitaph of the Neapolitan poet Trebios, ca. 100 B.C. In his discussion of the onomastics of Campanian Neapolis, D.Knoepfler, *art.cit.* (cf. our lemma no. 2132) 105 note 88 (cf. also id., *BE* [2008] no. 264), mentions the unpublished epitaph of Τρέβιος ποιητὴς μελῶν Νεαπολίτης, now in the museum of Eretria. Τρέβιος is a name of Oscan origin very typical of Neapolis (cf. *I.Napoli*, index of names s.v.); this lyric poet probably came to Euboia to participate in the musical contest of the Ταμύνεια, a musical and gymnic festival organized by the Eretrians in their territory in honor of Apollo.

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830. Histiaia (area of: Vassilika). Epitaph of Philion, Hellenistic. Epitaph seen by H.G.Lolling in the house of Ioannis Thalassinos in Vassilika (or Vassiliko) in 1887. Ed.pr. D.Knoepfler, in *Symposium Lolling* 278/279 (dr.), on the basis of Lolling's copy. Philion can be identified as one of the sponsors of the sanctuary of Artemis or as a homonymous relative (*SEG* XXXIV 909 L. 40; cf. a second copy of this subscription: *IG* XII.9.1189 L. 40: [Φιλ]ίων Ἀντιγένου [Εἰρίστιος], K.; [Μικ]ίων, *IG*). Since the epitaph of an Εἰρίστιος was found at Vassiliko, the deme of Ἴριστος must be located in this area.

Φιλίων | Ἀντιγένου

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831. Karystos (area of: Platanistos). Incertum (cult regulation?), early 4th cent. B.C. In a report on H.G.Lolling's research at the site Elliniko near Platanistos, H.R.Goette, in *Symposium Lolling* 285-288 (ph., dr.), mentions the discovery of an inscription in a terrace wall. The text (10 lines) is not well preserved. G. recognizes the words ἱερὰ εἰκών (L. 7) and Παλλὰς Ἀθηνᾶ (L. 8). D.Knoepfler, *BE* (2008) no. 261, rejects the reading ἱερὰ εἰκών and

suggests reading ἱερὰ (plural neuter) followed by another word [the dr. suggests ἱερὰ ἐκ τῶ̣ν, Chaniotis]. K. points out that the text may be a cult regulation and that a sanctuary of Athena is attested in Karystos (id., *BCH* 96 [1972] 292).

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832. Kerinthos. Epitaph of Lampsichos, 4th cent. B.C. Stele copied by H.G.Lolling in 1884 in Kerinthos; inscription in the Ionian alphabet. Ed.pr. D.Knoepfler in *Symposium Lolling* 281/282. The name Λάμψιχος was hitherto unattested. It is not known whether Kerinthos belonged to the territory of Chalkis or to that of Histiaia (ed.pr.).

Λάμψιχος

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833. Styra (area of: Tountaioi). Obscene graffito, late 6th/early5th cent. B.C. *SEG* LII 819. Cf. A.Kalemis, *Ἡ ἀποκάλυψη τῶν φυσικῶν καὶ ἱστορικῶν θησαυρῶν τῆς Εὐβοίας* (Athens 2000) 451 [non vidimus]. Republished by A.Matthaiou, in *Phones Charakter* 161-168, based on a squeeze in the collection of N.Kontoleon; the inscription is now kept in the Museum of Karystos. M. identifies the text as an obscene graffito, which states that a woman owes an οἴφημα (from οἴφω; a word designating copulation; e.g. *IG* XII.3.536/537; *SEG* XLVI 1299; cf. οἰφόλης: *IG* XII.5.97; *SEG* LII 802) to a man. The heterosexual erotic graffiti are less numerous than the homoerotic ones (e.g., *SEG* XLII 850; *I.Priene* 317).

[1-2].οτα ὀφείλει οἴφēμα
[1-2].λαρχίδει

D.Knoepfler (apud *SEG* LII 819), who only had access to a ph., identified the text as a record of a debt: [name τ]ὸτα ὀφε[ί]λει οἰκέμα|[τα τôι Φ]ιλαρχίδει ‖ 1. initio, remains of Σ (sinistrorsum) or E; the end of a female name; Σ̣ότα?, M. ‖ 2. initio, Ẹ rather than Ị; [Z]ε̣λαρχίδει?; Ζήλαρχος is attested in Eretria, M.

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834. Unknown provenance. Dedicatory vase inscription found in Olympia, 6th cent. B.C.? For this graffito on a Corinthian vase assigned to Euboia in *LSAG*² 81, 87 no. 6, see our lemma no. 409.

CRETE

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835. Crete. Epigrams. Á.Martínez, in *XII Congressus* II 919-924, discusses the language of funerary epigrams from Hellenistic Crete. He adduces *SEG* XVI 532; XXXIX 972; XLVII 1399; *I.Cret.* I.viii.33; I.xvi.24; II.xxiii.20, 22; III.iii.50; III.iv.37, 39; IV 372.

836. Crete. Epigraphic research. Y.Tzifopoulos, in *XII Congressus* II 1461/1462, presents an overview of the project of creating an archive of the inscriptions of the modern prefecture of Rethymnon. For four inedita see our lemmata nos. 846-849.

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837. Crete. Heroes. Á.Martínez Fernández, in E.Caldéron, A.Morales, M.Valverde (edd.), *Koinòs Lógos. Homenaja al profesor José Garcia López* (Murcia 2006) 595-602, collects and discusses references to heroes in Cretan inscriptions, the commemoration of heroes, and their cult: *SEG* XLIV 719 = XLV 1305 (dedication to Ἡρακλῆς); *SEG* LII 843-847 (a heroon in Aptera); *I.Cret.* I.VIII.4 b LL. 7 and 15-18 (a hero Ἀρχός?); I.VIII.35 L. 10 (cult of Ἰδομενεύς); I.IX.1 (invocation of heroes and Φοῖνιξ in an oath); I.XVII.21 L. 12 (reference to Γόρτυς); I.XXIV.1 (collection of legends concerning Cretan myths and heroes); II.XIX.7 (references to Herakles and an ἥρως ἰατρός in an amulet cult); II.XXIII.11 (cult of Βούδαμος); III.IV.38 (reference to Μίνως; heroic cult for two young men) [note, however, that this text does not provide evidence for a cult of Minos in Itanos, Chaniotis]. In the Imperial period, the deceased individual is sometimes designated as ἥρως/ἡρωΐς (*I.Cret.* I.XVIII.148 A L. 4, B L. 4; *I.Cret.* II.V.39 L. 5; 45 L. 4).

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838. Crete. Roman Crete. Observing that there was no uprising in Roman Crete, Á.Martínez Fernández, in Á.Sánchez-Ostiz, J.B.Torres Guerra, R.Martínez (edd.), *De Grecia a Roma y de Roma a Grecia. Un camino de ida y vuelta* (Pamplona 2007) 189-206, discusses aspects of the integration of Crete into the Roman Empire and the political organization of Crete. He discusses the predominance of the Greek language in public and private epigraphy on Roman Crete (on 193, a list of Latin inscriptions); the influence of Latin onomastics; the translation of Latin expressions into Greek (e.g. ἐξοχώτατος, μεγαλοπρεπέστατος, ἐπιφανέστατος, ἀνδρειότατος, κράτιστος, διασημότατος); and the use of Latin administrative and military terms. He also collects the epigraphic evidence for honors awarded and dedications made to emperors (197-200) and to Roman magistrates (200-202) as well as for the imperial cult (202-204).

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839. Crete. Script. J.M.Gonzales del Pozo, in *XII Congressus* II 613-620, sketches the development of Cretan script from the 8th cent. B.C. to the 10th cent. A.D., including information on numerals, abbreviations, and the use of various symbols.

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840. Aptera. Building inscription for a bath, ca. 50-150 A.D. Large block broken into four fragments, reused as a door lintel; found during the excavation of a Roman bath-building. Ed.pr. Á.Martínez, V.Niniou-Kindeli in *XII Congressus* II 925-930 (ph.; translation); text and translation also in *An.Ép.* (2007) [2010] no. 1664.

Οὐάρε̣[ι]ος Λούκιος Λαμπάδις Ἀθ̣-
[ην]α̣[ῖος] τὸ βαλ[α]νεῖο̣ν [ἐπο]ί̣ε̣[ι]

1. Οὐάρειος Λούκιος instead of Λούκιος Οὐάρειος, edd.pr. ‖ 1-2. the readings Οὐάρειος and Ἀθηναῖος are very uncertain, É.Perrin-Saminadayar *in An.Ép.*; M.Sève, *BE* (2008) no. 48, prefers to interpret Ἀ̣θ̣[ήν]α̣[ιος] as a second cognomen; O.Salomies in *An.Ép.* suggests a later date in view of the cognomen Λαμπάδις.

841. Aptera. Dedication to Augustus?, ca. 27 B.C-14 A.D. Fragment of a Doric architrave found during exacavation in 2000. Ed.pr. Á. Martínez Fernández, *Habis* 38 (2007) 153-156 (ph.), who identifies it as probably a dedication to Augustus. He gives a list of dedications to Augustus from Crete (*SEG* XLIII 605 bis; XLVI 1263; *I.Cret.* I.viii.48; I.xvi.36; II.xii.28; II.xvi.12; II.xxiii.12 B; IV 268/269).

[- - Καί]σαρι Σεβα̣[στῶι - -]

842. Aptera. Epitaphs. Á.Martínez Fernández, *Fortunatae* 17 (2006) 79-97 (ph.), republishes 20 epitaphs from Aptera commenting on the names and the date. These inscriptions are now lost. M. recommends the following readings and restorations.

I.Cret. **III.iii**

24 C: Πολυξέ[να] or Πολυξε[νίδας].

29 B: Εὐφράντα | Λυσιτάφα {ς} (Εὐφράντα Λυσιτάφας, *I.Cret.*). [Λυσιτάφας may well be the correct reading, if it is a metronymic; for metronymics in Crete see *SEG* LII 827, Chaniotis.]

40 LL. 2/3 (dr.): Εὐρυφάλ|μ̣[ου] (Εὐρυφά̣|[- -], *I.Cret.*; Εὐρύφαλ|μ̣[ος], *LGPN*).

We present a comparatio numerorum of Martínez with *SEG* and *I.Cret.*

SEG	**Martínez**	***I.Cret.* II.iii**	**Martínez**	***I.Cret.* II.iii**	**Martínez**
XVII 433	3	28	6	36	14
		29	7	37	15
***I.Cret.* II.iii**		30	8	39	16
23	1	31	9	40	17
24	2	32	10	41	18
25	3	33	11	42	19
26	4	34	12	43	20
27	5	35	13		

Id., *Fortunatae* 18 (2007) 61-68, republishes with app.cr. and thorough discussion the grave epigram for Sympherousa (*I.Cret.* II.iii.4; ph.; Spanish translation).

843/844. Aptera. Epitaphs. Two epitaphs found during excavations. Ed.pr. Á.Martínez Fernández, *Minerva* 18 (2005) 109-116 (ph.), with thorough discussion of the personal names.

843: 114/115 no. 2 (ph.). **Epitaph of Strombylos, late 3rd cent. B.C.** Upper part of a square limestone block found in 1997 near the Roman baths: Στρομβύλος | Παταίκω

844: 110-113 no. 1 (ph.). **Epitaph of Angeleas and Aphredis, 2nd cent. B.C.** Limestone stele, damaged on the right; guidelines are visible; found in 2003 near the fortification wall.

	Ἀγγελέ[ας]		Ἀφρεδὶς
	Ἐτεάρχ[ω]	4	Τιμώχω̣

[1. Or Ἀγγελέ[α], Chaniotis.]

844 bis. Aptera. Epitaph, 3rd/2nd cent. B.C. Left upper part of a limestone plaque found reused in the Roman baths; incised guidelines. Ed.pr. Á.Martínez Fernández, *Faventia* 28 (2006) 37-40 (ph.), with comments on the personal names. He suggests that this is the epitaph of a father (LL. 5/6), his daughter (LL. 1/2), and his son (LL. 3/4).

[- - -]ιὼ	4	[- - -]υδάμω,
[- - -]υδάμω,		[- - -]ύδαμος
[- - -].κλῆς		[Ἀρχ]έτω

2, 4, and 5. forms of Εὐθύδαμος or Εὐρύδαμος, ed.pr. ‖ 6. Ἄρχετος is very common in Aptera, ed.pr.

845. Chersonesos. Building inscription of a temple, 2nd cent. A.D. *SEG* LII 848. Republished with commentary by C.Kritzas in *XII Congressus* I 793-796 (ph.; translation). Chryson promised to built the temple during his service as protokosmos (L. 2: ὑπὲρ φιλοτιμίας ἧς ὑπέσχετο πρωτοκοσμῶν). K. points out that φιλοτιμία is the equivalent of munus, munificentia or liberalitas [do we have the equivalent of the summa honoraria for the πρωτοκόσμος-function; or is it a sort of 'extra', just as in Latin texts the pollicitatio was an addition to the regular tariff of the summa honoraria?, Pleket].

845 bis. Gortyn. 'Law code', ca. 450 B.C. K.R.Kristensen, in *Symposion 2005*, 89-100, discusses aspects of inheritance and argues in favor of the view that a Gortynian woman had a κύριος. See the objections of A.Maffi, *ibid.* 101-104.

Y.Duhoux, in *Altgriechische Dialekte* 59-90, studies the use of verbs in the 'Law Code' from a linguistic perspective.

845 ter. Knossos (area of: Karnari). Dedication to the Kouretes, 1st cent. A.D. *SEG* LVI 1057. We correct two mistakes in *SEG* LVI 1057. The author of the report in *AD* 42 (1987) 530 is N.Dimopoulou (not C.Kritzas). Thettaliscus imported to Italy *platanus Sempervirens* (not *platanus Orientalis*).

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846. Lappa. Grant of proxenia to Kartias of Anopolis, ca. 2nd cent. B.C. Limestone block found in 1956 by N.Platon reused in the chapel of Εἰσόδια τῆς Θεοτόκου at Agia Dynamis. Ed.pr. Y.Tzifopoulos, *art.cit.* (cf. our lemma no. 836) 1462-1464 no. 1 (ph.). This grant of proxeny may reflect an interest of Lappa in harbors on the south coast of Crete.

Καρτίας ΙΙΝΝΙΟ
Ἀνωπολίτας Λα-
παίων πρόξεν-
ος αὐτὸς καὶ ἔγ-
γονοι

1. in fine Ῥ̣ιννίο, Β̣ιννίο, or Κ̣ιννίο, ed.pr.

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847. Lappa. Honorary inscription for Marcus Vipsanius Agrippa, ca. 17-13 B.C. Limestone statue base, damaged on left. Found by Y.Tzifopoulos in 1998 in a private house in Argyroupolis (ancient Lappa). Ed.pr. Y.Tzifopoulos, *art.cit.* (cf. our lemma no. 836) 1465/1466 no. 4 (ph.). This is the first testimony for relations of Agrippa with Crete. The inscription probably dates from the time of Agrippa's trip to the East (17-13 B.C.). Agrippa may have visited Crete on his way to Syria or when he measured the distance between Kriou Metopon on Crete and Phykous in Cyrenaica (Pliny, *NH* 4.60). For further discussion of the possible historical context of this inscription and, more generally, for Roman Lappa, see M.W.Baldwin Bowsky, *ibid.* 197-202. [On honorary inscriptions for Agrippa from the East see *SEG* LIII 567 ter/quater, Sverkos.]

[Μᾶρ]κον Ἀγρίππαν Λευκίου υἱόν, v
[τρὶς] ὕπατον καὶ δημαρχικῆς ἐξου- v
[σία]ς, Λαππαίων ἁ πόλις τὸν ἑατᾶς
πάτρωνα

2/3. ἐξουσ|[σία]ς, ed.pr. [typo; we read from the ph., Chaniotis].

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848. Lappa. Honorary inscription for Flavius [- -], ca. 2nd cent. A.D. Upper part of a limestone base found reused in a modern taverna at Agia Dynamis. Ed.pr. Y.Tzifopoulos, *art.cit.* (cf. our lemma no. 836) 1465 no. 3 (ph.) [undated by ed.pr.; probably 2nd cent. A.D.,

Chaniotis]. Two (other?) Flavii are attested in Lappa: *I.Cret.* II.XVI.15; T.Macridy, *JÖAI* 15 (1912) 46 no. 2.

vv Φλάβ̣ιον vv | [- - -]

849. Lappa. Dedication to Theos Hypsistos, Imperial period. Limestone altar 'with protruding base and crown with horn-like corners'; of unknown provenance kept in the Secondary School at Argyroupolis (ancient Lappa). Ed.pr. Y.Tzifopoulos, *art.cit.* (cf. our lemma no. 836) 1464/1465 no. 2 (ph.). The cult of Theos Hypsistos is well attested on Crete (see *SEG* LIV 854). A.Chaniotis, *EBGR* (2007) [2010] no. 141, comments on L. 2.

Θεῷ · Ὑψίστ⟨ῳ⟩
[.]ΠΕΡΒΟΝΑΞ̣Ο

2. Ὑπέρβōν Ἄξο ('Hyperbon, son of Axos') or [ὑ]πὲρ Βονάξο ('for Bonaxos), ed.pr.; the last letter seems to be an omega, C., who tentatively suggests [ὑ]πὲρ βôν Ἀξῷ ('for the oxen of Axos'); the personal name Ἄξος belongs to a large group of Cretan names deriving from names of cities; for these see A.Chaniotis, in *Onomatologos* 442-447; C. provides numerous parallels for dedications for the well-being of livestock in Crete and points to the fact that in Crete Theos Hypsistos was (also) worshipped as patron of agriculture and fertility (see *SEG* LIV 854); for [ὑ]πὲρ βôν C. adduces the Cretan festival Ὑπερβῶα (*I.Cret.* I.VIII.13 et al.).

850. Lebena. Cult of Asklepios and healing miracles. M.Melfi, *Il santuario di Asclepio a Lebena* (Athens 2007), discusses in detail the history and architecture of the sanctuary of Asklepios (37-99), the cult practices and the responsible officials (the Gortynian kosmoi, the ἰαροργός, the νακόροι; 101-110), the healing miracles and dedications (111-113), and the history of the cult (115-149). In an appendix (155-196) she presents critical editions (Italian translation) of 51 relevant inscriptions. We present a comparatio numerorum with *SEG* and *I.Cret.*

SEG	**Melfi**
XLVII 1403	23
LIV 863	36a

***I.Cret.* I.XVII**	
1	3
2	7
3	5
4	4
5	24
6	25
8	10

***I.Cret.* I.XVII**	**Melfi**
9	13
10	12
11	11
12	19
13	16
14	15
15	14
16	17
17	29
18	30
19	32

***I.Cret.* I.XVII**	**Melfi**
20	27
21	20
22	2
23	39
24	43
25	38
26	45/46
27	48
28	40
29	41
30	51

I.Cret. I.xvii	Melfi	*I.Cret.* I.xvii	Melfi	*I.Cret.* I.xvii	Melfi
31	9	40	35	55	47
32	33	41	44		
33	8	42	50	*I.Cret.* I.xxv	
34	42	43	18	2	6
35	34	44	22		
36	28	46	26	*I.Cret.* IV	
37	49	47	37	63	1
38	21	54	36	582	36
39	31				

The history of the sanctuary is also summarized by P.Sineux, *RH* 639 (2006), 589-608. Id., *Kentron* 22 (2006) 177-198, discusses the connection of the cult of Asklepios with that of Νύνφαι and Ἀχελῶιος (*I.Cret.* I.xvii.7). For the healing miracles, especially *I.Cret.* I.xvii.9, 17/18 see id., *Kentron* 20 (2004) 137-146; id., *Sociétés et Représentations* 23 (2007) 45-65.

851-858. Polyrhenia. Epitaphs, 2nd cent. B.C. Eight epitaphs copied by S. Kyriakojannakis in 1960 in a private house; they had been found a few years earlier in the east necropolis, at the site of Langos (same finding place as *SEG* XVI 532); all eight of the epitaphs derive from a single funerary monument (a semicircular construction). The stones are now lost. Ed.pr. Á.Martínez Fernández, *Fortunatae* 16 (2005) 171-179, on the basis of S.Kyriakojannakis' facsimile (dr.). Ed.pr. suspects that the funerary monument was a collective grave or a cenotaph, perhaps for war-dead. The names were written by more than one scribe, which suggests that additions were made to an initial list of names. [The lack of patronymics (certainly so in the texts in our lemmata nos. 852/853 and 855) is incompatible with the hypothesis of a grave for war-dead; and the very diverse onomastic material excludes the possibility of a single family grave. One also notices the rather careless writing (e.g. the names in our lemma no. 856 are arranged in oblique lines). Are these texts really epitaphs or graffiti by ephebes doing their military service at the outskirts of the city?, Chaniotis.]

851: 172 no. A. **Epitaph of Diodoros and [- -]phylis.** Διόδωρος | Διοδώρω | [- -]φυλὶς Τιμ[- - | - -]ΕΑ[- -]

852: 172 no. B. **Epitaph of Makinos.** Μακῖνος

853: 172 no. C. **Epitaph of Akestorides, Sosos, and (?) Na[- -].** Ἀκ̣ε̣στο̣ρίδ̣[ας], Σῶσος Να[- -]ς

1. Initio ΑΛΙΣΤΟ̣ΡΙΑ̣, facsimile [3. A third name in the nominative or the name of Akestoridas' and Sosos' father, Chaniotis.]

854: 172 no. D. **Epitaph.** [Φ]ιλ[- - - | ca. 2-3].. Λιμήνιο[ς]

2. Initio TC, facsimile; ΤΩ, ΠΩ, or ΗϹ, ed.pr.

855: 172 no. E. **Epitaph of ten men.**

Κρύτων Λάσ[ος] Διοκλῆ[ς] ..ΥΒΑ[- -]
[- -]αμ[ος] Σῶσος Μοι[ρι]σθένης Ρ.[- -]
[Σώ]σανδρος Μένης

1. ΕΡΥΙΩΝΛΑΣ[- -]ΔΙΟΚΛΗ[-]ΜΝΥΒΑ[- -], facsimile ‖ 2. ΜΟΙ.ΟΘΕΝΗΣ, facsimile.

856: 173 no. F. **Epitaph of Pythodoros.** Πυθόδωρος | Σω[- - -]

857: 173 no. G. **Epitaph of four men (?).** [- - -]νης | [- - -]ονος Ἀμ[- -] | Φαινοκλ[- -]

3. Φαινοκλ[ῆς] or Φαινοκλ[έος], ed.pr.

858: 173 no. H. **Epitaph of Sosos and others**: Σῶσος Πειθα[γόρα | ca. 5-6]ς Πει[- - | ca. 3]Α[- - -]

1. ΣΩΣΟΣΠΕΙΟ/, facsimile.

859. Sybrita. Building inscription of a sanctuary of Hermes, ca. 88-90 A.D. *SEG* LI 1180 (M.Baldwin Bowsky). F.Costabile, in *Enigmi II* 604-625 (= *MEP* 12, 2007 [2008] 89-103), re-edits this inscription after autopsy. After a detailed treatment of the script and detailed discussion of the reading in connection with the block's state of preservation (high-quality ph. and dr.), and after advancing various hypothetical reconstructions, C. proposes that the proconsul C. Pomponius Gallus Didius Rufus promised to undertake the construction of the temple, but that for unknown reasons it was his successor Titus Flavius (?), a hitherto unattested proconsul, who carried it out. We present C.'s text. [A.Chaniotis, *EBGR* 2001 [2004] 199 no. 8, has already pointed out that C.Pomponius is the subject of ὑπέ[σχετο] and suggested that T.Flavius did not fulfil the promise in an official capacity, Stavrianopoulou.] Cf. S.Follet, *An.Ép.* (2007) [2009] no. 1672.

[vacat Ὑπὲρ τῆ]ς [Αὐτ]ο[κ]ράτορο[ς Δομιτιανοῦ?]
[vacat Καίσαρ]ος Σεβαστοῦ Γερ[μανικοῦ τύχης]
[vacat καὶ δι]αμονῆς vacat Τίτος Φ[λάβιος? ca. 4-5 ἀνθύ(πατος)?]
vacat τὸ ἱερὸν τοῦ Ἑρμοῦ κατασ[κευάσας ἐκ τῶν]
vacat ἰδίων ἀφ{ε}ιέρωσεν, ὃ ὑπέ[σχετο τῇ Συβριτ(ίων)]
vacat πόλει Γάϊος Πομπώνιος [Γάλλος Ῥοῦφος]

1. [Ὑπὲρ τῆς τοῦ Αὐτ]ο[κ]ράτορο[ς Δομιτιανοῦ], Bowsky; [Νέρουα Τραιανοῦ?], C. ('non abbiamo certezza che, a seguito della damnatio memoriae, esso non sia stato eraso e magari sostituito con quello di Nerva o

piuttosto di Traiano') ‖ 2/3. [σωτηρίας καὶ (αἰωνίου) διαμονῆς?], Follet ‖ 3. Φλ[αούιος], Bowsky; there is enough space for a short cognomen followed by the title of the governor, Follet ‖ 5. [τῇ ἡμῶν], if Titus Flavius was a local member of the elite, C. ‖ 6. in fine, C. excludes the restoration [Γάλλος ἀνθύ(πατος)] as not fitting in the available space, although he estimates a space the length of ca. six letters after [Γάλλος].

860. Tylissos. Treaty between Knossos and Tylissos under arbitration of Argos, ca. 460-450 B.C. *I.Cret.* I.xxx.1; *Staatsverträge* II 147; *Nomima* I no. 54 I. S.Minon, in *Phones Charakter* 169-210, presents a critical edition of this inscription (174-176; French translation) and an exhaustive linguistic analysis, comparing the text in this inscription with that in an inscription from Argos (our lemma no. 334) which contains another section of the same treaty or a different treaty between Knossos and Tylissos. The main part of her study consists of an analysis of dialect features (phonology, morphology, syntax, vocabulary, and onomastics). M. recognizes Argive features that do not occur in the Cretan dialect (33 items), 55 features shared by both the Argive and the Cretan dialect, 22 'pandialectic' features, and only 11 features that reflect interdialectic communication. She argues that the two texts are arbitrations and not bilateral treaties between Argos and each of the two Cretan cities. They were composed by Argive arbitrators and are for that reason in the Argive dialect; some Cretan features appear in the inscription from Tylissos. 'Il n'est cependant pas pertinent de parler ici de *koina* dorienne' (208). [Although a homogeneous composition seems certain, one cannot exclude the possibility that the authority/authorities that composed the text(s) adopted formulations contained in already existing documents submitted by the two Cretan cities. This is very likely the case in the description of the boundary in the inscription from Argos, Chaniotis.]

SICILY

861. Sicily (and Italy). Epigraphical research. M.L.Lazzarini, 'Epigrafia greca d'occidente', in *XII Congressus* II 831-840, offers a thematically arranged survey of the most important new inscriptions mainly from Sicily and Italy published in the 1990s and early 2000s and of other epigraphical studies concerning these regions and published in these years. From the many inscriptions adduced we mention those illustrated by photographs: *SEG* XLIX 1273 (LIII 1006*); LIII 1077; LIV 961; *LSAG*^{2} 464 A (*EGH* 2.56; also dr.; very probably a forgery). For an ineditum see our lemma no. 932.

862. Sicily. Apotropaic magic in late Roman and early Byzantine Sicily. Cf. *SEG* XLIV 741 and XLIX 1261. G.Manganaro Perrone, *Epigraphica* 69 (2007) 263-286, offers a survey of late antique magic documents (mostly inscribed and occasionally figural only), aiming at the protection of persons and their properties against evil forces. He mentions or briefly comments on numerous Greek texts (cf. *SEG* LVI 1093, 1124, and 1187) and at greater length on two Christian exorcistic prayers for vineyards with olive-trees from Modica and Notion (see our lemmata nos. 883 and 885). Finally, he publishes six new documents, two of which bear Greek inscriptions: see our lemmata nos. 878 and 2032 (the latter not necessarily from Sicily).

863. Sicily. The 'ascending' numeral system. A.Brugnone, in A.Spanò Giammellaro (ed.), *Atti del V congresso internazionale di studi fenici e punici, Marsala-Palermo, 2-8 ottobre 2000* (Palermo 2005) II 899-906, studies the typically Sicilian numeral system presenting the figures in ascending order, both in the acrophonic manner and in complete numerals. Discussion of the numerals in the following documents (contracts unless stated otherwise): *IG* XIV 422-430 (the Tauromenian accounts); *SEG* XXVII 650 (XXXIX 996; *IGDS* 126; Kamarina) and 657 (XLVII 1415*; L 1015; Arena II^2 119; *IGDS* 177; debts to a sanctuary; area of Palermo); XXX 1121 LL. 19-28 (Entella tablet V; cf. XXXII 914 on p. 260; *IGDS* 208; Ampolo [cf. *SEG* LI 1185] A 1; cf. also M.Lombardo, *art.cit.* in *SEG* XLV 1342); XXXIX 1001 (*IGDS* II 50; Kamarina), 1008 (*IGDS* II 52; Morgantina), and 1034 (LIV 945*; ph.; gold phiale of unknown provenance); XLVII 1414 (*IGDS* II 110; Agyrion; descending order), 1434 (*IGDS* II 59; Kamarina), 1446 (*IGDS* II 112; Morgantina), 1462 (*IGDS* II 42; Syracuse; descending order), and 1466 (receipt of unknown provenance). B. questions a Punic origin of the ascending system as suggested by G.Nenci (see *SEG* XLV 1342; cf. also id., 'Plurilinguismo e interferenze grafiche nella Sicilia occidentale greca e romana', *Scrittura e civiltà* 20 [1996] 7-19, especially 17), preferring the supposition of A.M.Prestianni Giallombardo (*art.cit.* in *SEG* XLVIII 1240, 453; cf. also *SEG* LIII 999) that the Sicilian way of presenting numeral units in the inverse order reflects spoken language; she points out that the earliest numerals recorded in inscriptions outside Sicily follow the same convention: *IG* IX^2.1.152 (*LSAG*^{2} 227 no. 4; Kalydon; ca. 580 B.C.); *LSAG*^{2} 344 no. 53 (*I.Ephesos* 1; ca. 550 B.C.); 371 no. 35 (Samos; 525 B.C.?). The same applies to numerals in 5th cent. B.C. literary sources (e.g. Her. 2.143.4; 7.36.1; Thuc.

6.43). B. argues that the original ascending system (conform to oral communication) was replaced by the descending system since the 4th cent. B.C. outside Sicily, perhaps in order to facilitate immediate visual recognition.

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864. Sicily (and Italy). Christianity. Two contributions to R.M.Bonacasa, E.Vitale, (edd.), *La cristianizzazione in Italia fra tardoantico e altomedioevo. Atti del IX congresso nazionale di archeologia cristiana. Agrigento, 20-25 novembre 2004* (Palermo 2007; 2 vols.) are epigraphically relevant: 1) D.Mazzoleni (73-84) offers an overview of the publications on Latin and Greek Christian inscriptions from Italy and Sardinia between 1998 and 2003. He mentions the funerary epigram *SEG* XXXVIII 977 (LIII 1040 [3]; *IGCVO* 28; see also our lemma no. 906); 2) A.M.Sammito, V.G.Rizzone (1613-1645) discuss the location and characteristics of early Christian cemeteries (4th-6th cent. A.D.) in the territory of modern Modica. They mention S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) nos. 2 and 93 (epitaph of Αἰθάλης; 396 A.D.; cf. V.G.Rizzone, A.M.Sammito, 'Carta di distribuzione dei siti tardoantichi nel territorio di Modica', in *Modica ed il suo territorio nella tarda antichità* [= *Archivum Historicum Mothycense* 7; Modica 2002] 43-45 [non vidimus], and id., *Archivum Historicum Mothycense* 9 [2003] 8/9), who built a church and a cemetery ἐν Ὀρτησιανοῖς [for the praedia Hortisiana see *SEG* XXVII 662 and XXXVIII 966, Tybout]) and the invocation of the Lord *SEG* LI 1381 (cf. M.-Y.Perrin, *An.Ép.* (2007) [2010] no. 676).

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865. Sicily. Gymnasion and military training. In the context of a study on the deployment of Sicilian soldiers and sailors under Roman or local command for the protection of the island in the Republican period (*IG* XIV 282, 355 [*IGR* I 501 and 507] and 401; *SEG* XXXVII 760; XXXVIII 964, recording three units of infantry which together with the ephebes honor a gymnasiarch), J.R.W.Prag, *JRS* 97 (2007) 82-100, argues for the existence of an extensive gymnasial culture in the island and for strong connections between the gymnasia and the preparation of the young citizens (18/20-30 years of age) for military activities. He collects the epigraphic evidence for gymnasia (up to 21), ἔφηβοι, νέοι/νεανίσκοι and γυμνασίαρχοι in late-Republican times and adduces various inscriptions from the Hellenistic world testifying to the aforementioned connections. In addition to military training there was a 'lively agonistic culture' in the gymnasia (on 95, a list of Sicilian athletes competing outside Sicily). In the Imperial period there is 'very little material relating to Sicilian gymnasia'. Cf. also id., in J.Dubouloz, S.Pittia (edd.), *La Sicile de Cicéron. Lectures des Verrines* (Besançon 2007) 245-271, especially 261/262. In this article P. gives an overview of Sicilian Greek epigraphy in general and in relation to Cicero's Verrine orations in particular.

See now also E.Mango, 'Il ginnasio in Sicilia: un caso particolare?', in C.Ampolo (ed.), *Immagine e immagini della Sicilia e delle altre isole del Mediterrraneo antico. Atti delle Seste Giornate Internazionali di Studi sull'area elima e la Sicilia occidentale nel contesto mediterraneo, Erice, 12-16 ottobre 2006* (Pisa 2009) 763-772.

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866. Sicily. (Re)distribution of land and civic subdivions. A.Brugnone's two contributions to the exhibition catalogue P.Minà (ed.), *Urbanistica e architettura nella Sicilia greca* (Agrigento, Museo Archeologico Regionale 14 novembre 2004-31 ottobre 2005; Palermo 2005) concern the 'Divisione dello spazio e organizzazione del corpo civico' (11-14) [epigraphical sources for civic subdivions are listed in *SEG* LIV 872] and the law concerning the redistribution of land from Himera (44; ph.; dr.; *SEG* XLVII 1427 [*IGDS* II 15]; for B.'s views on this document [also discussed on 11/12] see *ibid.*; she now interprets the μοῖρα κακέ and ἀγαθέ as a reference to double allotment, sc. of building plots and land to be cultivated; cf. also M.Dreher, in *Symposion 2005* [cf. our lemma no. 867] 73/74). B. also discusses *SEG* XXXVIII 953 (XLIX 1320*; Naxos; ph.; the Ἑρμῶνδαι and Πολλίδαι may be phratriai; the clay balls probably served as 'documenti di riconoscimento'; 12), *SEG* XLII 846* (LIV 892*; *IGDS* II 46 [the lead tesserae from Kamarina]; ph. of no. 18) and the Nakona decree *SEG* XXX 1119 (Nenci 3 = Ampolo [cf. *SEG* LI 1185] Nakona A; *IGDS* 206; special reference to the ἀδελφοὶ αἱρετοί [L. 20] [cf. most recently *SEG* LIII 992]).

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867. Caltagirone (area of: Monte S. Mauro). Law on homicide, late 6th cent. B.C. *SEG* IV 64; XXXVI 824; Arena III 84; *IGDS* 15; *LSAG*[2] 247 no. 2. L.Pepe, in E.Cantarella (ed.), *Symposion 2005. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Salerno, 14.-18. September 2005)* (Vienna 2007) 23-53 (text and dr. of all fragments), discusses the (probable) contents of this highly fragmentary text, written in Chalkidean alphabet and belonging to the sphere of influence of the Chalkidean colonies of Katane and Leontinoi, against the background of Chalkidean (and other early Greek) legislation as known from literary sources. The main topics are: 1) the participation of the family in the prosecution of the murderer; 2) the large number of citizens possibly involved as judges in the legal cases concerning homicide (400, on the assumption that τέτρα[--], occuring three times represents this numeral rather than 40 [*SEG* IV]); 3) punishment: fines of two or three talents. In Fr. 5 recto LL. 3/4, P. reads [στατ]έρα ἐναι|ι [= εἶναι] instead of [στατ]έρα ἕνα | ι; the word stater may be connected with a preceding value now missing; ἄποι[να] in Fr. 8 recto L. 4 probably refers to the sum to be paid as atonement by the murderer, presumably three talents, two talents or [--] staters. These sums possibly correspond to various circumstances (e.g. the motivation of the murderer; however, [--]ιαντ[--] in Fr. 3 recto L. 3 may be read as ἰάν τ[ε] ['and if'] rather than [προνο]ίαν). Cf. also F.Costabile, 'Risposta a Laura Pepe', on 55/56.

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868. Centuripae. Ambassadors to Lanuvium, who brought back a decree of the senate of Lanuvium concerning renewal of the ties of kinship, ca. 70 or late 1st cent. B.C. *SEG* XLII 837; LVI 1083*; *IGDS* 189. For F.Canali De Rossi's reading and interpretation of this document (cf. *SEG* LII 888) see now also id., in *XII Congressus* I 236-239 (ph.; translation).

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869. Centuripae. A gymnasiarch rewards paides, 2nd cent. B.C. G.Libertini, *SicGymn* 2 (1949) 90-94 no. 1; republished with some new readings and restorations by G.Manganaro,

SicGymn 16 (1963) 54/55. See now J.R.W.Prag, *JRS* 97 (2007) 86 and 94, who on 94 note 146 gives LL. 1-7 of M.'s text. The gymnasiarch rewards ('crowns') a number of paides for their 'discipline' with a shield (contra N.B.Crowther, *ZPE* 85 [1991] 302 no. 18 [= id., *Athletika. Studies on the Olympic Games and Greek Athletics* (Hildesheim 2004) 342 no. 8], who suggested that the contest was 'in the dative θυρεῶι' and that εὐταξίας was possibly followed by [ἕνεκε(ν)]). Cf. our lemma no. 865 for agonistic and military activities in the Sicilian gymnasium. We give M.'s full text [with the addition of L. 9, omitted by M. per errorem], which was never included in *SEG*.

['Επὶ -- | ὁ γυ]μνασ[ίαρχος | Εὐ]βουλίδας Ἡ[ρακλείου] vacat | οὓς ἐστεφ[άνωσε] || εὐταξίας vacat | vacat θυρεῶι vacat | vacat παίδων vacat | Φιλίαρχον vacat Εὐ[βουλίδα?], | Ἡ[ρ]ακλείδαν vacat Φα[λάκρου?], | Νικίαν Φα[λάκρου?] || Φάλακρον Εὐβ[ουλίδα], | Φάλακρον Ξα[νθίππου?], | Φιλόκρατη [--] | Νυμφόδω[ρον --] | Νυμφόδ[ωρον --] || Ἥρυτ[ον --||----]

Both L. (91) and M. (56/57) adduce an inscription from Heloros as an example of how the heading of our text may have looked like: see our lemma no. 870.

870. Heloros. Honorary inscription for Agatha[--] erected by neaniskoi, 2nd/1st cent. B.C. S.Calderone, *Epigraphica* 10 [1948/1949] 146-149; addduced by G.Libertini (*SicGymn* 2 [1949] 91) and G.Manganaro (*ibid.* 16 [1963] 54/55) as a parallel for the text missing in the heading of the inscription in our lemma no. 869. We give the text, which was never included in *SEG*, in M.'s sligthly corrected version.

['Επ]ὶ 'Ονασικράτεος τοῦ 'Ονασικράτεος | γυμνασιαρχεόντων | Ζωΐλου τοῦ Νύμφωνος | 'Αρτέμω[ν]ος τ̣οῦ 'Αρχ̣ωνίδα, || [ο]ἱ [ν]εα[ν]ίσκ̣οι οἱ ἐ̣μ Β̣α̣σανῶι | 'Αγαθα̣[ρχίδαν --]|βου | ------

5. ἐ̣μ Β̣α̣σανῶι: toponym indicating the location of the gymnasium, M. || 7ff. probably a list of names of the neaniskoi, M.; ἐμ[β]άσανοι (cf. the legal terms βάσανος, βασανίζω; in our agonistic context, ἐμβάσανος is a synonym of ἐκκριθείς, vel sim.: 'ammessi alla classe successiva'; 148), C. || Hesychius records an 'Ελώριος ἀγών (s.v.), C., M.

871. Heloros? (area of: Contrada S.Curraiulo). Epitaph of Paramona, 1st/mid 2nd cent. A.D. Rectangular limestone plaque; letter size diminishing from L. 1 to L. 5; guide lines; found in Contrada Curraiulo (belonging to modern Noto) during construction works on the autostrada Syracuse-Gela; now in the Museo Archeologico in Noto. Ed.pr. M.Vinci, *ZPE* 162 (2007) 188-192 (ph.), who reports on remains of a nearby nekropolis which very probably belonged to ancient Heloros (at a distance of ca. 5 km).

Παραμό[να] | χρηστὰ καὶ [ἄ]|μεμπτε, χαῖρε· | ἔζησε ἔτη [..], || μῆνες ια'

1. Παραμόνα: first attestation in Sicily (*IG* XIV 702 from Pompeji is the only one from Italy), ed.pr. [but see H.Solin, *Die griechischen Personennamen in Rom. Ein Namenbuch* (Berlin-New York 2003²) 825, for the presence of the name Paramona in Rome, Sverkos] ‖ 2-3. ed.pr. amply comments on the formula χρηστὸς καὶ ἄμεμπτος (see also *SEG* LII 934 [1] and our lemma no. 894) found in epitaphs from Syracuse and its territory for the greater part; others examples come from nearby areas (M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* [Palermo 1973] nos. 140, 142, 145, and 147, should be assigned to south-eastern Sicily; *IGUR* 646 comes from Syracuse, not from Rome [presented as Syracusan in *IG* XIV 36]; *IGUR* 794 is the epitaph of a Sicilian woman; *SEG* XXVI 1855 may come from Egypt or Sicily; χρηστῶς καὶ ἀμέμπτως in Sterrett, *EJ* no. 299, from Cappadocia and in three epitaphs from Akrai: G.Pugliese Carratelli, in *Akrai* [cf. *SEG* XVI 541] nos. 39, 41 and Manni Piraino, *op.cit.*, no. 32). These texts usually include the elements of the epitaph of Paramona, occasionally preceded by Θ(εοῖς) Κ(αταχθονίοις), *vel sim*. The bulk is pagan, but there are some Christian specimens (cf. also the variant χρηστιανὴ καὶ ἄμεμπτος in A.Ferrua, *RAC* 18 [1941] 151-243 no. 78, from Syracuse); adducing examples of epitaphs probably erected for freedmen (Greek cognomina), ed.pr. suggests that the formula may have been popular especially among non-elite strata, while the upper class aimed at distinguishing itself by rare expressions like εὐσεβὴς καὶ ἀγαθή (*IG* XIV 45; = pia et bona) or ἀμέμπτως καὶ σεμνῶς (*IG* XIV 54; both 45 and 54 belong to elaborate grave monuments for deceased bearing rare names).

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872. Himera. Divine names on bronze balls ('sortes'?), 475-425 B.C. Arena III 53 (*IGDS* 13; cf. *SEG* LIII 1001; Διὸς Σōτῆρος); *SEG* XXXVI 834 (cf. XLV 1365; Ἡρακλέōς and Λευκαθέα). M.Sclafani, *MDAI(R)* 113 (2007) 247-265 (ph.; dr.), argues that these three balls (not bullets because of their round shape; probably inscribed by the same hand) belong to a series with a divinatory function (sc. to indicate the deity to whom offerings should be brought) rather than dedicatory objects. The oracle was probably located in one of the rooms in the entrance area of the Athena sanctuary (Arena III 53 comes from this area, the other two have been found near the sanctuary). [For these three balls see now A.Brugnone, 'Le sferette bronzee iscritte da Himera', *Kernos* 24 (2011) 77-94; on 78-81, she publishes a fourth example]). Ample discussion of similar procedures and objects, inter alia in Etruria, and of the pantheon of Himera, with special reference to the mythical-religious connections between Athena and the three (half) deities known from the 'sortes' and to their connection with oracles and waters as healing/saviour gods. In an appendix (262-264) S. discusses two inscribed votive pebbles (2nd cent. B.C.) which can be connected with the healing waters of Thermai Himeraiai: *SEG* XXXIV 943 (XLII 1821 [3]; ph.; dr.) and the pebble in our lemma no. 873.

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873. Himera. Dedication of a pebble to theoi soteres, 2nd cent. B.C. Egg-shaped river pebble with representations and inscriptions in relief on both sides; (A) appears below a caduceus, an arch with arrow piercing a serpent, a thunderbolt and a club; (B) runs on the other side around a kithara; at left a branch; now in the Museo Civico 'B.Roman' in Termini Imerese. A.Brugnone, *Kokalos* 20 (1974) 258-262 no. 31. Republished by M.Sclafani, *art.cit.* 262/263 (ph.; dr.): **A:** θεῶν ὅπλα **B:** ἱερὸς θεῶν σωτήρων

The attributes are those of Hermes (caduceus), Apollo (arch/arrow; kithara; branch), Zeus (thunderbolt) and Herakles (club); for the latter two as soteric deities at Himera and the healing context of pebbles see our lemma no. 872, B.

874. Iaitas (Monte Iato). Inscription on a sling bullet, Hellenistic period. Oval clay sling bullet; casual find on the southeastern bastion. Ed.pr. H.P.Isler, *AK* 50 (2007) 137 (ph.).

γι´ | [Δα]ματρίō | [Ἡρα]κλεί[δō?]

l. 3 + 10 = 13, i.e., the 13th phratry of Iaitas (previously unattested), ed.pr. ‖ for other sling bullets found in Iaitas see *SEG* XLIV 754, LIV 888, and LV 1010.

875. Iaitas (Monte Iato). Stamped tiles, Hellenistic period. H.P.Isler, *AK* 50 (2007) 110/111, reports on the following stamped tiles: **1)** Ἐπὶ Φιλοκλέος (110; ph.; sinistrorsum; previously unattested type; found in a layer of debris above a cistern in the agora, west of the thermopolium); **2)** Τρίτου (several tiles found in the western habitation quarter (111; cf. *SEG* XLVII 1429*; see also id., *AK* 51 [2008] 137, for five more examples from the same area).

876. Kamarina. Two contracts, 3rd cent. B.C. L.Dubois, in *Phones Charakter* 51-62, republishes and discusses *SEG* XXXIX 1008 (on 55-61) and XLVII 1434 (on 52-55), in the meantime included in his *IGDS* II as nos. 52 and 59, respectively. In LL. 3/4 of the first text (transaction concerning a vineyard and buildings administrated by ὀρφοβωταί, 'tutors of orphans'), he reads τῶν δ' ἄλλων τὰ ἥμισσα, τοῦ στα[θ]μο[ῦ] | παντὸς ὅ κ' ἦ [ἐ]μ βασίεσσιν (τῶν δάλλων τὰ ἥμισσα, τοῦ στα[θ]μο[υ] | παντὸς, ὅκ' ἡ [ἔ]μβασι(ς) ἐσ(τ)ίν, *SEG* [G.Manganaro]; cf. also *SEG* XLVII 1462 app.cr. ad L. 4 for a previous reading of D.) and translates 'de l'ensemble du bâtiment qui se trouve sur des bases' (conjunctive expressing a conditional restriction: 'à condition du moins qu'il repose sur des bases en dur'). This new reading yields the following picture: Lyson (L. 5) buys the whole vineyard ([ἀμπέ]|λους καὶ τὰ ἑπόμενα πάντα ταῖς [ἀμ]πέλοις; LL. 1/2), two-thirds of the wine press ([τοῦ λα]|νοῦ δύο μέρεα; LL. 2/3), half of the buildings constructed on foundations, and half of the other items belonging to the estate (καὶ τῶν ἄλλων ἐντ[ὸς] | τὰ ἥμισσα; LL. 4/5). This implies that the contract, presented as a sale (ὠνεῖτα[ι]; L. 1), provides for a loan or mortgage on the goods of the orphans. Observations on the names Ἐμμενίδας, Καραΐκος and Φιντίας. As to *SEG* XLVII 1434 (loan without interest), D. comments on some stylistic peculiarities, notably concerning the conditions of the redemption of the mortgaged house: the lender proclaims (προεῖπε) that he would 'make free' the house the same day (i.e., the day of re-imbursement) on behalf of the borrower Hieron: αὐταμερὶ | λύεσθαι Ἱέρωνι τὰν οἴκησιν (LL. 5/6); contrary to normal usage in πράσεις ἐπὶ λύσει, the subject of λύεσθαι is the lender and not the borrower.

877. Kephaloidion. Epitaph of Pompeia, undated [late Hellenistic/Roman period]. *SEG* XLII 849 (on the basis of a provisional publication). Large rectangular limestone block forming part of a funerary monument; on top a raised field with stylized relief, the elements of which are unidentifiable; the object is presented, with comment on the typology of the 'epitymbia' in Kephaloidion (cf. also *IG* XIV 351 = *SEG* XXXVII 763 and *SEG* XXXVI 847), by A.Tullio, in *Atti del V congresso* -- (cf. our lemma no. 863) 837-847, especially 845-847 (ph.; dr.). Ed.pr. A.Brugnone, *ibid.* 849/850.

Πομπήϊα | Ῥούφου Μέγα, | {Μέγα χαῖρε} χαῖρε

1-2. Pompeia may have been a daughter of or freed by Pompeius Rufus Magnus; the latter may have obtained Roman citizenship via a person attached to Cn. Pompeius Magnus or Sextus Pompeius, ed.pr. ‖ 3. initio: traces of some erased letters, substituted by Μέγα χαῖρε; the latter words have been re-written in LL. 2 and 3 in fine for the purpose of clarity; the deleted word may have indicated the relationship between Pompeia and Rufus Megas, ed.pr. [the genitive of Μέγας is Μεγάλου; probably μέγα χαῖρε ('rejoice grately'), Chaniotis].

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878. Leontinoi? Magic inscription on a metal leaf, late Roman Imperial period. Rectangular metal (copper?) leaf, originally folded. Majuscule text published by ed.pr. G.Manganaro Perrone, *Epigraphica* 69 (2007) 281/282 no. 5 (ph.), on the basis of a photograph communicated to him by the honorary inspector of Lentini.

[--]ΙΑΟΑΒΔΚΥΠΠΛ[------]
[--]ΤΗΝΥΧΙΜΙΟΥΙΑΟΥΜ
[--]ΙΠΟΤΙΘΥΡΟΥΤΟΥΥΨΙΤΝΘΟ
[--]ΛΒΑΛΑΑΒΑ[..]ΑΛ[----]
ΙΟΛΑΝΥΑΛΟΛΛΥΝΑΙΟΑω
[...]ΑΝΛΑΘΕΝΑ · ΟΔΒΑΛΝΟ
[--]ΛΛΒΟΘΘΑΒΥΨΟΛΛΓΙ · ΚΟΧΙΟ
ΟΨΕΨΟΘΤΕΨΕΓΕ · ΥΑΝΟΙ
[.]ΠΙΤΟΘΥΤωΤΑΡΑΙΑΟΧΚΕΤ
[.]ΑΘωΑΛΒΑΘΑΥΛΑΓΙΕΥΘΑΙ
[--]ΘωΕΤΨΙΕΟΨΥ
[--]ΛΑΛΙΕΑ[-----]
[--]ΡΙC[----------]

Mostly 'ephesia grammata', with variants of the formula αβλαναθαναλβα (LL. 7 and 13) and the divine name Ιαω (LL. 4, 5, and 12; Ιοαω in L. 8 in fine), ed.pr. ‖ 'della ... provenienza locale non sono convinto' (281), ed.pr.

879-880. Lilybaion. Christian inscriptions, late 6th-mid 7th cent. A.D. Dipinti in red; texts (each beginning and ending with a cross) under a large red painted cross in a circle; found in two tombs (A/B = our lemma no. 879 and no. 880, respectively) in the nekropolis of Capo Boeo. Ed.pr. R.Giglio, in R.M.Bonacasa, E.Vitale (edd.), *La cristianizzazione* -- (cf. our lemma no. 864) 1784-1786, especially 1785 (majuscule texts); cf. A.Mastino, *Seia* 12/13 (2007/2008) 35-57. We give the transcriptions of M.-Y.Perrin, *An.Ép.* (2007) [2010] nos. 678/679 (texts and French translations); the two series are presented in the order in which they appear in the tombs (clockwise).

879: 1785 (ph.). *An.Ép.* no. 678 a-d. **Prayer (A) and Praise of the Cross (B-D).** A and C written on the short, B and D on the long sides.

A: † Ὁ Θ(εό)ς, ἱλάσθετι ἡμῆν̣ | τοῖς ἀ vacat μαρτο|λοῖς †
B: † Σταυρὸς χριστιανῶν ἐλπίς †
C: † Σταυρὸς διαβόλου πτõσις †
D: † Σταυρὸς χριστιανῶν ἀνάστασις †

A. ἱλάσθετι for ἱλάσθητι; ἡμῆν for ἡμῖν; ἀμαρτολοῖς for ἀμαρτωλοῖς; the formula imitates *Luke* 18.13, ed.pr. || C. πτõσις for πτῶσις.

880: 1785 (ph.). *An.Ép.* no. 679 a-d. **Prayer (A) and Praise of the Cross (B-D).** A and C written on the short, B and D on the long sides.

A: † Ὁ Θ(εό)ς, ἱλάσθετι ἡμῆν | τοῖς vacat ἀμαρ|το vacat λοῖς †
B: † Σταυρὸς δαιμόνων ἐξόρισις †
C: † Σταυρὸς ὅπλον ἀκαταμάχιτον †
D: † Σταυρὸς τοῖς πιστεύουσιν ζωή, τοῖς δὲ ἀπιστ[οῦσιν θά]νατος †

C. ἀκαταμάχιτον for ἀκαταμάχητον || D. ἀπιστ[-- θά]νατος, ed.pr.; ἀπιστ[οῦσιν, Perrin.

881. Messana. Institutions. See our lemma no. 951.

882. Messana. Stamped bricks and signatures on lamps. In *XII Congressus* I 171-178, I.Bitto presents the following stamped objects, now in the Museo Regionale di Messina: bricks with Μαμερτίνων (or the Oscan gen. Μαμερτινουμ), ἱερά, Ῥηγίνων and Ῥηγίνων Ὄρθων (*SEG* XXXIII 781 b) and Ἀνδρέ[ας] (ph.); lamps with Μαρκίου (ca. 50-100 A.D.; ph.) and Κελσει [= Celsi, 'of Celsus'; cf. *SEG* XLII 923; XLIII 1234; XLVIII 1232 bis, Tybout].

883. Modica. Christian exorcistic prayer for a vineyard with olive-trees, probably 5th cent. A.D. *SEG* XLIV 781; L 1017. G.Manganaro Perrone, *art.cit.* (cf our lemma no. 862) 271-274 (ph. of both sides; new Italian translation), reports that the stone is now in the museum of Ragusa. He accepts the readings of D.Feissel (included in the text of *SEG* XLIV). [M.P. strangely refrains from mentioning the new edition by G.Bevilacqua, S.Giannobile (*SEG* L) presented in the same article in which they republished a similar text from Noto on which M.P. amply comments (see our lemma no. 885). Tybout].

884. Modica (area of: Rosolini). Invocation of the Lord, Byzantine period. *SEG* LI 1381. Republished by V.G.Rizzone, A.M.Sammito, in *La cristianizzazione* -- (cf. our lemma no. 864) 1625/1626. Cf. M.-Y.Perrin, *An.Ép.* (2007) [2010] no. 676.

885. Neaition (Noto). Christian exorcistic prayer for a vineyard with olive-trees, 5th/6th cent. A.D. *SEG* XLIV 775; L 1014. G.Manganaro Perrone, *art.cit.* (cf our lemma no. 862) 268-273 (ph. of side B; new Italian translation), comments on some new restorations and interpretations which differ from those he suggested in his ed.pr. (*SEG* XLIV): the ἀνπελὼν τοῦ κυριακοῦ Ζοσίμου (A LL. 11/12; B LL. 12/13; abbreviated formula ἀνπελὼν τοῦ κυριακοῦ in A L. 10 and B LL. 19/20) is the vineyard of a cemetery (attached to a church) founded by Zosimos (cf. already *SEG* XLIV) rather than the vineyard of Kyriakos, son of Zosimos (so G.Bevilacqua, S.Giannobile; cf. *SEG* L). For B LL 1-3, M.P. refers to D.Jordan's restoration Πρὸς χα|λαζοκου[πί]|αν κε τιθῖς [wrongly attributing it to A.Mastrocinque (who accepted the reading in the article summarized in *SEG* LIV 1892) and calling it 'un'ingegnosa lettura' (268)] but apparently prefers his own Πρὸς χά[λαζα Μιχα]|λαζόκου, | ἂν κε τιθῖς; for B LL. 10-12, where he read και|τὰ τοῦ Θ(εο)ῦ Μιχαλαζόκου | Πισιτες (followed by B., G.), he outrightly rejects J.'s και|τὰ τοῦ Θ(εο)ῦ· μὶ χαλαζοκου|πίσιτε {σ}, and explains πισιτες as πισσίτης, adjective of πίσσα ('"pece", resina", estratta dalla corteccia del pino, che quale antiossidante può essere mescolata con il vino (πισσίτης οἶνος) o con l'olio (πισσέλαιον)'; 269/270); he assumes that the plot to be protected was called after a pine tree growing there (translation: 'contro il Dio Michalazokos, *Pisites* (e) il vigneto della chiesa di Zosimo proteggete ...'; 273); for B L. 10, M.P. accepts J.'s νεφ[ελ]ηλάτας.

886. Ragusa (area of: Chiaramonte Gulfi). Christian epitaph of Eirena, late Roman Imperial period. Limestone block recently found in Chiaramonte Gulfi; now in the sacristy of the Church of Santa Maria la Vetere in that place. Published by ed.pr. V.Giannone in the local periodical *Chronos* 20 (2004) 22-30. Non vidimus; cf. V.G.Rizzone, *Epigraphica* 71 (2009) 430/431 note 25: † | Εἰρήνα ἔζη|σεν ἔτη κβ' | [κ]αὶ ἀπέθανεν | ἐν Κυρ[ίῳ ---]

887. Selinous. The Greek inscriptions, late 7th-late 5th cent. B.C. A.Brugnone, 'Note epigrafiche selinuntine', *Thalassa. Genti e culture del Mediterraneo antico* 3 (2006) [2007] 45-123 (small ph. and/or dr. of most text in Appendices I/II [see below]; maps), presents a substantial survey of the Greek epigraphical output of Selinous from the late 7th to the late 5th cent. B.C. and of the research in this field, with detailed discussion of the following topics: 1) formation and development of the alphabet (47-57): 'dark blue' of eastern type, with elements from the Corinthian and Megarian repertory; Ionic signs are introduced from the mid 5th cent. B.C.; comment on single letter forms; some take a different shape on metal objects; 2) funerary formulas (57-66): a) (τόδε) σᾶμα (εἰμὶ) τô ...., vel sim.; variants range from omission of σᾶμα to reduction to the name in the genitive (examples in Appendix II nos. A 1- A 11; see below); b) name in nominative (or vocative) or name in nominative plus patronymic (App. II nos. A

12-A 18]; c) οἴμοι ὄ plus name in vocative (App. II nos. B 1-B 12), which is only found in Selinous (for new texts see our lemmata nos. 889/890; οἴμοι plus name in genitive is attested in epitaphs from Hybla Heraia [Arena V 98; *LSAG*² 276 no. 21] and Attica [*IG* I³ 1248 and 1267]). The formula evokes the lamentation rites at the funeral and renews the sentiments of pity and grief; it may be considered a variant of similar expressions in contemporary funerary epigrams; discussion and partial criticism of C.Sourvinou-Inwood's views, who postulated influence from the non-Greek population at Selinous and a development from the οἴμοι formulas with vocative to those with genitive, the latter presupposing the (omitted) term σῆμα/σᾶμα (*Reading Greek Death* -- [see *SEG* XLVI 2285] 152-160]); 3) onomastics (66-75; the large number of names on which B. comments, inter alia those based on ethnics, defies enumeration), mainly examined for the light they may shed on acculturation processes. Many non-Greek (especially Italic and Semitic) names are found in the defixiones (see *SEG* LV 1018 for the corpus of L.Bettarini; special reference to Bettarini nos. 12 [*SEG* XLVII 1461; *IGDS* II 29], 23 [Arena I² 63; *IGDS* 38], and 24 [Arena I² 69; *IGDS* 36]). Their absence in other inscriptions (list in Appendix III; see below), especially epitaphs on stone, might suggest that acculturation was a non-elite phenomenon; this is contradicted, however, by the presence of three persons called hēρακλείδας (genos or civic group?; one with non-Greek patronymic) in Bettarini no. 24; on the whole, the intermingling of Greek and non-Greek names (partly reflecting 'rapporti di parentela tra portatori di nomi riconducibili a diversi ambiti linguistici'; 72) in the legal cases attested in defixiones points to the integration of foreigners into Selinuntian society; 4) in this context B. discusses the implications of the term σύνδικοι ξένοι in Bettarini 20 (Arena I² 61; *IGDS* 37); σύνδικος, though referring to a wide range of legal functions (see also our lemma no. 2194), is mostly used as a synonym of συνήγορος (a person who in a public or private trial assisted a single citizen); far from bearing negative connotations the qualification ξένοι, unattested elsewhere, points to the possibility for foreigners to find legal assistance among their own social group just like citizens.

There are three appendices. In **Appendix I** (81-85) B. presents a list of 20 (groups of) graffiti or dipinti on pottery (bibliography; texts [and various readings] of most). Those accessible in corpora are: **Arena I² 57** (*IGDS* 81; *LSAG*² 461 M; B. 82 no. 10 a; ph.); 58 (B. 84 no. 16; dr.); 58 bis (*SEG* XLI 835; B. 83 no. 12); 71 bis (B. 83 no. 14); 73 (*IGDS* 80; *LSAG*² 461 J; B. 81 no. 2; ph.); 74 (*IGDS* 217; *LSAG*² 461 K; B. 84 no. 17); 80 (*IGDS* 79; B. 81 no. 1; dr.); ***IGDS*** 82 (*LSAG*² 277 no. 34; B. 82 no. 6; ph.); 218 (B. 84 no. 18); pp. 63/64 note 90 (= E.Gabrici, *AAPal* 15 [1928/1929] 5-8; dipinto on an Attic kylix; mid 6th cent. B.C.; Θέογνις· καλὸς νε̄ Δία; B. 82 no. 9: in Attic alphabet, but possibly commissioned by a Selinuntian in view of the same name in the Selinuntian epitaph Arena I² 15 = *IGDS* 57); ***SEG*** XXXI 840 (B. 85 no. 20); XXXVI 853 (XXXVIII 959; B. 82 no. 7; ph.); XLVI 1279 (B. 84 no. 19); XLVIII 1254 (B. 84 no. 15; ph.). For B. nos. 3-5 and 13 see our lemma no. 891.

Appendix II (85-94) offers text and bibliography of 36 epitaphs (ph. of all). Those in corpora are **Arena I² 15** (*IGDS* 57; B. 88 no. A 12); 16 (*IGDS* 71; B. 85 no. A 1); 17 (*IGDS* 70; B. 87 no. A 9); 18 (*IGDS* 73; B. 86 no. A 6); 19 (*IGDS* 58; B. 88 no. A 13); 20 (*IGDS* 74; B. 85/86 no. A 3); 21 (*IGDS* 76; B. 87 no. A 8); 22 (*IGDS* 59; B. 88/89 no. A 15); 22 bis (*IGDS* II 22; B. 87 no. A 11); 23 (*IGDS* 77; B. 86 no. A 5); 24 (*IGDS* 60; B. 89 no. A 16); 25 (*CEG* I 148; B. 89/90 no. A 19); 25 bis (*IGDS* II 23; B. 88 no. A 14); 26 (*IGDS* 64; B. 91 no. B

2); 27 (B. 94 no. C 2); 28 (*IGDS* 63; B. 91 no. B 3); 29 (*IGDS* 75; B. 86 no. A 4); 30 (*IGDS* 69; *LSAG*² 277 no. 37; B. 93 no. B 10); 31 (*IGDS* 65; B. 91 no. B 4); 32 (*IGDS* 68; *LSAG*² 459 no. 39 a; B. 93 no. B 11); 33 (*IGDS* 67; *LSAG*² 459 no. 33; B. 93/94 no. B 12); 33 bis (*IGDS* II 25; B. 92 no. B 7); 34 (*IGDS* 66; *LSAG*² 459 no. 37 a; B. 92 no. B 6); 79 (*IGDS* 72; B. 85 no. A 2); 81 (*IGDS* II 21; B. 87 no. A 10); ***IGDS*** **62** (B. 89 no. A 18); ***IGDS*** **II 20** (*SEG* XLII 875; B. 90 no. A 21); 24 (*SEG* XVLIII 1252; LIII 1033*; B. 86 no. A 7); ***SEG*** **XLV 1415** (L 1023; B. 90 no. A 22); XLVII 1458 (B. 92/93 no. B 9); also: M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* (Palermo 1973) nos. 86 (B. 91/92 no. B 5), 88 (B. 92 no. B 8), and 96 (B. 94 no. C 1); for the ineditum no. B 1 see our lemma no. 889.

Appendix III (94-96) is an index of names on record in inscriptions on stone and pottery.

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888. Selinous. Sacred law, ca. 460-450 B.C. *SEG* XLIII 630; LVI 1098*; Arena I² 53 bis; *IGDS* II 18; *NGSL*² 27. C.Dobias-Lalou, L.Dubois, in *Questions* 145-158, discuss the reintegration of the polluted citizen into the civic community in Selinous (sacred law) and Kyrene (cathartic law) in a comparative perspective. For D.-L.'s contribution see our lemma no. 2000; on 153-158, D. comments on side B of the Selinuntian law (text and French translation; see now also *IGDS* II 18) concerning the way in which a guilty individual (αὐτορρέκτας) can free himself from an ἐλάστερος ('esprit vengeur'; adjective related to ἐλαύνω: 'qui est le pourchasseur par excellence'; 155). Following K.J.Clinton (see *SEG* XLVI 1273), D. accepts the restoration [αὐτορ(ρ)έκ]τ̣α[ς ἐλ]αστέ̣ρ̄ον suggested by edd.pr. for L. 1 (see *SEG* XLIII app.cr.) and restores in LL. 4/5 αὐ[τορ(ρ)έκ|τ]αι instead of αὐτ[ôι κ]αί. He points to similarities in the purification ritual with that in the three last paragraphs (LL. 110-142) of the cathartic law (see our lemma no. 2000), especially the one concerning the αὐτόφονος ('un meurtrier dans sa propre famille'; § 19 = LL. 132-138) and his reintegration into the civic body: in both cases a person is charged with taking the suppliant out of his supplication (cf. our lemma no. 2000 sub 2) and settling him back into the community (after the suppliant has made a public proclamation, this person is to receive him at home, (make) cleanse him and give him food; then the suppliant is to go out and is received by/joins with people representing the community). Two other parallels concern purification rituals in Athens: Athen. 323 F 14 and Plato, *Laws* 9.865 d; the latter source makes clear that the person assisting the suppliant is the closest relative of the victim of murder. In the Selinuntian text, the subject in L. 6 is not ho hυποδεκόμενος of LL. 3/4, but the now purified suppliant who is returning to normal social life: he may be spoken to (L. 6: ποταγορέσθō: = passive form), participate in a dinner and sleep wherever he wishes. In L. 11, D. puts a comma after διορίξας (both ἁλὶ and χρυσôι go with ἀπορ(ρ)ανάμενος: 'Qu'après avoir procédé à une délimitation, et à des aspersions d'eau de mer avec un récipient en or, il s'en aille'). The elasteros in L. 12 is Ζεὺς Ἐλάστε̄ρος, who like Ζεὺς Ἱκέσιος in Apoll. Rh. 4.701 performs the ambivalent role of both chasing murderers by sending revenging demons and assisting them at the end of their purification process.

[See now also M.Patera, 'Alastores et elasteroi: à propos de la loi sacrée de Sélinonte', *Mètis* 8 (2010) 277-308; N.Robertson, *Religion and Reconciliation in Greek Cities. The Sacred Laws of Selinus and Cyrene* (Oxford 2010), Tybout].

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889. Selinous. Epitaph of Butos, ca. 550 B.C. Rectangular tuffa slab covering a tomb in the nekropolis of Galera-Bagliazzo; inscription on the inside. Ed.pr. A.Brugnone, *art.cit.* (cf. our lemma no. 887) 91 no. B 1 (cf. also 60 and 64-66; ph.); see now also ead., *MEFRA* 120 (2008) 21-28 (ph.): οἴμοι ὂ Βύτε

For the typically Selinuntian formula οἴμοι ὂ followed by the name of the deceased in the vocative see our lemma no. 887 sub 2 (c); Βύτος: rare name; cf. Βούτας/Βούτης, Βυταίας, ed.pr., who for the unusual place of the inscription at the inside of the tomb refers to *SEG* XLVII 1421 (Entella; epitaph on a block found in a tomb). Cf. also L.Dubois, *BE* (2010) no. 642: the name Βύτος is epichoric in western Sicily. It is borne by the father of the hero Ἔρυξ, son of Aphrodite (Stephanus of Byzantium s.v. Ἔρυξ); cf. also Βυταίας, the name of a Sicanian hero slain by Herakles (Diod. 4.23.5).

890. Selinous. Epitaph of Selinis, 5th cent. B.C. Fragmentary lead tablet now in a private collection. Ed.pr. G.Rocca, *Ἀλεξάνδρεια/Alessandria* 1 (2007) 179-186 (ph.); see now also ead., *Nuove iscrizioni da Selinunte* (Alessandria 2009) 1-7 no. 1 (ph.).

οἴμοι ọ̑ | Σέλινι | Φιλίνō

Provenance unknown; assigned to Selinous on the basis of the formula [cf. also our lemmata nos. 887 sub [2] and 889] || 1. οἴμοι ọ̑: ed.pr. offers interesting comment on this formula, especially on the discussion of the interjection ὤμοι by the grammarian Apollonius Dyscolus (536.30-538.9); here the word reflects the funerary ritual || 2. the male name Σέλινις, frequent in Selinous, is either derived from the hydronym Σελινοῦς or from σέλινον ('apio, prezzemolo', the leaf of which is the symbol of the city and river), ed.pr. || the lead tablet may have identified the ashes of Selinis in an urn, J.Curbera apud ed.pr.

891. Selinous. Graffiti and dipinto on vases, ca. 600-400 B.C. From the texts that A.Brugnone includes in her list of inscriptions on pottery (cf. our lemma no. 887) we give four items (re)published between 1980/1981 and 1996, yet not recorded in *SEG* so far: 1) [h]ιαρ[ὸ]ς φσα[--] (B. 81 no. 3; ph.; M.T.Manni Piraino, *Kokalos* 26/27 [1980/1981] 465/466; graffito on a black glazed fragment; late 7th/early 6th cent. B.C.); 2) Ἀρ[τέμιδος], [Τ]εῦκρος, Ἰφιγένεια (B. 81/82 no. 5; E.Gabrici, *Monumenti antichi pubblicati per cura della R. Accademia nazionale dei Lincei (Roma)* 32 [1927] 331-336; C.Marconi, *Prospettiva* 75/76 [1994] 50-54; Attic white-ground lekythos with painted labels; ca. 480 B.C.); 3) Μύρτᾱ φίλᾱ τõι γράφοντι (B. 83 no. 13; ph.; dr.; E.Meola, *Necropoli di Selinunte* I. *Buffa* [Palermo 1996] I 273; II 488/489; graffito on a local kotyle; 450-400 B.C.); 4) [-- ἀ]νέθε̄κε τᾶι Μα[λοφόροι] (B. 81 no. 4; Gabrici, *l.c.* 340 no. 1; M.Dewailly, *Les statuettes aux parures du sanctuaire de la Malophoros à Sélinonte* [Naples 1992] 144; graffito on a black glazed olpe from the sanctuary of Malophoros; undated [on 143-150, Dewailly also discusses the other dedications from the sanctuary (see *SEG* LVI 1099), notably Arena I^2 38 (*IGDS* 55), 39 (*IGDS* 54), and 51 (*IGDS* 47), Tybout]).

892. Selinous. Defixio on a lead tablet, after 450 A.D. Fragment of a rectangular lead tablet in a private collection outside Italy. Ed.pr. G.Rocca, *MEP* 12 (2007) 9-12 (ph.); see now also ead., *Nuove iscrizioni* -- (cf. our lemma no. 890) 8-11 no. 2 K (ph.); we give the slightly more complete text in the latter edition; cf. also L.Dubois, *BE* (2009) no. 564 bis.

[--]δας Φιντία[--|--]αμπας Ἐπικορο[--]

Defixio of the short type (list of names; cf. e.g. *IGDS* 35 from Selinous [cf. also *SEG* LV 1018]); four names; ed.pr. thinks of two (two names plus patronymic) or three individuals (two nominatives in L. 1; name and patronymic in L. 2) [probably two or four persons, Tybout]; 'le génitif Φιντία de l'anthroponyme sicilien Φιντίας et le nom Ἐπίκορος'. D. ‖ 2. probably [Κάμ]πας, on record in *IG* V.2.11 L. 15; Κάμπα on a terracotta loom weight from Metapontum (ph.; Guarducci, *EG* III 351); for Ἐπικόρος cf. *SEG* XXX 1219 (Tarentum), ed.pr. [cf. also *IG* XIV 636 (Arena IV 51; *LSAG*² 261 no. 28) from Petelia].

893. Syracuse. History: Agathokles and Hieron II. C.Lehmler, *Syrakus unter Agathokles und Hieron II. Die Verbindung von Kultur und Macht in einer hellenistischen Metropole* (Frankfurt am Main 2005) (cf. *SEG* LVI 1103 in fine), reproduces and discusses the following inscriptions [cf. *SEG* LVI 1103]: 1) P.Orsi, *NSA* 1904, 284ff. (L. 118; ph.; fragment, probably of a building inscription from the gate of Euryalos' fortification and bearing on a later reconstruction either under Agathokles or under Hieron II; the [β]ασιλ[εύς] in L. 3; L. 2 may have referred to the king's role in financing the project: χρή[ματα]); 2) *IG* XIV 3 (*Syll.*³ 429; *SEG* LVI 1103 [1.3]*; L. 125; ph.; texts; inscriptions on the diazoma of the theatre); 3) S.L.Agnello, *NSA* (1949) 208/209 (cf. J. and L.Robert, *BE* [1953] no. 282; L. 148/149; ph.; Διὸς Σωτῆ|ρος Ἱέρωνος on a small altar: assimilation of Hieron II to Zeus Soter). Four inscriptions found outside Sicily are discussed in the section 'Präsenz in panhellenischen Heiligtümern' (193-201): 4) *IvO* 310 (*Syll.*³ 393; *SEG* LVI 1103 [1.6]*; dr. of part; dedication of Nereis and Gelon to Zeus Olympios in honor of the Epeirotic dynasty); 5) *F.Delphes* III.4.235 (*Syll.*³ 453; *SEG* LVI 1103 [1.5]*; dedication of Nereis and Gelon to Apollo in honor of the Epeirotic dynasty); 6) *SEG* XVII 196 (LVI 1103 [1.2]*; *ISE* I 58; ph.; dedication of the Tauromenians to Zeus Olympios in Olympia); 7) *I.Lindos* 2 C LL. 122-126 (*Syll.*³ 725; *SEG* LVI 953 bis; see our lemma no. 765; Lindian anagraphe; German translation; dedication of Hieron II to Athena Lindia).

894. Syracuse. Cesare Gaetani's inscriptions from Syracuse. K.Korhonen, *ZPE* 161 (2007) 291-298, focuses on possible forgeries in Gaetani's *Raccolta d'antiche iscrizioni siracusane* (published by M.Sgarlata; see *SEG* XLIII 1209). In *IG* XIV, G.Kaibel considered 5* a forgery and expressed his doubts on other texts (notably 35, 43, and 57). K. comments on the editorial history of the texts for which Gaetani is the earliest testimony (tabular survey on 292/293), and outlines the characteristics of Syracusan funerary epigraphy (pairs of attributes like χρηστὸς καὶ ἄμεμπτος [for this formula see also *SEG* LII 934 [1] and our lemma no. 871]; limited use of Θ(εοῖς) Κ(αταχθονίοις); ἐνθάδε κεῖται in Christian texts). Many of the epitaphs transmitted by Gaetani include unusual formulas or names, which, however, can best be explained as the

result of the commissioners' search for distinction. K. concludes that Gaetani did deliberately create new inscriptions; his erroneous or too inventive readings aroused suspicion. It seems possible that a real inscription is hiding behind 5*, admittedly suspect; in 57, Gaetani may have wished to enhance the value of the inscription by an interpolation from literature (see below).

K. offers detailed observations inter alia on the following inscriptions (all epitaphs) in *IG* XIV: 5* (in L. 3, apparently εὐεργετοῦντι is meant, in L. 4 κατηφής ['with downcast eyes', 'dim']); 19 and 28 (neither the unusual mention of slaves nor the rare names or curious spellings [in 28, KEITAE for κεῖται, probably due to a stonecuttur more familiar with Latin than Greek] provide compelling arguments for considering these texts inauthentic; only Εὐνώη in 28 may be due to Gaetani's imagination; he possibly also added Θ(εοῖς) Κ(αταχθονίοις)); 35 (ΔΕΞΙΟΣ may be the name Δέξιος rather than a presumed epithet, translated into Latin dexter by Gaetani); 40 (unusual epithets λεπιδος [= Latin lepidus] καὶ ἐράσμιος); 43 (the name Μυκηνᾶς, considered suspect, may be derived from Μηκῆνοι, a tribe in Mauretania Caesariensis, rather than from the city Μυκῆναι; for other non-Greek names cf. the vocative Νεθαρι in 44 [listed s.v. Νεθαρίς in *LGPN* III A] and a name beginning with Ποδδα- in 34, which cannot be interpreted as Πῶλλα = Latin Polla); 55 (ὀλίγη κόνις may be the equivalent of (sit tibi) terra levis); 57 (φάτο [= Latin fato] μόρσιμον has a parallel in the Sicilian poet Moschos, *Europa* 14; Gaetani probably saw an authentic epigram including the elements ὦ φίλε, κεῖσαι, μόρσιμαν and possibly τελευτᾶν; he modified it on the basis of Moschos' idyll, perhaps also adding Θ(εοῖς) Κ(αταχθονίοις)). Sgarlata/Gaetani no. 124 is an inscription on a magical gem [so already H.W. Pleket in *SEG* XLIII 1209 in fine].

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895. Syracuse. Christian inscriptions. T.Bommara, V.G.Rizzone, in *La cristianizzazione* -- (cf. our lemma no. 864) 1647-1672 (ph.), give an overview of the archaeological and epigraphical research concerning the region Priolo Gargallo (Syracuse) in Late Antiquity. The dossier of inscriptions includes seven epitaphs (see our lemmata nos. 896-902). B., R. also refer to: **1)** three epitaphs (2nd-4th cent. A.D.) from hypogeum I of Riuzzo, for Σωζόμενος (P. Orsi, *NSA* [1912] 357/358), Εὐτύχης (G. Manganaro, *Helikon* 2 [1962] 499-501) and Ἀνναῖος Βάρνας (A.Ferrua, *RAC* 18 [1941] 216 no. 95; probably of Semitic provenance; cf. Ἐνναία Βαρναίου in *IGLS* 2510); **2)** a dipinto ΡΟΔ on an amphora from hypogeum III of Manomozza (5th cent. A.D.).

896-902. Syracuse (area of: Priolo Gargallo). Christian epitaphs, 408 or 423 A.D. / undated. Inscriptions from hypogea in Manomozza and Monachella published or revised by T.Bommara, V.G.Rizzone, in *La cristianizzazione* -- (cf. our lemma no. 864) 1655-1659 (ph.); cf. M.-Y.Perrin, *An.Ép.* (2007) [2010] nos. 672-674, who omits the texts in our lemmata nos. 897, 900, and 902, and notes that B., R.'s readings cannot be checked on the photographs.

896: 1655/1656; *An.Ép.* no. 672. **Contrada Manomozza. Epitaph of Salvia, undated.** P.Orsi, *NSA* 3 (1906) 195; J.Führer, V.Schultze, *Die altchristlichen Grabstätten*

Siziliens (Berlin 1907) 87. Text restored on the basis of autopsy (only traces remain) and previous readings.

--------------? | [ἀνεπ]αύ[σ]ατο [ἡ μα|καρίας] μνήμη[ς ἡ | Σ]α[λ]βία ἀγαθό[φ|ρων --]CTEC [ζή||σασα ἔτ]η ια', μῆν[α|ς - τῇ πρ(ὸ) - καλ(ανδῶν)] Σεπτ|[εμβρίων], ἡμέρᾳ [σ]ε[λ|ήνης· μὴ λυ]πῖσθε, [γο|νεῖς, οὐ]δὶς ἀθάν[ατος]

3. Σαλβία: attested for Syracuse (cf. *IG* XIV 139), Tyndaris (*IG* XIV 382) and Lilybaion (Latin inscription: L.Bivona, 'L'iscrizione di Crispia Salvia', in G.Paci [ed.)] *Ἐπιγραφαί. Miscellanea epigrafica in onore di Lidio Gasperini* [Tivoli 2000] 83-93).

897: 1656. **Contrada Manomozza. Epitaph, undated.** Fragment of a plaque.

[---] ἐτ[ελεύτησε]ν [--|--] μακ[α]|ρίας μνήμης [---]

898: 1656/1657. *An.Ép.* no. 673 a. **Contrada Monachella. Epitaph, 408 or 423 A.D.** This text and the one in our next lemma are incised (letters painted in red) in a rectangular panel. G.Agnello, in *Atti del VI congresso internazionale di archeologia cristiana, Ravenna, 23-30 settembre 1962* (Vatican City 1965) 284-286.

[Μεθ'] ὑπα[τίαν | τῶν κ]υρίων [ἡμῶν | Ὀν]ωρ[ίο]υ τὸ [ζ' καὶ | Θεοδοσίο]υ τ[ὸ β' || ἐτελεύτη]σεν ἡ μα|[καρίας] μνή[μης | --]κα π[ρὸ καλ(ανδῶν) | Ἰαν]ουα[ρίων | --] ἡμέρᾳ σ[ελή||ν]ης Ω † Α ἐπ' ἰν(δικτιῶνος) ζ'

3-4. The other restoration fitting in with the indiction (L. 10) is [Ὀν]ωρ[ίο]υ τὸ [ιγ' καὶ | Θεοδοσίο]υ τ[ὸ ι'], B., R.

899: 1658. *An.Ép.* no. 673 b. **Contrada Monachella. Epitaph of Kyriake, undated.** Inscription beside the text in our preceding lemma.

Ἔνθα | κῖτε ἡ μα[(κα|ρίας) μ]νήμης | [ἡ Κ]υρια||[κή· ἐ]τελεύ]|τ[η]σ[εν --|--] ZHN[--|--]Π[--|-- ἐπ' ἰ]νδ(ικτιῶνος) ι' (?)

1. Perhaps a cross initio, B., R.

900: 1658. **Contrada Monachella. Epitaph, undated.**

[--]Ε[--|--]ΜΑ[--]ΘΙΑΜΙ[--|--]Α[--]

901: 1659. *An.Ép.* no. 674. **Contrada Monachella. Epitaph of Soteris, undated.** G.Agnello, *ibid.* (cf. our lemma no. 898).

Ἐ[τ]ελεύτησεν Σωτη|ρ[ὶ]ς ἡ μ[ακ]α[ρί]ας μνή|μης ζ[ήσασα] ἔτη ιγ´ τ(ῇ) πρὸ | η´ [καλ]α(νδῶν) Ὀκτωβρίων

902: 1659. **Epitaph, undated.** Inscription in a rectangular panel.

[Ἐν]θάδ[ε κῖτε --] | ἐτε[λεύτησεν --] | AM[--|--]NIΔ[--]|AΔ[--]|NI[--]|KAΛΛ[--]

903. Syracuse (area of: Heloros; contrada Gioi). Two boundary stones, 4th cent. B.C. Two rectangular limestone blocks found in contrada Gioi, 2.5 km west of Heloros (outpost of Syracuse in the Archaic period). Ed.pr. M.Vinci, *Archivio Storico Siracusano* 18 (2004) [2005] 83-104 (ph.; dr. of B; Italian translation; general introduction on boundary markers [ὅροι] on 83-88): **A:** Πρᾶτος | ποτ̣ὶ κε|φαλᾶς **B:** Δεύτερος | ποτὶ κεφα(λᾶς)

'Primo/secondo (lotto) verso l'estremità iniziale', ed.pr. (90), who for the division of land in numbered plots adduces several parallels, notably from the Tabulae Heracleenses (*IG* XIV 645; *SEG* LIV 951 bis*); the term κεφαλή ('extremity of a plot of land') serving as a starting-point from which plots were numbered is on record in papyri. Ed.pr. suggests connecting the (re)distribution of land in Heloros with agrarian reforms of Dionysios I or, less probably, Timoleon.

904. Tauromenion. The epigraphical studies of Anthony Askew and Thomas Blackburne (1748/1749). From several manuscripts, notably a miscellaneous collection now in the Biblioteca Comunale di Palermo, F.Muscolino, *ZPE* 162 (2007) 132-138, publishes the notes on inscriptions and on a relief from the theatre made by the antiquarians Anthony Askew (1722-1774) and Thomas Blackburne (1720-1768) during their stay at Taormina in 1748 and 1749, respectively: transcriptions of and comments on *IG* XIV 422 (*SEG* IV 49; XXXVIII 975*; inscription of the gymnasiarchs) and 431 (dedication θεαῖς ἁγναῖς); *CIG* 5647 (unintelligible inscription on a gold ring excluded by G.Kaibel as 'barbara': *IG* XIV p. 774; Askew read ICEPO | NANIC* | IOH**) and 8689 (= A.Guillou, *Recueil des inscriptions grecques médiévales d'Italie* [cf. *SEG* XLVI 1302] 185; building inscription; late 9th/early 10th cent. A.D.).

905. Unknown provenance. Opisthographic lead tablet with a financial document (A) and a curse against choregoi (B), ca. 470 B.C. or somewhat later. Text A: Arena I² 77; II² 79; *IGDS* 134 A; *Nomima* II 63; *SEG* XLIV 1359; XLIX 1292; LIV 881 (G.Manganaro); **Text B:** *IGDS* 134 B; Lopez Jimeno (cf. *SEG* XLI 773) 17. D.Jordan, in *The Greek Theatre* 335-350 (translation of A), republishes the two texts after autopsy of the tablet in Chapel Hill, with the help of a binocular stereoscopic microscope. P.Wilson, *ibid.* 352/353, gives a translation of B. Text A is in the 'blue' alphabet, the official chancery style, and bears the record of a financial transaction, with one Apellis as guarantor; text B (a magic curse) was written later on the other side by the same Apellis in the earlier 'red' alphabet. Since the change from the 'red' to the 'blue' alphabet took place around the 470s, this is the earliest period for text A. Earlier scholars

assigned text A to Gela (possibly) or Kamarina, and B to Gela and dated the texts to around the middle of the 5th cent. B.C.

A: Financial transaction, around the 470s (at the earliest)

(Hand II) [Μ]ύσκον Δάμιος τοῦ Κοβέτου· vacat ca. 7
(Hand I) [Δ]εμόκριτος ἐφίετο Ἀπέλιλν ἐνγυάσασθαι· vacat ca. 4
[hά]μα δὲ ἔφα εἶμειν· κατελάζετο τὸν Λεοντῖνον ξέ-
[νον] Μύσκονα ἐν τᾶι πλατείᾳ(ι) θοκέοντα· Σ- vacat ca. 4
[ΣΣ?] ἀργυρίον ἔχον hῖκε βοôν τιμάν· οὐκ ἐπρίατο
[δὲ]· ποτ' Ἐνπεδοκλε̂ν Μνασιμάχου ποτεν(έ)θετο· vacat ca. 2
(Hand II) γενέσθο ἐν[γ]υάσασθαι vacat ca. 20
vacat

1. Κορέτου, *SEG* LIV ‖ 2. ['Ανθ]εμόκριτος, *IGDS*, *SEG* LIV; 'Απέλ(λ){ε}(ι)ν, *IGDS*; 'Απέλ(ι)ν, *SEG* LIV ‖ 3-4. [.]Α[..]ΙΟΑ, *IGDS*; [σô]μα, *SEG* LIV; ξέ|[νον]: acc. sing. with ξένος in the sense of πρόξενος, J.; τὸν Λεον-τῖνον [..|--], *IGDS*; τὸν Λεοντῖνον Ξέ|[νιν?], *SEG* LIV, J. ‖ 4-5. θōκέοντας | [--] ἀργύριον, *IGDS* ‖ 5. θōκέον-τας: | [οὐκ] ἀργύριον, *SEG* LIV; Σ|[ΣΣ?]: three staters of silver, J.; hῖκε, βοôν τιμᾶν, *SEG* LIV ‖ 6. initio [--] ποτ' Ἐνπεδοκλε̂ τὸν Μνᾶσ[ι]μ[άχο]υ ποτε̂νθε το, *IGDS*; αι ποτ' Ἐνπεδοκλε̂ τὸν Μνασιμάχου ποτε̂νθε̄ι, *SEG* LIV ‖ 7. [--] γενέσθō ἐν[γ]υάσασθαι, *IGDS*; γενέσθō ἐνγυάσασθαι, *SEG* LIV; 'Let this be guaranteed', J. ‖ Myskon is proxenos for people from Leontinoi and oversees their financial transactions, whose minutes (LL. 2-6) are to be filed in the public archives. LL. 1 and 7 are in the hand of the archivist; text A is probably an official copy given to the guarantor Apellis. Demokritos is a citizen of Leontinoi; the transaction takes place in the city of his guarantor Apellis, who is the subject of the finite verba in LL. 3-6. Empedokles' role (L. 6) remains unclear: 'was he the owner of the cattle? May it be that Demokritos' non-citizen status left him unable to buy the cattle themselves, having to lease them and to deposit their price as security for the period they were to be in his care (and he presumably claiming such products as calves, or milk)? I see nothing to suggest wrong-doing or criminal charges. In any case, the record as we have it is to us so elliptical as to elude interpretation today' (J. on 341). On 338, J. summarizes earlier interpretations.

B: Curse, somewhat later than Text A.

(I) Τύχα· (II) Ἀπέλλις ἐπὶ φιλότατι τᾶι Εὐνίϙο (-) μεδέν' [Ε]ὐνίϙο σπευ-
δ[αι]ότερον ἶμεν μεδὲ φιντίονα, ἀλλ' ἐπαινε̂(ν) καὶ ἐϙόντα κἀεϙ-
όντα καὶ φιλετᾶν· (III) ἐπὶ φιλότατι τᾶι Εὐνίϙο ἀπογαράφο τὸ-
ς χοραγὸς πάντας ἐπ' ἀτελείᾳ(ι) κἐπέον καὶ ἔργον καὶ τ-
ὸς παίδ{ι}ας {ἀπὸ} τένον καὶ τὸς πατέρας κἀπρακτίαι κἐν ἀγô-
νι κἐχθὸς ἀγόνον οἵτινες μὲ παρ' ἐμ' ἀπολείποιεν· (IV) Καλεδίαν
[ἀπογ]αράφο ἀπ' Ἀπέλλιος καὶ τὸςς τενε̂ι πάντας ἐπὶ μεσοτέρ-
[ο- ca. 3 -] ἐντάδα· (V) Σοσίαν ἀπογράφο ἀπὸ τô καπελείο Ἀλκιαδᾶν ἐπὶ τᾶ-
ι Μελ?]ανθίο φιλότατι· (VI) Πυρία(μ), Μύσσκελον, Δαμόφαντον καὶ τὸν
[- ca. 4 -]ον ἀπογράφο ἀπὸ τôμ παιδôν καὶ τôμ πατέρον καὶ τὸς ἄλλ-
[ος πά]ντας οἵτινες ἐντάδε ἀφικνοίατο, μεδέν' Εὐνίκο σπευδαιό-

12 [τερο]ν γενέσθαι μέτ ἄνδρεσι μέτε γυναίκεσσι· (VII) ὁς οὖτος ⟨ὁ⟩ βόλ̣ιμος, τὸς ΤΕ-
[- ca. 5 -]Ọ∆ΙẠΪΤΙΜΑΝ ἐρύσαιντο Εὐνίκοι ἀὲ νικᾶν παντε̑· (VIII) ἐμ βολύμοι ἐπ-
[ὶ φιλ]ότατι τᾶι Εὐνίκο γάρφο

Possibly from Gela ‖ 1. Τ̣ύχα or Ε̣ὐχά, J.; Ε̣ὐχά, *IGDS*; 'Απέλλι(ο)ς, *IGDS*; τᾶι Εὐνίọο· με̄δὲν' [Ε]ὐνίọο̄, *IGDS*; as to the missing verb, J. translates: 'Apellis <requests?>'; 'Apellis <prays>', W. ‖ 2. με̄δὲ Φίντο̄να and ἐπαινε̑(ν κ)αὶ, *IGDS*; φιντίονα for φιλτίονα, a variant of φίλτερος/φίλτατος: 'more friendly', J.; 'more popular', W. ‖ 3-6. Φιλέταν, *IGDS*; φιλετᾶν (from *φιλητάω): a correlative of ἐπαινεῖν; 'but may he (Eunikos) praise (me) both willingly and unwillingly and be affectionate', J.; 'but that all praise and admire him', W.; for ἀτέλεια κἐπέο̄ν καὶ ἔργον J. refers to *IGDS* 29, 32, and 37; ἀπὸ τέ̄νο̄ν, *IGDS*; J. finds ἀπό 'awkward' and assumes that the writer inadvertently added it under the impact of ἀπογάραφο (= ἀπογράφω); for ἀπρακτία (hapax) J. refers to δυσπραγία in a tablet from Kamarina (*SEG* XXXVIII 940*; XL 799 I no. 3; *LSAG*² 276 no. 18); οἵτινές με (acc. of ἐγώ), *IGDS*; J. and W. prefer μὲ = μὴ: 'whoever does not love him (sc. Eunikos) with me', W., who adds: 'Apellis' fear is that rivals - in choruses, and perhaps also in live - will take Eunikos from him' ‖ 7-9. ἐπὶ μεσοτερ|[....] ενταδα [perhaps [π]εντάδα] Σο̄σίαν ἀπογράφο̄ ἀπὸ το̂ καπε̄λείο̄· 'Αλκιάδαν ἐπὶ κτλ., *IGDS* ('passage très obscur'); 'I mark down Kaledias [as failures] to keep him apart from Apellis [i.e. apart/in a separate category from Apellis] and all those (??) in between there and here (??)', W.; J. suggests interpreting ἐντάδα in the light of ἐντάδε ἀφικνοίατο in L. 11. In a note W. mentions a suggestion of A.Mckenzie: 'and all there [for instance, in Syracuse or some other important centre from which Kaledias may have come to compete in Gela] for more middling [placings?] here' ('middling' in the sense of mediocre); W. suggests also another solution: 'and all those there [either 'in the house of Kaledias' or with reference to a specific center such as Syracuse]. Here, in the middle [of the text] I mark down Sosias ---'. W. translates: 'Sosias I mark down, the one from the shop of the Alkiadai, because of his love of [Mel]anthios'; J. interprets 'for love of [Mel]anthios' as a second interest of Apellis. W. suggests that Sosias was a rival supporter of another competitor. On 369/370, W. refers to *IGDS* 131 (Gela; ca. 500 B.C.): a list of names connected with a funerary monument; among them a Σοσίας and 'Αλκίας. Sosias may well have been one of the 'Αλκιάδαι who owned the καπηλεῖον: 'perhaps they, as a family group (recalling our document's reference to fathers and sons) formed a competitive chorus.' W. wonders whether *IGDS* 131 is a dedicatory rather than a funerary monument; Πυρ(ρ)ία(μ), *IGDS* ‖ 9-10. [χορα]γόν, J.; [....]ον, *IGDS* (where restorations of the ed.pr. are mentioned: [ἰατρ]όν or [υἱο̄ν]όν); J. suggests that Pyrias, Myskelos and Damophon were members of a competing chorus. A.Mckenzie, apud W., wonders whether the sons and the fathers (L. 10) 'might refer to choral competition categories (compared to παῖδες and ἄνδρες in that function in Athens and elsewhere)'; ἀπὸ το̂ν παίδο̄ν, *IGDS*; ἀπὸ το̂μ παιδο̂ν κτλ., W., who translates 'along with their sons and fathers' ‖ 11. ἀφικνοίατο. Με̄δέν', Εὐνίκο̄, *IGDS* ‖ 12-14. Τοσούτο̄ς βολίμο̄ς τὸς τε̄|[νεῖ, β]ολίμο̄ τιμὰν ἐρύσαιντο Εὐνίκο̄ι ἀὲ νίκαν παντε(ῖ) ΡΜΟΑΥ[...] ἐπ|[ὶ φιλ]ότᾱτι τᾶι Εὐνίκο̄ γάρφο̄, *IGDS*; ὁς = Attic ὥς; βόλιμος = Attic μόλυβδος [cf. *SEG* LV 959, Chaniotis]; τὸς = οὕτως; ἀὲ = ἀεὶ, J., with parallels for this kind of sympathetic magic; 'As this lead, so [...] may they support Eunikos to be victorious always everywhere'. On 375-377, W. suggests restoring LL. 12/13 as follows: 'Ος οὖτος ⟨ὁ⟩ βόλιμος, τὸς τή|[νων 'Εν]ọ̈διαι̣ τιμὰν ἐρύσαιντο· Εὐνίκοι ἀὲ νικᾶν παντε̑ ('Just as this lead (sc. effectively drew the *tima* of the guarantee) [a reference to text A], so may the Enodiai draw out the *tima* of those men (sc. the rival khoragoi and their supporters listed in the tablet by ἀπογράφω). For Eunikos may there be victory always, everywhere'). On 372-374, W. comments on the name Εὔνικος; *ibid.* 351-377, W. writes an exhaustive essay on 'Sicilian choruses' and on possible connections between Text B and 'musical festivals' on the island in general and in Gela in particular. It is in Gela that Aeschylus spent the last years of his life (457-455 B.C.). W. considers the choragoi to have been leaders or trainers/posts of the

chorus rather than liturgical financiers, though in the end he does not rule out the latter. He suggests that Apellis may have been a competing choragos and that Eunikos was in his team. Other choragoi may have been Kaledias, Sosias (with his star-performer Melanthios). Sosias may have received financial support from the shop of the Alkiadai; alternatively he may have belonged himself to the Alkiadai, who formed a chorus (cf. above, app.cr. ad L. 8 in fine).

SARDINIA

906. Sardinia. Funerary epigrams. Among the 31 lemmata in P.Cugusi, *Carmina Latina epigraphica provinciae Sardiniae* (Bologna 2003; texts; app.cr.; commentary; indices) there are three (including) Greek text(s): the series of Latin and Greek epigrams for Cassius Philippus and Atilia Pomptilla from Karales (see our lemma no. 907), *SEG* XXXVIII 976 (LIII 1040; *IGCVO* 287; Cugusi 72 no. 14, with comment on 143/144; ph.) and 977 (LIII 1040 [3]; *IGCVO* 28; Cugusi 68/69 no. 9, with comment on 153; ph.).

907. Karales. Funerary epigrams for L.Cassius Philippus, his wife Atilia L.f. Pomptilla and their familia, late 1st cent. A.D. *IG* XIV 607 a-q; *GV* 2005; *CIL* X 7563-7578; *SEG* LII 942*; cf. LII 940 sub (5); LV 2066. Republished by P.Cugusi, *Carmina -- Sardiniae* (cf. our lemma no. 906) 63-67 no. 6 A-P, with comment on 105-138.

E.Magnelli, *ZPE* 160 (2007) 37/38, presents the text of one of the epigrams for Pomptilla (*IG* XIV 607 (p); *GV* 2005 LL. 22-31; *SEG* XXX 1128; Cugusi no. 6 N), incorporating the restorations of F.Leo (*Hermes* 17 [1882] 493-495] in LL. 1-3, G.Coppola (*RAL* 7 [1931] 412) in L. 4^I^, *GV* in L. 4^II^, and *IG* in LL. 5-10. In LL. 7/8 ([τ]ὰς πο[λ]υθρυλ[ήτο]υ[ς ἡρω[ίδα]ς, ἃς ὁ π[αλαιὸς | αἰ]ὼ[ν] ἀθανά[τοι]ς ἐ[γκατέ]γραψε χρόνοις), M. prefers π[ερισσός] to π[αλαιός] on the analogy of *AP* 7.21 LL. 5/6 (ἀλλ' ὁ περισσὸς | αἰὼν ἀθανάτοις δέρκεται ἐν σελίσιν).

ITALY

908. Italy (north). Syrians in northern Italy. L.Boffo, in *Mélanges -- Rey-Coquais* 355-380, collects the Latin and Greek inscriptions (mostly epitaphs, also dedications) testifying to immigration from Syria (in a large sense) into northern Italy (regiones VIII-XI, with Aquileia and Ravenna as the main centers during the Principate, and Aquileia and Concordia in late Antiquity) from the 1st cent. B.C. to the early 6th cent. A.D. On 359-372, a chronologically arranged catalogue of 116 persons specifying their provenance (Syrian toponyms), names and occupations (few). With the exception of a Sidonian in B.'s no. 24 (*IG* XIV 2361; *I.Aquileia* 1464; 2nd cent. A.D.?), the 42 Greek attestations in 32 inscriptions date to the 4th/5th cent.; this corpusculum has been the subject of several studies, notably by D.Feissel (see inter alia *SEG*

XXX 1149, and *Syria* 59 [1982] 319-343; cf. also *SEG* L 1036; LI 1401; LII 946; LIII 1069; LV 1040, 1074; LVI 1111). In a brief synthesis, B. points out that Syrian immigration occurred in several waves rather than being a continuous stream; the view that it was commercially motivated for the greater part is a prejudice. See D.Feissel, *BE* (2007) no. 495, for a more extensive evaluation; for new readings in Greek inscriptions see our lemmata nos. 909 and 979. Two other notes by F., on Latin inscriptions, are also of interest to Greek epigraphy: barbarica(riu)s in no. 56 (*CIL* V 785; *I.Aquileia* 249) should be read as it stands: barbaricas (transcription of the previously unattested βαρβαρικᾶς, synonym of βαρβαρικάριος: 'artisan en tissus brochés'); fil(ius) Iaisati in no. 63 (E.Diehl et alii [edd.], *Inscriptiones Latinae Christianae Veteres* [Berlin 1925-1967] no. 675) should probably be read filia Isati: dative of the Greek name Ἰσᾶς well attested in Antiochia (cf. *IGLS* 863 and 938). See also our lemma no. 979.

We list the toponyms and ethnics. **Antiochia:** κώμη Φισωρου. **Apamea:** ἐποίκιον (Γεννεου; Γωβα; Σεκλα); κώμη (Α[κ]μενειους; Ζωφεων; Μαραωτατων; Νικερατων; Μαγαραταριχων; Μεδιανων/Μεζιανων; Ῥαβωνα; Χασων). **Epiphaneia:** κώμη Σασχων. **Maioumas:** Μαιουμίτης. **Phaina:** Φενήσιος. **Sidon:** Σειδόνιος. **Unspecified:** κώμη (Αδ(δ)ανων [Antiochia or Apamea]; Εινακων; Καπροτουρις; Χαυχαβων); Χαβαβα (Arabia); [--]ημιας.

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909. Aquileia. Christian epitaph of Theomnistos and Severa, 5th cent. A.D. *IG* XIV 2356 + 2360 (*I.Aquileia* 3212; Wessel, *IGCVO* 80; Guarducci, *EG* IV 512-515). D.Feissel, *BE* (2007) no. 495, points out that πόλις Νιλωος in Boffo, *art.cit.* (cf. our lemma no. 908) nos. 61/62 (cf. L. 8: πόλεω(ς) Νιλῴου, read by Guarducci and others, following a suggestion by W.Kubitschek) is a ghost name; the sequence πολεωενιλωου should be emended into πόλεω(ς, μ)ενὶ Λῴου (πόλεω(ς ἐ)νὶ Λῴου, *IG*).

G.Vergone, in G.Cuscito (ed.), *Aquileia dalle origini alla costituzione del ducato longobardo. L'arte ad Aquileia dal sec. IV al IX. Atti della XXXVI settimana di studi aquileiesi (18-21 maggio 2005)* (Trieste 2006) 545/546 (ph.), draws attention to the discrepancy between the young age of the deceased (five years and six months for the boy and the girl, respectively) and the incised 'portraits' which give them adult features; 'l'"invecchiamento" dei bambini era fenomeno usuale negli antichi monumenti figurati' (546).

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910. Aquileia. Rhodian amphora stamps, 2nd cent. B.C. C.Tiussi, in G.Cuscito, C.Zaccaria (edd.), *Aquileia dalle origini alla costituzione del ducato longobardo. Territorio - economia - società. Atti della XXXVII settimana di studi aquleiesi, 18-20 maggio 2006* (Trieste 2007) 479-496, publishes 14 fragments of Rhodian stamped amphoras (list on 484/485) and one well preserved amphora with eponym (ἐπὶ Ἀριστράτου) and manufacturer (Φίλτατος; caduceus); found in an urban deposit and in the harbor area. Cf. M.-Y.Perrin, *An.Ép.* (2007) [2010] no. 579.

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911. Aquileia. Inscriptions on a glass cup, 1st cent. A.D. D.B.Harden, *JRS* 25 (1935) 167 A.2.III; M.De Bellis (*art.cit.* in *SEG* LV 2022) fig. 22 a. From the papers of Carlo Gregorutti,

A.Giovannini, in G.Cuscito, M.Verzár-Bass, *Aquileia dalle origini alla costituzione del ducato longobardo. La cultura artistica in età romana (II secolo a.C. - III secolo d.C.). Atti della XXXV settimana di studi aquileiesi, 6-8 maggio 2004* (Trieste 2005) 518-521, reproduces some unpublished drawings of this cup (inscribed Ἐννίων ἐποίησεν and μνησθῇ ὁ ἀγοράζων and lost since WW II) and offers further details on the find circumstances and later vicissitudes of the object.

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912. Ariminum. Inscriptions on objects found in the 'House of the Surgeon', prior to the mid 3rd cent. A.D. J.Ortalli, *RSA* 37 (2007) 101-118, reports on the finds from a house excavated in the last decade of the past century in piazza Ferrari in Rimini; the last inhabitant of this domus (called 'del chirurgo'), destroyed in the mid 3rd cent. A.D., must have been a physician/surgeon (earlier literature on 101-103 note 1). Two small terra sigillata medicine bottles with incised Greek inscriptions indicating their contents have been found in the 'taberna medica domestica' (O. 108/109; dr.; majuscule texts): **1)** χαμαίδρυς ('germander'; written twice, one text in small, the other in large letters); **2)** ἀβροτόνου ('wormwood'; Latin inscription habr(--)). A fragment of a statue base (one foot with sandal preserved, originally belonging to a seated male figure) was found in the small garden on the south side of the house; inscription on the front: **3)** Ἕρμαρχ[ος] | Ἀγημ[όρτου] (philosopher from Mytilene, a follower of Epicurus; cf. Diog. Laert. 10.16-21).

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913. Bari. Psalm and Bible quotations, 6th cent. A.D? Fragmentary plaque of Prokonnesian marble decorated at the bottom with an array of small and big circles and at the top with pseudo-Kufic script; found in the cathedral of Bari during restoration works. G.Bertelli, *Le diocesi della Puglia centro-settentrionale: Aecae, Bari, Bovino, Canosa, Egnathia, Herdonia, Lucera, Siponto, Trani, Vieste* (Spoleto 2002) 165 no. 151 (ph.); republished with ample commentary by N.Zorzi, *Νέα Ῥώμη. Rivista di ricerche bizantinistiche* 4 (2007) 37-64 (ph.).

[Γῆ εἶ καὶ εἰς] γῆν ἀπελεύσῃ | [οἰκία γὰρ π]αντὶ θνητῷ γῆ | [θάνατος] ἀνδρὶ ἀνάπαυσις †

1. *Gen.* 3.19 = *Ps.* 103.14 [first epigraphical attestation of this Psalm, although it occurs in Latin epitaphs (cf. Felle, *Biblia* no. A 878 = *ICUR* IX 25962 a) and frequently in Coptic epitaphs in Nubia (cf. *I.Khartoum Greek* p. 88; only three Greek examples from Nubia: *SEG* LIII 2022 LL. 7/8, with references to *I.Khartoum Greek* 18 and Lefebvre, *Recueil* 334 [with the corrections of H.Junker [*SEG* VIII 878]), Stavrianopoulou] || 2. *Hiob* 30.23 || 3. *Hiob* 3.23 || all three biblical citations refer to a funerary context; the first two occur in the Byzantine funerary liturgy, Z., who dates the text to the 6th cent. A.D. on the basis of the letter forms; the pseudo-Kufic motives belong to the late 10th/early 11th cent. A.D., implying that the slab was reused (probably in mainland Greece) and that it came to Bari as a 'pierre errante', used with other spolia in the cathedral between the 11th and 13th cent. A.D.

914-915. Brundisium. Two graffiti, 2nd-4th cent. A.D. Two graffiti incised within tabulae ansatae on wall plaster of a building in Brindisi; now in the Museo Nazionale d'Egnazia. Ed.pr. C.Romano, in *XII Congressus* II 1243-1246 (ph.; dr.; Italian translations); cf. also A.Chaniotis, *EBGR* (2007) [2010] no. 121; M.Corbier, *An.Ép.* (2007) [2010] nos. 421/422 (texts and French translations); G.Alföldy, *ZPE* 178 (2011) 102-105 (similar texts from a villa near Tarragona).

914: 1244/1245. **Commemoration of a victory in Rome.**

Ἀπὸ [Ῥ]ώμης | δεύτερα νεικῶ|⟨ν⟩

2-3. NEIKO|M, graffito; 'vincitore del secondo posto', ed.pr. The victory was probably won at the Kapitolia, Chaniotis.

915: 1245/1246. **Acclamation:** Ἀσίας πρώ|τοις Βε|νεβεντά|νοις

'Asias ai primi Beneventani', i.e., Asias (personal name) greets a delegation of the first citizens of Beneventum, ed.pr.; probably Ἀσίας refers to the agonistic festival Κοινὰ Ἀσίας ('victory from the festival of Asia'); the rest may be an acclamation: 'Hail to the Beneventani, they are the first!', Chaniotis, who refers to *SEG* XXXVIII 1172 for an acclamation in the dative and to *SEG* LI 613-631 for similar agonistic graffiti.

916. Caelium (Ceglie Messapica). Inscriptions (commanders' names) on lead sling bullets, late 3rd cent. B.C. / undated. Ed.pr. F.Mainardis, in *XII Congressus* II 869-876, publishes 26 oval lead sling bullets now in the Civici Musei di Storia ed Arte di Trieste. Three of the four (possibly five) bullets inscribed in Greek are from Ceglie: **1)** Ε[--]α (872 no. 9; very probably the same type as that mentioned below sub 2); **2)** Εὐηθίδα (872 no. 10; ed.pr. refers to 14 more bullets of the same type found in Ceglie; similar bullets come from Tursi [Matera], Sicily and Saguntum; see *SEG* L 990 sub [1], with further comment; ed.pr. connects the presence of this type in Messapia with Hannibal's long stay in Italy after Cannae); **3)** Ἐσφαν|έρου (872/873 no. 11; inscription sinistrorsum on the obverse and reverse; previously unattested name; ed.pr. mentions two other bullets of the same type found in Ceglie; undated). For the other two bullets see our lemma no. 2045.

917. Caere. Vases dedicated to Hera, late 4th/early 3rd cent. B.C. Twenty-five (fragments of) local vases of various types, mostly black glazed, painted or incised after firing on the exterior or on the bottom: Ἥρα (occasionally abbreviated ΗΡ or Η). The greater part was found by R.Mengarelli in 1912/1913 in the center of the ancient city, in the area where a temple built in the early 5th cent. B.C. was excavated in the 1980s and subsequently identified as being dedicated to Hera on the basis of these inscriptions. M.D.Gentili, in *I Greci in Etruria* (cf. our lemma no. 922) 309-339 (ph. of selected examples), studies these dedications, mentioned in many publications by Etruscologists (see *ibid.* 310 note 8) which escaped our notice

so far. M.Cristofani repeatedly interpreted the texts as abbreviations of (genitives or datives of) Ἡρακλῆς (for the first time in F.Gilotta [ed.], *Contributi alla ceramica etrusca tardo-classica. Atti del Seminario, Roma 11 maggio 1984* [Rome 1985] 21-24). G. rejects this view (based inter alia on the argument that a nominative is unusual for a dedication), pointing to parallels for Ἥρα in dedications inter alia from Poseidonia/Paestum and Gela; he adds that Ἡρακλῆς is rarely abbreviated, and if so, as HPAK to prevent confusion. Rather than resulting from the presence of Greeks worshipping their own deity or a local deity in an 'interpretatio graeca', the inscriptions may testify to a revival of a local philhellenic tradition in a period of growing tensions with Rome which ended with the integration of Caere into the Roman state in the early 3rd cent. B.C. ('un uso liturgico della lingua greca con valore rievocativo o difensivo dell'atavica tradizione locale e polemico al tempo stesso'; 320). The vases were either votives or belonged to the temple's cultic equipment. Cf. also our lemma no. 918 sub 3.

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918. Caere. Vase inscriptions, late 6th-early 3rd cent. B.C. G.Colonna, *art.cit.* (cf. our lemma no. 922 sub 2), comments on the following Greek vase inscriptions: 1) [--]σον[--] (under the foot of an Attic kylix; late 6th cent. B.C.; M.Pandolfini, in M.Cristofani [ed.], *Miscellanea ceretana* I [Rome 1989] 72 and 74 no. 15; C. 75; dr.); 2) Ἀπολ(λώνιος) or Ἀπολ(λόδωρος) (potter's signature under the foot of a local red-figured oinochoe; ca. 325 B.C.; M.Cristofani, in M.Martelli, *La ceramica degli Etruschi. La pittura vascolare* [Novara 1987] 45 note 7; C. 81; dr.; mention is also made of the Aristhonothos vase: *LSAG*[2] 241 no. 24; *SEG* LIII 1070*); 3) the graffiti and dipinti from the Hera sanctuary, for which see our preceding lemma (C. 77; ph. of a dipinto).

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919. Conversano. Graffito (name) on a cup, 4th cent. B.C. Black glazed cup with graffito incised topside down after firing on the foot; found in the tomb of a woman. Ed.pr. F.Ferrandini Troisi, *AFLB* 48 (2005) [2006] 71-75 (ph.): Δάζος

The name Δάζος and its variants Δάζιμος and Δάσιμος are frequent in the Greek/Messapian epigraphy of Apulia and is also borne by Apulians abroad (catalogue); it is also common in the Illyrian/Thessalian region, which supports the theory of an 'Illyrian connexion' of the Messapian language, ed.pr. || in view of the fact that the cup was found in a woman's grave the graffito may be a writing exercise rather than an owner's inscription; it may have been written by someone dear to the deceased, conceivably 'un suo figlioletto, orgoglioso di conoscere la scrittura' (75), ed.pr. [why not simply the burial gift of a male relative who owned the cup?, Tybout].

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920. Cumae. Epitaph of a Dionysiac/'Orphic' initiate?, 525-500 B.C. *IG* XIV 871 (*LSAG*[2] 240 no. 7; Arena III 12; *IGDGG* I 18). A.I.Jiménez San Cristóbal, *ZPE* 161 (2007) 105-114, focuses on the meaning of ληνός crucial to the understanding of this text, which was found above a niche (loculus) in a tomb ((ὑπὺ τε͂ι κλίνε͂ι τούτε͂ι λε͂νὸς hύπυ: 'in this kline lies [a?] lenos'). Ληνός ('tub', specifically for pressing grapes) acquires the meaning of 'sarcophagus' in much later times, but cannot have been used in this sense in the Archaic period. A name

Ληνός or Λῆνος is unattested (but cf. Ληναῖος used as a 'Dionysiac name' in a cultic context, inter alia in *IGDOP* 2 and 92). Since in ancient popular etymology ληνός was frequently connected with Dionysos' epithet Ληναῖος (cf. λῆναι, 'bacchants', and the Λήναια festival), it probably indicates an initiate in Dionysiac/'Orphic' mysteries, which are attested for Cumae in the somewhat later funerary interdiction *LSAG*[2] 240 no. 12 (Arena III 15; *IGDGG* I 19; *LSCG* Suppl. 120; *SEG* IV 92; XXXVI 911; ca. 450 B.C.). As in the 'Orphic' gold leaves, the deceased is referred to not by name but by the condition vital to be admitted to his new and real life. Cf. also L.Dubois, *BE* (2008) no. 631: 'On pourrait même se demander s'il ne s'agit pas d'un term nouveau sans rapport avec le nom du sarcophage ou de la cuve de pressoir, à accentuer λῆνος'.

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921. Cumae. Graffito on a lekythos, 700-690 or somewhat later. *IGDGG* I 11; Arena III pp. 113-115 no. A 1; *LSAG*[2] 239 no. 2; *SEG* XLVII 1476*. B.Löschhorn, in *Altgriechische Dialekte* 300-302, interprets the sequence hισαμενετιννυνα as hῑσαμενὲ τίν, Νύν(ν)ᾱ, i.e., the name of a mother Ἰσαμενή, followed by the pronoun τίν ('for you') and the name of her daughter in the vocative: Νύννα ('herzige Kleine', a 'Lallname' related to νιννίον/νύννιον; L.Dubois, *BE* [2008] no. 630, points out that this name does not exist; in *IGDGG*, D. suggested hισ(σ)αμενέ, τὶν νῦνα: 'Hissamenos, pour toi à partir de maintenant'). 'An unserer Stelle wäre mitzuhoren: scil. τήνδε (τηνδὶ) τὴν λήκυθον' (302). This reading yields the beginning of a hexameter, which may be restored e.g. Ἰσαμενή τίν, Νύννα [φίλη, θέτο πότνια μήτηρ].

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922. Etruria. Greek inscriptions. In several contributions to G.M.Della Fina (ed.), *I Greci in Etruria. Atti dell'XI convegno internazionale di studi sulla storia e l'archeologia dell'Etruria, 11-14 dicembre 2003, Orvieto (= Annali della fondazione per il museo 'Claudio Faina'* 11; Orvieto-Rome 2004), Greek inscriptions are discussed as part of the evidence, largely archaeological, for the presence of Greeks in Etruria or for Greek imports. We mention a selection (mostly modest graffiti and dipinti on vases, often of uncertain interpretation): **1)** the enigmatic text from Gabies (*SEG* XLII 899; LV 1047*) is discussed on 56 by G.Camporeale (dr.; 'Greci a Veio e nell'agro falisco-capenate ai primordi della storia etrusca', 47-68); **2)** in 'I Greci di Caere' (69-94; ph.; dr.), G.Colonna deals with fragments from Pyrgi (70-73; *SEG* XLVIII 1282 bis; LI 1422; LIV 963; see also our lemma no. 947 [ineditum] and 948) and Caere (see our lemmata nos. 917/918); **3)** M.Torelli, 'Quali Greci a Gravisca?' (119-147) refers to several texts from the corpus compiled by A.Johnston (*SEG* L 1039*), notably to no. 117 (*SEG* XXXII 989; cf. *IGDGG* I on p. 173; T. 129 and note 25: Πάτ[ροκλος (vel sim.) ἀνέθηκε τ]ô δôλο κατ⟨τ⟩άξαντος, implying that the dedication was deposited in the sanctuary by a slave); **4)** A.Maggiani, 'I greci nell'Etruria più settentrionale' (149-180), on 164-167 offers some comments on texts from Pisa (ineditum; see our lemma no. 943), Populonia (see our lemma no. 944) and (possibly) Volterra (see our lemma no. 2032); **5)** B.D'Agostino, L.Cerchiai, 'I Greci nell'Etruria campana' (271-289), on 280/281 mention various inscriptions in passing, notably from Poseidonia (and area), of which we mention the two sympotic vase inscriptions *SEG* XXXIV 1019 (LIII 1088*; Arena IV 30; *IGDGG* II 31) and *SEG* XXXVII 817 (LIV 955 [5];

Arena IV 33; *IGDGG* II 28); also the terracotta ball *SEG* XLV 1472, generally considered to have served the purpose of civic identification, may belong to the aristocratic sphere as a 'tessera hospitalis'; 6) E.Benelli, 'Alfabeti greci e alfabeti etruschi' (291-305, with an 'Intervento' by D.F.Maras on 306-308), adduces a number of inscriptions to illustrate Greek letter forms. See also our lemmata nos. 917 and 982. [See now also F.Sacchetti, 'Contrassegni commerciali alfabetici e alfanumerici dalle anfore greche arcaiche e classiche dell'Etruria Padana', *Epigraphica* 71 (2009) 37-72, Tybout].

923-924. Gnathia. Prayer to kyrioi theoi on two gold amulets, 4th cent. A.D. Two rectangular gold leaves bearing the same text (minor differences) incised in cursive script by the same hand; found in two different tombs located at small distance in the western nekropolis of Egnatia in 1978 and 1982 (our nos. 923/924, found in the mouth and on the breast of the deceased, respectively); now in the Museo Archeologico Nazionale di Egnazia. Edd.pr. G.Bevilacqua, F.Ferrandini Troisi, *ASAA* 85 (2007) [2009] 249-261 (dr.).

923: Ριν αφελθι Μο̣[υι Σρ]ω̣ Πᾶν α̣ | Ῥᾶασε⟨ν̣⟩θηρ ηρανη Κνηφ· δι|αφυλάξεται,
κύριοι θε|οί, τὸν φορ{ορ}οῦντα [.]||μ̣μων τὰ ὀνόματα

2. σερθηρ, leaf || 4-5 (and B 4-5). possibly Ἄμ(μ)ων, to whom the names and epithets mentioned initio may refer (including Ρασερθηρ, for Ρασωνθηρ, which is part of Ammon's titulature); one would expect a genitive going with τὰ ὀνόματα, edd.pr. [in B LL. 4/5 edd.pr. print [.]μω||[---]ν, though they write that in L. 5 initio 'non doveva esserci più di una lettera, di cui si distingue un tratto obliquo' (256); this stroke is not shown in the dr.; a reading [Ἄ]μω|ν seems possible only on the assumption of a single-letter-space vacat (with an occasional scratch?) initio, Tybout] || 'Il nome grande (?) phelti (?) Moui Sro Pan Ra Il grande, Re degli dei, erane (?), Kneph; proteggete, dei sovrani, colui che porta (...) i nomi', edd.pr, with detailed comment on and parallels for the voces magicae (Egyptian terms and Graeco-Egyptian theonyms).

924: Ριν ααφελθι Μουι Σρω Πᾶ|ν αι Ῥᾶασενθηρ ηρανη Κ|νεφ· διαφυλά[ξ]α̣τε,
κύρι|οι θεοί, τὸν φοροῦν̣τα [.]μω||[.?]ν τὰ ὀνόματα | [------]

6. Traces of letters under a horizontal stroke separating another text, now lost, from the preceding one, edd.pr.

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925. Gravina (area of: Botromagno; Silbion?). Fragment on a bronze tablet, late Hellenistic period. Fragmentary bronze tablet; inscription with punched letters; probably from the territory of Gravina/Botromagno (probably the ancient Silbion/Sidion/Silvium); now in the Archaeological Museum in Bari. Ed.pr. F.Ferrandini Troisi, *AFLB* 46 (2003) [2004] 117-120 (ph.; majuscle text).

[------]Ι̣ΟΝ[---------------]

[---]ΚΑΙ ΜΑͰ[----------]
[ΠΑ]ΡΕΔΟͰΑΝ ΒΑ[ΛΑΝ]-
[ΕΙΟ]Ν ΔΑΡ[-------------]
[-------]ΥΙΡΕΒΥΣ[----------]
[-------]ΛΑΡΙΒΑ[----------]
[-------]ΑΟΥ[---------------]
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3. Perhaps [πα]ρέδοσαν ('dettero in consegna'), which would imply that ⊢ stands for sigma (cf. e.g. *LSAG*² 200 no. 34 = *SEG* XI 692), ed.pr., with elaborate comment on this letter ('mezzo eta') originally used as an aspiration sign in Tarentum (from the late 5th cent. B.C.) and its colony Herakleia (Tabulae Heracleenses, late 4th cent. B.C.; *IG* XIV 645; *SEG* LIV 951 bis*). Its presence in Gravina may support the view that Gravina/Silbion was colonized by the Tarentines in the 5th/4th cent. B.C. ‖ [3-4. apparently ed.pr. suggests restoring βα[λαν|εῖο]ν (no further comment), which seems hazardous, Tybout] ‖ the nature of the document remains unclear: perhaps an oracular response, a catalogue (suggested by the vacats between letters in LL. 2 and 4), a ritual prescription or an administrative record (cf. the Tabulae Heracleenses and the tablets from the Olympieion in Lokroi Epizephyrioi (see our lemma no. 934); nos. 7 and 11 have punched letters like our tablet), ed.pr.

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926. Gravisca. Dedications, 560-400 B.C. Mainly on the basis of archaeological evidence, M.-L.Haack, *BABesch* 82 (2007) 29-40, argues that the Archaic sanctuary of Gravisca was founded by the Samians and dedicated to Hera rather than by the Phokaians who supposedly dedicated it to Aphrodite. Inscriptions do not support the case of Aphrodite: among the 374 Greek and Latin texts in A.Johnston, *Gravisca* 15. *Le icrizioni* (cf. *SEG* L 1039), there are 43 dedications to Ἥρα against 6 to Ἀφροδίτη; among the latter, the oldest (nos. 47, 49 [*IGDGG* I 62], and 50 = *SEG* XXXII 973, 972, and 976; 550-530 B.C.) cannot be connected with the older naiskos (L); nor can the Etruscan dedication no. 376. No. 120 (*SEG* XXXII 1016*) cannot be considered evidence of temple prostitution and hence of a cult of Aphrodite in the late 5th cent. B.C. (cf. *SEG* XXVII 672): erotic connotations of φακή ('lentil[s]') are unparalleled (φακῆ/φακός rather refers to 'la tache de rousseur ou le grain de beauté'; 33); moreover, the supposed prostitute's name Κυλιφακ[ή] is implausible: H. refers to the different readings and interpretations of L.Moretti (*SEG* XXXII 1016; cf. also XXXI 857) and A.Johnston (*SEG* L 1039 on p. 342 ad no. 120). Brief discussion of the dedication to Aphrodite from the Massaliotan colony Antipolis *IGF* 84 (*IG* XIV 2424; *LSAG*² 288 no. 3; *CEG* 400; *SEG* XLII 1821 [1]*; H. 30 and 36 note 40; text and French translation).

927-931. Kaulonia (area of: Punta Stilo). Various inscriptions. Ed.pr. C.Ampolo, in M.C.Parra (ed.), *Kaulonía, Caulonia, Stilida (e oltre). Contributi storici, archeologici e topografici* II (= *ASNP* Quaderni 17/18 (2004) [2007]) 43-54 (ph.), publishes the following inedita found during recent excavations of the sanctuary at Punta Stilo and now in the archaeological museum of Monasterace. He also discusses a problematic text already known (44/45 no. 2; ph.; *LSAG*² 440 A = *SEG* LI 1407; we summarized A.'s comments in *SEG* LVI 1119).

927: 47/48 no. 5. **Dedication (?) on a vase, 6th cent. B.C.** Graffito on a fragment of a local black glazed skyphos: [hι]αρ[όν] (?)

Or [hι]αρ[ός] or [hι]αρ[ά]; a reading 'Αρ[--] (beginning of a name: Artemis or a human name) cannot be excluded, ed.pr.

928: 46 no. 3. **Dedication?, 550-450 B.C.** Small sandstone cippus of the same type as the stone bearing *LSAG*² 440 A (see above): [--- δ]ῶρον | [---]ν γο[---]

2. Alternatively, but less probably, a san may be read instead of NΓ: [---]σο[---], ed.pr.

929: 47 no. 4. **Dedication to Aphrodite (?) on a vase, late 6th-mid 5th cent. B.C.** Graffito on a fragment of a black glazed Corinthian vase: 'Αφρ(οδίτας?)

In itself, the graffito does not necessarily point to Aphrodite as the deity to whom the temple was dedicated, but her case is supported by a recently found dedication to Venus in Oscan (see ed.pr. on 51-53), ed.pr.

930: 48/49 nos. 6/7. **Letters on loom weights, 7th/6th cent.** Pyramidal terrracotta loom weights each with a single letter: E (no. 6; suspension hole; incised after firing) and X (no. 7; incised before firing; X in the shape of Ψ characteristic of the Archaic Achaian alphabet); 49 no. 8 is a loom weight with apparently analphabetic signs.

931: 43/44 no. 1. **Abecedary, 389-300 B.C.** Inscription incised top-down on a fragment of a stone architrave belonging to the Doric temple: α β γ δ ε ζ η [------]

Inaccurate letters of the Ionic alphabet introduced in the Achaian colonies in the second half of the 5th cent. B.C. (ca. 430-420 in Kaulonia; ca. 400 in Kroton); possibly an exercise by a non-expert writer; traces of additional signs: gamma above?; some small signs at right (E and X?) seem to be independent of the alphabetical sequence, which, however, must have included further letters. The inscription has nothing to do with the construction of the temple (450-400 B.C.); it must have been written when the area was in ruins, i.e., presumably after the attack and the deportation of the inhabitants by Dionysios in 389 B.C.(Diod. 14.103; 106.3), ed.pr.

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932. Kroton (area of: Capo Colonna). List of names with civic sigla on a bronze tablet, early 5th cent. B.C. Fragment of a bronze tablet probably found in the area of the temple of Hera Lacinia; inscription in Achaean alphabet. Ed.pr. M.L.Lazzarini, *art.cit.* (cf. our lemma no. 861) 835/836 (ph.).

[--]ε[--|--]κọι[--|--]ο[.]ι • δυ • Σθ[--|--]εδαμος • [--||--]ολ • 'Αντι[--]

The sigla in LL. 3 and 5, recognizable by the punctuation, have parallels in other documents from the Achaean area: δυ in *IGDGG* II 33 (*SEG* XLIII 655; list of names on an olpe; Padula, possibly written in Sybaris or its colony Poseidonia; late 6th cent. B.C.) and 100 (Arena IV 52; *LSAG*^{2} 261 no. 29; *SEG* IV 71; LI 1409*; donation; probably from Kaulonia; 5th cent. B.C.), ολ (probably the Archaic orthography of ωλ) in *IGDGG* II 98 (*SEG* IV 73; LII 991 bis*; Terina; testament; 350-300 B.C.). These correspondences, reinforced by some other similarities of sigla (πε/πη; ξα/ξαν) in the same documents, suggest that Kroton, Sybaris and the cities in their regions, common in origin, used the same sigla, which may (originally) represent phratries (or similar groups of gentilicial character) rather than demes, ed.pr.

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933. Latium. Inscription on a lead weight, later 2nd cent. A.D. (before 212 A.D.). T.M. Lucchelli, A.Savio, in *Studi -- Broilo* (cf. *SEG* LV 1007 in fine) 385-392 (ph.), publish a lead weight from the Museo Histórico Nacional di Montevideo with an inscription identical to that of *IG* XIV 2417 (2) (*IGR* I 524; *SEG* XLIV 810 [LV 1381]; *CIG* 8544), which they consider a forgery of the 19th cent. The forged inscription, 'probabilmente partendo da un disegno o un' incisione che riproduceva il peso romano' (387), suggests that an omikron with some signs above it rather than a ligature OY should be read after TI in the second name initio (Τι(βερίου) Οὐκλατίου Σεουήρου; see now *SEG* LV 1381 for the reading <Ο>κλατίου).

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934. Lokroi Epizephyrioi. Religion. F.Costabile, in *Enigmi* (cf. our lemma no. 2095) I 97-105 (= 'Santuari e culti ■ Locri Epizefiri', in *Santuari della Magna Grecia in Calabria* [cf. *SEG* XLVII 1479] 22-25), briefly surveys the cults and their archaeological remains in Lokroi Epizephyrioi.

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935. Lokroi Epizephyrioi. Archive of the Olympieion, early 4th-late 3rd cent. B.C. *SEG* XXVI 1141, LVI 1118*. F.Costabile, in *Enigmi* (cf. our lemma no. 2095) I 251-307, offers a synthesis of his previous studies on the archive of the Olympieion (cf. *SEG* XXX 1172; XLII 905), taking into account the newest bibliography (cf. *SEG* XLV 1443; XLVII 1482; LI 1410). C. discusses the characteristics of the archive, the storage of the tablets, the legal nature of the tablets as public documents (special reference to tablets 2 and 34; ph. and Italian translation), the transcription processes of the decrees (tablets 4, 5, and 32; ph. and translation) and the role of the βασιλεύς as the city magistrate responsable for finances along with the ταμίαι and φάταρχοι. C. argues that the storage case where the tablets have been deposited, should not be identified with the θησαυρός, 'ma piuttosto fa probabilmente parte di esso' (259), a distinction also reflected in the existence of ἱερομνάμονες ἐπὶ τῶι θησαυρῶι and of ἱεραμνάμονες ἐπὶ τῶι σιτῶι. In view of the absence of witnesses and guarantors he rejects the view of C.Antonetti (*SEG* XLV 1443) that the tablets are a kind of symbola, pointing instead to the presence of magistrates as witnesses (tablet 21 LL. 3-6: παρεόντων – προβώλων προαρχόντων – προδίκων – πολεμάρχων – θευκόλω). Moreover, the financial transactions between the city and the sanctuary are on a modest scale if compared e.g. to the situation in Delos, where the city has to provide προδανεισταί or guarantors. Unlike the Delians, 'i Locresi non decretano di concedere

un prestito, ma neanche di richierderlo: essi semplicemente lo prelevano nel momento stesso, e con le stesso atto, con lui lo decretano' (275): apparently a feature of Lokrian legal practice, but also indicative of the limits of the Olympieion's autonomy. C. adduces the interesting example of *I.Délos* 1450 A LL. 104/105, mentioning a decree of the Delians and a syngraphe of the loan to Hermione from the 4th cent. B.C., written on a γραμματεῖον δίπτυχον λελευκωμένον and still extant in the 2nd cent. B.C.).

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936. Lombardy. For a text possibly from Lombardy see our lemma no. 2048.

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937. Magna Graecia. See our lemmata nos. 300 and 905.

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938. Matilica. Inscriptions on a sundial, 1st/2nd cent. A.D. *SEG* XLII 908; XLVIII 1271 (ed.pr. S.M.Marengo). Republished by S.M.Marengo in *Supplementa Italica* 23 (Rome 2007) 459/460 no. 14 (ph.; bibliography; comment).

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939. Palestrina. Inscriptions on the Nile Mosaic, ca. 120-110 B.C.? *IG* XIV 1302 (*SEG* XLV 1452; LV 1050). J.Trinquier's study 'La partie éthiopienne de la mosaïque Barberini: une proposition de lecture', in F.-H.Massa-Peirault, G.Sauron (edd.), *Images et modernité hellénistiques. Appropriation et représentation du monde d'Alexandre à César* (Paris-Rome 2007) 23-60 (ph. of details), focuses on the Nubian landscape with hunting scenes in the upper half of the mosaic which contains the inscriptions identifying the animals. T. considers Aethiopia not only a distant and exotic country over which Isis rules, but also an ambivalent landscape, both a source of regeneration and a shelter against hostile forces which should be warded off from Egypt. Occasional comment on the animals and their captions.

We merely signalize two older publications dealing primarily with the interpretation of the Nile flood scenery in the lower section and not previously recorded in *SEG*: F.Burkhalter, 'La mosaïque nilotique de Palestrina et les *Pharaonica* d'Alexandrie', *Topoi* 9 (1999) 229-260; S.Walker, 'Carry-on at Canopus: The Nilotic mosaic from Palestrina and Roman Attitudes to Egypt', in R.Matthews, C.Roemer (edd.), *Ancient Perspectives on Egypt. Encounters with Ancient Egypt* (London 2003) 191-202.

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940. Petelia. Various studies. Taking into account the newest bibliography, F.Costabile, in *Enigmi* (cf. our lemma no. 2095) I 365-381, offers a synthesis of his previous studies on Petelia: see *SEG* XXXIV 1008 (on *IG* XIV 637), 1009 (XXXVI 921; cf. also F.Costabile, *Panorami* 3 [1991] 171-178), and XLVIII 1230. For *IG* XIV 637 see our lemma no. 941. C. also discusses the onomastic systems attested for Petelia: Oscan gentilicium used on itself as a Greek name (*SEG* LVI 555* col. IV L.86 [cf. *SEG* XXII 455]); Greek name with an Oscan patronymic (*IG* XI.4.1244-1246); Greek name with Oscan gentilicia or demotics (*SEG* XXXIV

1009); Greek-Roman name with Oscan or Roman praenomen and Greek cognomen (*IG* XIV 637).

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941. Petelia. Construction of the stoa of the gymnasium, 3rd/2nd cent. B.C. *IG* XIV 637; *SEG* XXXIV 1008 (F.Costabile). Republished with new readings by F.Costabile, *art.cit.* (cf. our lemma no. 940) 369-374; see now also C.Ampolo, *MEP* 13 (2008) 23-28 (ph.).

[Ἐπὶ γ]υμ[ν]ασιάρχω[ν | Μι]νάτου Κριττίου Μινά[του | Μ]ατίλα, Μάρκου Κριτ[τίου] | Μινάτου ἡ στοὰ κατε[σκ||ευ]άσθη ἐκ τῶν κοινῶν | χρημάτων

2-5. [Μινάτο]υ Κρι[τ]τίο[υ] Μινά[του | Μενί]δα, Μάρκου Κρι[ττίου | Μινάτ]ου ἡ στοάι ἀ[νεσκευ|άσθη] ἐκ τῶν κοιν[ῶν], *SEG* || 3. [Μ]ατίλα, C. (2007); [Μ]ατίδα, perhaps formed after the name Matiis of Italian provenance (cf. H.Rix, *Sabellische Texte – die Texte des Oskischen, Umbrischen und Südpikenischen* [Heidelberg 2002] no. Po2 [Pompeii]), A. || 4-5. ἡ στοὰ κατε[σκ|ευ]άσθη ἐκ τῶν κοινῶν (cf. *IG* XIV 290 = *IGDS* 215 L. 6; Segesta), A.; ἡ στοάι ἀτ[ελῆς ἐσ|κευ]άσθη ἐκ τῶν κοιν[ῶν], C. (2007).

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942. Pinna Vestinorum (Penne). 'Bilingual' (Latin/Greek) funerary epigram, 1st/ 2nd cent. A.D. Limestone fragment inscribed on both sides. Ed.pr. P.Cugusi, *Epigraphica* 68 (2006) 447-451 (ph.); for some additional comments see M.Buonocore, *Epigraphica* 71 (2009) 339-341 no. 13 (ph.), who also points out that the stone is in a private collection in Penne.

A: ΤΑΔΕ [ΚΕΙΤΑΙ? ---] | arte, fide pol[lens ---] | prae[---] | Inferna l[oca? ---] || Acher[ont---] | tumuli Ercul[---] | ---------

B: [---]ns medicina? | [---]cesime | [---]ns taetra | [---]ntis loca || [---] decepti mala | [---]a miscens | [---] oleis sit | --------

Date: 1st cent. A.D., ed.pr.; 1st/2nd cent. A.D., B. || it is unclear whether A and B belong to the same text, ed.pr. || **A.** the Greek word initio is engraved in larger letters [ed.pr. (without further comment) apparently thought of a formula like ἐνθάδε κεῖται; however, a Θ is excluded in view of the single vertical stroke visible on the ph.; B. assumes that ed.pr. intended reading τᾷδε (= τῇδε, as a unusual complement of κεῖται); alternatively she suggests reading τάδε, to be interpreted as an 'insegna publicitaria ... a valutare le capacità formali e techniche di un'officina lapidaria attraverso quelle cose (τάδε) incise sulle due facce delle pietra'; rather τάδε, either used independently in the sense of 'This is it' (sc. 'This is life' [ὁ βίος ταῦτα], 'This is what becomes of all of us', etc.; in this case, however, ΤΑΔΕ would have been placed asymmetrical in a text showing an otherwise careful display with indentation of the pentameters) or, preferably, introducing the contents of the epigram to the reader: 'This (passer-by), is what I am going to tell you', 'Remember this', vel sim.; for a similar use of τάδε in the beginning of funerary epigrams see e.g. *SEG* XVII 552; XXIX 1202; XXXIX 449, Tybout].

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943. Pisa. Graffito on a vase, early 5th cent. B.C. Black glazed fragment of orange clay (non-Greek production; probably a lid) inscribed on the inside; found in 1984 during excava-

tions in Piazza del Duomo. Ed.pr. A.Maggiani, *art.cit.* (cf. our lemma no. 922 sub 4) 166/ 167 (ph.; dr.), who gives three possible readings: 1) [--]ΑΙΦΥΓΛ[--] (Attic); 2) [--]ΡΙΦΥΛΑ[--] (Corinth, Korkyra or Megara; perhaps [Ἐ]ριφύλα); 3) [--]ΔΙΦΥΛΑ[--] (most likely reading; wide geographical range; perhaps a dedication [τᾶι Ἀρτάμι]δι Φύλα[κι] or [τῶι] Δὶ Φύλα[κι] or, if A is read initio, [τᾶι --]αι Φύλα[κι]).

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944. Populonia. Graffito (owner's mark) on an Attic cup, 450-400 B.C. Attic red-figured stemless cup representing a fleeing girl (inside); graffito on the outside. Ed.pr. A.Maggiani, in A.Romualdi, *Populonia in età ellenistica. I materiali dalle necropoli* (Florence 1992) 184 (non vidimus); see now id., *art.cit.* (cf. our lemma no. 922 sub 4) 165: Καλεΐν(ου)

The letter forms may point to Syracuse, M.; *ibid.* on 164, M. refers to another graffito from Populonia, on a local vase: [--]ΕΣΤ[--]; cf. M.Martelli, *SE* 49 (1981) 245/246 no. 16; dr.).

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945. Potentia. Amulet (?), 2nd-4 cent. A.D. Ardesia tablet found in a tomb. L.Mercando, in L.Mercando, S.Sorda, M.Capitanio, *NSA* (1974) 194; G.Paci, in E.Percossi Serenelli, *Potentia. Quando poi scese il silenzio ... Rito e società in una colonia romana del Piceno fra Repubblica e tardo Impero* (Porto Recanati 2001) 104/105 no. 33 (ph.; non vidimus). Republished by S.Antolini in *Supplementa Italica* 23 (Rome 2007) 173/174 no. 1 (ph.).

ΙΠΠΙΣΚΑ[---]|ΚΑΑΤΙ[--- | .]ΑΡΕ[---]|ΒΙΝΙΙCΑ[---]||ΝΝΑΝ

Probably a magic formula, A. || 1. the name Ἵππιος is not excluded, A. || 4. the second letter may also be H, A.

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946. Puteoli. Epitaphs. M.L.Caldelli, *AC* 58 (2007) 435-491, publishes 44 inscriptions (mostly inedita) found between 1992 and 1997 in the northern part of Pozzuoli during excavations of part of the Via Antoniniana (connecting Puteoli and Naples). The texts are almost exclusively epitaphs from funerary monuments along the road (1st cent. B.C.-late Roman Imperial period). There are three Greek texts (ph.), one recently published (480-483 no. 39 = *SEG* LV 1053; funerary epigram for an athlete) and two inedita (Roman Imperial period; now in the Lapidarium of the amphitheatre): 1) Λάλος (upper left corner of a gray marble plaque; inscription along the upper margin of a large recessed field with moulded frame; the cognomen is already known from Puteoli: Lalus, Aug. l. in *CIL* X 1748; 468 no. 27); 2) ---- | [--]φιλος (upper right corner of a marble plaque; 'lettere non decifrate' in L. 1 [the ph. shows the upper part of a round letter, followed by VIS and a hook (>; sign marking the end of a Latin word?); perhaps quis or ovis or the numeral VI flanked by a sign and S?, Tybout]; 486 no. 43).

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947. Pyrgi. Dedication to Demeter on an Attic kylix, mid 5th cent. B.C. Fragment of a red-figured Attic kylix (decoration lost); graffiti in a semi-circle between two lines on the

outside near the foot; found in the area of 'sacello β' (sanctuary of Cavatha). Ed.pr. G.Colonna, *art.cit.* (cf. our lemma no. 922 sub 2) 72/73 (ph.; dr.): Εὔμαχος τῆι Δήμ[ητ]ρι

Ionic dialect and letter forms excluding Attica and Euboia suggest that Eumachos was a Samian or Phokaian (or rather a Massaliote); the dedication shows that Cavatha was equated not only to Kore (see *SEG* LIV 963 [1]) but also to Demeter, ed.pr.

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948. Pyrgi. Graffito on an Attic kylix, 600-550 B.C. *SEG* LIV 963 (3). A.Morandi, *SE* 73 (2007) 408, reads αλο.ε[---] (perhaps ἐ[ποίεσε(ν)]) or Αλοε [--] (epithet of Demeter?; cf. Ἀλῷα, Ἀλῶα) instead of δυο ε[---]. Cf. also our lemma no. 922 sub (2).

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949. Rhegion. Corpus. L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007; our abbreviation: *I.Reggio Calabria*), includes 70 texts: from Rhegion (nos. 1-56; 1: decree; 2-6: honorary inscriptions; 8-15: catalogues; 16-18: dedications; 19-21: defixiones and amulets; 22-25: Christian and Jewish inscriptions; 26-35: varia; 36-46: epitaphs [pagan and Christian; no. 38 is a Latin text with the addition ἀτοῖς ἐπό[η]σαν]; 47-56: fragments of unknown character), its territory (nos. 57-62) and abroad (nos. 63-70: inscriptions providing evidence for the alphabet and dialect of the city in the Archaic and Classical period). Introductory sections on Rhegion's history (11-13), topography (15-18), and alphabet and dialect (19/20). Description of the stones or other bearers; provenance; bibliography; commentary; all inscriptions are illustrated by excellent photographs (and/or occasionally drawings). On 95/96, a list of 12 Greek inscriptions from other places recording Rhegians. Full Indices and Concordance; maps of city and territory indicating the find places.

There are eight inedita (now in the Museo Archeologico Nazionale of Reggio Calabria): **1)** [ὁ δεῖνα ἀνέθε]κεν θεᾷ [-? -] (no. 16; fragment of a bronze lebes from the sanctuary 'Griso-Laboccetta'; late 6th/5th cent. B.C.; Demeter or Kore/Persephone); **2)** Σίμōν [--] (no. 31; graffito, incised and painted in white, on a fragment of an Italic black glazed cup from the sanctuary "Griso-Laboccetta'; 4th/3rd cent. B.C.; probably a signature, e.g. Σίμων [μ' ἔγραψε]); **3)** Ἀριστι[--] (no. 32; graffito incised after firing on an an Italic clay vase of unknown provenance; 4th/3rd cent. B.C.; probably an owner's mark like Ἀριστί[ωνος], Ἀριστί[ππου]); **4)** Θ(εοῖς) [Κ(αταχθονίοις) | - ca. 10 -]|ΡΗΤΟΣ [- ca. 6 -] | ἔζησεν [ἔτη] || κδ'· Ἐπίσ[τ]η|σις μήτηρ (no. 42; marble plaque with inscription in a recessed field with moulded frame; unknown provenance; 3rd cent. A.D.; L. 2: ἐνθάδε κεῖται, vel sim.; LL. 2/3: a name like Ἄρητος, Πυθάρητος); **5)** [---] | Μ(ᾶρκος) Π[--] | Γ(άϊος) [--] | Λ(ούκιος) [--] || Γ(άϊος) | ΚΙ[--] | ΣΠ[--] | --- (no. 52; marble plaque with inscription in a recessed field with moulded frame; unknown provenance; 1st/2nd cent. A.D.); **6)** Π[--] | Κ(οΐντος) [--] | vacat | Κ(οΐντος) ΚΛ[--] || Π(όπλιος) ΚΑ[--] (no. 53; marble plaque with inscription in a recessed field with moulded frame; unknown provenance; 1st cent. A.D.); **7)** Ῥηγιν[--] (no. 54; marble fragment of unknown provenance; undated); **8)** [--]Σ ❦ Κ[--] (no. 55; marble fragment of unknown provenance; undated).

See also our lemmata nos. 952 for a virtually unpublished defixio and 953/954 for two inscriptions which escaped our notice so far. From the remaining three texts not included in

corpora (and consequently not in the concordance below; nos. 29, 51, and 56) we mention 9) Ἶκō (no. 29; A.M.De Lorenzo, *NSA* [1883] 354; owner's graffito incised under the foot of a clay kylix from the sanctuary 'Griso-Laboccetta'; 5th cent. B.C.). L.Dubois, *BE* (2008) no. 627, corrects nos. 6 (L. 6: Φιλάκου should not be corrected into Φ(υ)λάκου) and 14 (L. 10: [Καλ]όκαιρος; [--]όκλιρος, D.'A.). In no. 45 LL. 5/6, D.Feissel, *BE* (2009) no. 660, reads and restores μ[ηνὶ] | Δίου rather than Ἰ[ου]|λίου or μ[ηνὶ] | Λώου; for no. 59, he accepts M.L.Lazzarini's reading ἐργαστηριάρχου instead of ἐργαστηρίου μου. For the religious aspects of this corpus see A.Chaniotis, *EBGR* (2007) [2010] no. 39. For no. 35 cf. our lemma no. 2095.

Names worthy of note: Ἀπήμαντος, Βρύανθος, Ἐμμενίδης, Θράρυς, Ἴκος, Λυκκίδης, Μελίφθονγος, Μίκυθος, Ὀνομάσστος, Ὀρθώριος, Ῥηγῖνος, Φάλακρος. **Institutions and magistrates** inter alia: ἀγορανόμος, ἁλία (ἁλίασμα), γυμνασιάρχος, ἔσκλητος, πρύτανις, στραταγὸς τῶν Ῥωμαίων, ταμίας. **Ethnics:** Ἀλεῖος, Γελεαῖος, Ἰουδαῖος, Κυζικηνός, Λοκρός, Μεσσήνιος, Ῥηγῖνος, Ῥωμαῖος, Χαλκιδεύς. **Deities and religious terms** (cf. also *EBGR* 2007 [2010] no. 39): Ἀθάνια, (ἡμέρα) Ἀφροδίτης, Γᾶ, Διόνυσος (τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν καὶ προξένων; 6), Ἑρμῆς, Ζεύς, Ἡρακλῆς (Ῥηγῖνος), καπναύγης, Κεραυνός, Κόρα, ἱεροκῆρυξ, ἱεροκόμος, ἱεροπαρέκτης, ἱεροσαλπιστής, ἱεροσκόπος, μάγ(ε)ιρος, μάντις, Μοῖρα, Πλούτων, σπονδαύλης. **Christianity and Jewry:** ἄγγελος, αἷμα (διὰ τὸ σῶμα καὶ τὸ ἕμα τοῦ Κ(υρί)ου ἱμῶν Ἰυσοῦ Χ(ριστο)ῦ; 21), Βαρζων (δαίμων Β.; 60), δεκάτη, δοῦλος τοῦ Θεοῦ (vel sim.), δύναμις (θεοῦ; 36) μονογενής, πνεῦμα (πᾶν πονηρόν; πάνκακον καὶ πάνβαρος καὶ πάνκρανον καὶ πανσφαλὲς καὶ πανακάθαρτον; 21), σίττησμα, συναγωγή (τῶν Ἰουδαίων; 25), σταυρός. **Selected words:** αἰσωπιτάνα (κεραμίς; 58) ἀλειφόμενοι (τὸ κοινὸν τῶν ἀλειφομένων; 5), γνωμοσύνη, διασκορπίζω, ἐργαστηριάρχης, κίναιδος, μάλημπτος, ψευδοκαμινάριος.

We provide a comparatio numerorum with *SEG* and the corpora.

IG XIV	*I.Reggio C.*	*SEG*	*I.Reggio C.*	*SEG*	*I.Reggio C.*
612	1	**I**		**XXXV**	
614	2	418	4	1038	59
615	6	419	17	**XXXVII**	
616 + Add.	5	**XIII**		793	46
617/618	8/9	469	46	794	27
619/620	12/13	**XXIV**		**XXXIX**	
621	7	303	63	1062	58
623	34	304/305	64 (b / a)	**XL**	
624	40	**XXIX**		853	34, 38, 41
626	38	985	6	854	4
627 + Add	41	986	8	855	8, 10, 13
627 a	50	987	14	856	37
628/629	45/46	988/989	10/11	857	39
629 (a) Add	24	**XXXI**		858	20
2405 (46)	59	861	38	859	25
2406 (67)	28	**XXXII**		860/861	44/45
2406 (97)	30	919	68	862	43

SEG	*I.Reggio C.*
XL	
863	48
864	59
XLIII	
319/320	70
XLV	
1431	65
1442	60
1456	57
1457	18
1472	69
XLVIII	
1256	23
XLIX	
1367	-
L	
1051	2, 6, 38
LIII	
1093	58
LIV	
964 bis	36
965	21
LV	
1055	1
1056	35
1057	60
LVI	
1077 (4)	68
CIG	
5628	34
5763 + Add.	8

CIG	*I.Reggio C.*
5763 (b) Add.	7
5766 + Add.	40
5768	38
8684	23
9541	45
IvO	
267-269	65 a-c
271	66
F.Delphes	
III.1	
503	67
IGDGG I	
33-38	63-68
39	26
40	1
41	57
42	62
Arena III	
58	67
59	57
60	63
61 (a)	64
62	68
63	26
64/65	65/66
IGR I	
468	1

IGR I	*I.Reggio C.*
469/470	8/9
471	38
Syll.^{3}	
715	
LSAG^2	
247 no. 8	65
248 no. 11	57
248 nos. 12-14	26
248 no. 15	67
248 no. 16	66
455 G	68
CIJ	
635 (b)	25
JIWE I	
139	25
CEG	
388	66
IGCVO	
129	46
149	59
605	21
692	45
CIL X	
11	38

950. Rhegion (area of: Leukopetra). Christian and Jewish inscriptions. Among the Christian and Jewish testimonies from Leukopetra (territory of Rhegium Iulium) F.Costabile, in *Enigmi* (cf. our lemma no. 2095) II 670-679 (= *RivStCal* 9 [1988] 255-265), mentions the inscriptions *CIJ* I^2 635b = *SEG* XL 859 (referring to a [συναγωγὴ τ]ῶν Ἰουδαίων) and *IG* XIV 2405 (46) = *SEG* XL 864 (Christian inscription on a lamp).

951. Rhegion (and Messana). Institutions. F.Costabile, in *Enigmi* (cf. our lemma no. 2095) I 107-132 (= 'Strateghi e assemblea nelle πολιτεῖαι di Reggio e Messana', *Klearchos* 20 [1978] 19-57), discusses the evolution of the στρατηγοί and the assembly in Rhegion and Messana in the 5th/4th cent. B.C. on the basis of literary and epigraphical testimonies (*IG* I[3] 53/54 (I[2] 51/52; *SEG* X 48 [XLV 6*]; *IG* XIV 612 = *I.Reggio Calabria* 1 = *SEG* LV 1055; C.D.Buck, *A grammar of Oscan and Umbrian* [Boston 1928[2]] no. 62 [cf. L.D'Amore, *ZPE* 123 (1998) 292 note 2]; P.Orsi, *MAL* 1916, 195; ph.); cf. also *SEG* LIII 1092.

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952. Rhegion. Defixio on a lead leaf, 3rd cent. B.C. Fragment of a lead leaf found in a tomb in contrada Borrace, north-east of Reggio Calabria; now in the Museo Archeologico Nazionale *ibid.* P.Orsi, *NSA* (1913) 317/318, who considered the text as a magical document deliberately rendered unintelligible. Now fully read by L.D'Amore, *I.Reggio Calabria* 45/46 no. 19 (ph.; dr.).

Παρκατίθημ[ι] | πὰρ Γᾶν | [γλ]ῶσσαν καὶ ν̣ο̣[ῦ]ν | τοῦ 'Αγιάδα [τοῦ] || Καλλίστου· | πὰρ Γᾶν

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1. ΠΑΔΙΟΑΜΕΔΗ, perhaps παρίω 'Αμήδη, O. || 3-5. the formula points to ■ judicial defixio (cf. e.g. *IG* IX[2].1.4.877) from Korkyra; 3rd cent. B.C.), D'A. || 6. the repetition of the formula πὰρ Γᾶν suggests that the text continued on the reverse which bears some traces of letters: perhaps the names of the witnesses, D'A. || found together with another leaf with illegible traces of script (not joining and probably deposited in the grave separately).

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953. Rhegion. Acclamation, 1st cent. B.C./ 1st cent. A.D. Clay aedicula with a roughly modelled male bust; inscriptions incised after firing above (L. 1) and below (L. 2) the bust (A) and on the reverse (B); found on the Collina degli Angeli (called Matì); now in the Museo Archeologico Nazionale of Reggio Calabria. Ed.pr. F.Costabile, in *Atti del V Congresso Storico Calabrese. Bretti, Greci e Romani (Cosenza-Vibo Valentia-Reggio Calabria 28-31 ottobre 1973)* (Rome 1983) 336 (ph.); cf. R.Spadea, in E.Lattanzi (ed.), *Il Museo di Reggio Calabria* (Rome-Reggio Calabria 1987) 97. Now republished by L.D'Amore, *I.Reggio Calabria* 61/62 no. 33 (ph.): **A:** Τρὶς | νίκα **B:** Τρὶς | [νίκα]

Acclamation: 'Vinci tre volte', D'Am.

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954. Rhegion. Christian invocation of the Lord, 8th cent. A.D. Tile with graffito incised after firing; found in Serro dei Morti, south east of Reggio Calabria, near the medieval fortress of S.Agata; now in the Museo Archeologico Nazionale *ibid.* Edd.pr. L.Costamagna, F.Mosino, *Xenia* 11 (1986) 73 (dr.); cf. F.Mosino, G.Caridi, in *Reggio Calabria. Storia, economia, società* (Soveria Mannelli 1993) 98 (dr.). Now republished by L.D'Amore, *I.Reggio Calabria* 91 no. 61 (dr.): christogram Κ(ύρι)ε βωήθη christogram τοῦ δούλου σου

Date: 8th cent. A.D., D'A.; ca. 1000, edd.pr.

955. Rome. Associations: inscriptions concerning the ἱερὰ ξυστικὴ σύνοδος, mid 2nd-4th cent. A.D. *IGUR* 235-248; *SEG* XLII 926 bis (cf. XLVI 2338; XLVIII 2107 (4); LI 2251 [LIII 2111]; *IGUR* 235 = *IG* XIV 1054 = *IGR* I 149; 236 = *IG* XIV 1055 = *IGR* I 146; 237/238 = *IG* XIV 1109/1110 = *IGR* I 150/151; 239 = *IG* XIV 1104 = *IGR* I 152; 240/241 = *IG* XIV 1102/1103 = *IGR* I 153/154; 242 = *IG* XIV 1058 = *IGR* I 125; 243 = *IG* XIV 1105 = *IGR* I 155; 244 = *IG* XIV 1107 = *IGR* I 156 = *SEG* XLVIII 1289; 245 = *IG* XIV 1106 = *CIL* VI 10153 = *ILS* 5165; 246 = *IG* XIV 956 + 2240). R.Volpe, in A.Leone (ed.), *Res bene gestae. Ricerche di storia urbana su Roma antica in onore di Eva Margareta Steinby* (Rome 2007) 427-437, reports on recent excavations of the south-western section of the Baths of Trajan which allow a reconstruction of the complex as the combination of Roman baths (central covered buildings) with a Greek style gymnasion around it. The latter consisted of a large open space surrounded by colonnades with semi-circular exedras on all sides (ξυστός, properly referring to the colonnade(s), but generally used in a comprehensive sense to indicate both the covered and open areas and consequently as a synonym of gymnasion). This functional duality (xystos/baths) is reflected in the title of the president of the synodos: ἀρχιερεὺς τοῦ σύμπαντος ξυστοῦ καὶ ἐπὶ βαλανείων Σεβαστῶν (*IGUR* 235/236, referring to the first archiereus, the famous Ephesian athlete Μᾶρκος Οὔλπιος Δομεστικός [cf. *SEG* XL 1003]). This official (additionally called (διὰ βίου) ξυστάρχης in later texts) was in charge of the whole complex, which included the headquarters of the synodos: this archive sheltering ἱερά and γράμματα and granted to the synodos through the intermediary of Domestikos by Antoninus Pius in 143 A.D., was located πρὸς αὐταῖς ταῖς θερμαῖς ταῖς ὑπὸ τοῦ θεοῦ πάππου μου γεγενημέναις (236 LL. 10/11), i.e., the Baths of Trajan. It may have been situated in one of the large exedras of the colonnade, which have been identified as libraries/archives also used for cultural activities. This fits in with the presumable find-place of part of the inscriptions, once erected in the synodos' headquarters; for those found in 1661, the contemporary report suggests that they come from an area near that of the recent excavations in the Baths (southwestern part of the xystos). V. argues that all stones have been found in or near that area. Previously the headquarters have been located in the entrance area at the north side of the central bath complex or in a house found under S.Pietro in Vincoli (so F.Rausa, *MDAI(R)* 111 [2004] 537-553, especially 539/540; strongly rejected by V. 433, with note 28).

956. Rome. Foreigners: how to trace Orientals in inscriptions? After a survey of research in the field, H.Solin, in *XII Congressus* II 1363-1379, outlines the methodological problems which scholars face when they study the migration of people from the East (slaves and liberti; civil foreigners; soldiers) to the West, especially Rome. Neither literary nor epigraphical sources (S. adduces mainly Latin inscriptions) allow for quantification and demographical studies; it is mostly impossible to distinguish between temporary and permanent residents (even if we have both literary and epigraphical evidence, as in the case of Εὔδημος Λαδικεὺς

σοφιστὴς Ῥωμαίων, the author of *SEG* XXXV 1055, for whom cf. Liban., *Ep.* 1493). Criteria used to detect foreigners in inscriptions are often unreliable: 1) Greek, though often used by foreigners, is not indicative of eastern origin in itself, since it was the second language in Rome, also used by families at home in the city for generations. [See also our lemma no. 957 for observations on choice of language and the reading public aimed at in cultic inscriptions]. As the language of Christian liturgy, Greek was also frequently used by non-migratory Christians in epitaphs. Many slaves, liberti, peregrini or their immediate descendents and almost all soldiers wrote in Latin; persons may alternately write in Latin or Greek (cf. e.g. P.Castrén, H.Lilius [edd.], *Graffiti del Palatino* I [Helsinki 1966] nos. 315 and 332/333); 2) personal names provide no evidence on origin at all, with the single exception of authentic Oriental names like Malchio, Barnaeus, or Martha; not indicative are especially the following cate-gories: names derived from ethnics or toponyms; names which may have been considered by some bearers as translations from Semitic languages (e.g. Γελάσιος, Θεόδουλος, Παρηγόριος) or have been selected on account of their formal analogy (e.g. the Greek name Μνάσεας to substitute Menahem); theophoric names like Serapio/Σεραπίων, etc.; 3) participants in Oriental cults may or may not be foreigners; remarkably, most Isiac inscriptions are in Latin; 4) formulas at home in Oriental regions may be somewhat more telling (e.g. months; S. adduces an unpublished Christian epitaph in Latin from Abellinum/Avellino, with the date in Greek: ἰν(δικτιῶνος γʹ), Μεχὶρ ιηʹ - but he cautions that it is not clear at all whether the deceased Fortunata came from Egypt; in *IGUR* 1692, the term πύελος may point to a Bithynian origin of the deceased couple; Γάμος [or Γάλλος], the author of the obscene graffito *SEG* XXXIV 1015 with its precise 'technical terms', was probably an Oriental Greek); 5) most reliable is an explicit indication of provenance; however, Graecus and Syrus are used in a very general sense (cf. also *IGUR* 1287: Ἕλλην μὲν τὸ γένος, πατρὶς δέ μοι ἦτον Ἀπάμεα); inversely, the apparently general terms Oriens and Ἀνατολικός mean 'Syrian'.

In an Appendix on 1376-1379, S. presents addenda and corrigenda to D.Noy's geographically arranged list of foreigners on record in inscriptions from Rome (*Foreigners at Rome* -- [cf. *SEG* L 1056] 289-327). We mention the observations on Greek texts affecting the interpretation: Μινουκία Σικελή in *IGUR* 794 (*IG* XIV 1859) is a nomen (member of the gens Minucia) plus cognomen (not an ethnic); Τράλλεως in *IGUR* 1200 (*GV* 696) L. 4 is the name of the deceased's father rather than of the Carian city Tralles; Δ[ικαιοσύνην] in *IGUR* 1191 (*GV* 1017; *CIL* VI 21664) L. 8 in fine is an unlikely restoration; the (anonymous) deceased of *ICUR* 5098 may come ἀπὸ Τενάρ[ου] (for Ταινάρου).

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957. Rome. Foreigners: Orientals in Rome (and Campania) and their cults. N.Belayche, 'Les immigrés orientaux à Rome et en Campanie: fidélité aux *patria* et intégration sociale', in J.Leclant, A.Laronde (edd.), *Colloque La Méditerranée d'une rive à l'autre. Culture classique et cultures périfiques. Actes du 17e colloque de Villa Kérylos à Beaulieu-sur-mer, les 20 & 21 octobre 2006* (Paris 2007) 243-260, focuses on the use of Greek and/or Latin by Oriental believers in the context of their native cults, especially those of the Egyptian and the Syrian Gods, in Rome and Campania (mainly Naples). [However, the tacit assumption that the partici-pants in Oriental cults were (mainly) Orientals, finds no support in the evidence: see our lemma no. 956 sub 3, Tybout].

On the basis of Greek, Latin and bilingual inscriptions adduced in quantities defying enumeration, she argues that the choice of language is conditioned by the type of social communication aspired at (either Greek for the narrower circle of co-religionists, for whom the native language was still important, or Latin, if the general public of the city was the destinee; or both) rather than by their maternal language, the degree of their integration into Roman society or the wish to transplant religious practice; comment on terminology transferred from the native country, especially if Greek is retained as the language of ritual.

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958. Rome. Greek/Latin bilingualism in Christian inscriptions. A.E.Felle, in *XII Congressus* I 475-482, returns to the phenomena of the co-existence of the Greek and Latin language and alphabet in the Christian inscriptions from Rome (see already id., in *Atti XI Congresso* [cf. List of Abbreviations in *SEG* XLI]) 669-678). He distinghuishes three main types: proper bilinguals, texts in Greek and Latin presented together but with (partly) different contents, and transliterations (interference of scripts). Reflections on the correlation between these groups and techniques of writing, with special reference to the 'livello di estemporaneità' (477), ranging from inscriptions requiring minimal preparation like graffiti, via 'techniche semiestemporanee' like dipinti and carbon drawings presupposing some preparation, to fully preconceived texts engraved on stone involving specialists equiped with proper tools. The results, based on data sets from *IGUR*, *CIL* and *ICUR*, are quantified in three tables on 478/479.

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959. Rome. Museum collection. *SEG* XLVIII 1285 ter. In *XII Congressus* I 155-164, G.Bevilacqua, G.Filippi, M.Nocita present their project concerning a corpus of all Greek inscriptions found in and near the Basilica of San Paolo on the Via Ostiensis (pagan; Christian and Jewish texts; now in the adjacent monastery). They present the following texts: *IGUR* 230 (ph.), 443 (ph.; Italian translation), 999 (ph.; transl.), 1385 (transl.); *ICUR* 4828 (ph.; transl.), 5064 (transl.), 5661 (ph.; transl.), 5833 (transl.), 5960 (note on the iconography: pigeon and four courgettes); *CIJ* 351 (transl.) and 401 (ph.; transl.). On 159, a note on the many foreigners from the Greek East (Galatians; Syrians; Egyptians): *ICUR* 4891 (ph.; transl.) and 4957 (transl.).

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960. Rome. Poets in Greek inscriptions. A.Gangloff, *CCG* 18 (2007) [2009] 349-374, studies 15 inscriptions from *IGUR* recording poets, in an attempt to determine their origin (Asia Minor, Egypt, Italy), the choice of language used in the texts, the reputation they enjoyed and the career opportunities in Rome: *IGUR* 63, 149, 1149 (*GV* 1571; ph.; two epigrams by Πειόνιος for a deceased couple and its family; cf. *SEG* XLIX 2451), 1155 A/B (two epigrams by Μάρκελλος from Sidon, poet and physician, for Herodes Atticus' deceased wife; cf. our lemma no. 963), 1159 (*GV* 1333), 1193, 1220 (*GV* 586), 1274 (*GV* 721; text and French translation; ἀοιδή = poem; cf. ἀοιδοπόλος in *IGUR* 1220), 1314, 1326 (*GV* 1049; ph.; poet M. Σεμπρώνιος Νικοκράτης, who became slave-dealer; comment on 366-368), 1336 (*GV* 1924; ph.; 11 years old poet K. Σουλπίκιος Μάξιμος), 1526 and 1532 (poems on the busts of Menander

and Homer by Κλαύδιος Αἰλιανός, also on record in Philostratus, *V. Soph.* 624/625; cf. also *SEG* XXVIII 793 app.cr.), 1531 (Λ. Σεπτίμιος Νέστωρ; text and French translation; ph.; see also our lemma no. 2127), and 1638. G. distinguishes three categories of poets: those who travelled like Dionysiac technitai from contest to contest, poets who worked for powerful patrons and poets specializing in funerary and dedicatory epigrams.

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961. Rome. Religion: Asklepios. Drawing on literary, epigraphical and archaeological sources, G.H.Renberg, *MAAR* 51/52 (2006/2007) 87-172, offers an exhaustive study of the cult of Ἀσκληπιός at Rome, especially popular under the Antonines and Severi. On 137-159, he offers a catalogue of 42 inscriptions (texts; biblio- and topographical data; additional notes); we mention the nine Greek texts. Probably from the **Tiber Island**: *IG* XIV 966 (*IGUR* 148; *Syll.*[3] 1173; early 3rd cent. A.D.; R. 139/140 no. 6; ph.; see also below for this text); **Esquiline**: *IG* XIV 967 (*IGUR* 102; Samama [cf. *SEG* LIII 2191] no. 477; late 2nd cent. A.D.; R. 140/141 no. 8); *IG* XIV 968 a (*IGUR* 103; 2nd cent. A.D.; R. 141 no. 9); *IGUR* 104 (2nd cent. A.D.; R. 141/142 no. 10); **Via Cassia** (northwest of Rome; probably a sanctuary): *SEG* XLIII 661 (LI 1430; 2nd/3rd cent. A.D.; R. 154 no. 29); **Unknown provenance**: *IG* XIV 968 (*IGUR* 151; 2nd cent. A.D.; R. 157 no. 36); *IGUR* 105 (2nd cent. A.D.; R. 157/158 no. 37); *IG* XIV 1015 (*IGUR* 149; 2nd/3rd cent. A.D.; R. 158 no. 38); *IG* XIV 1016 (*IGUR* 150; 3rd cent. A.D.; R. 158 no. 39).

The main topics discussed are: 1) topography (list of buildings and sites on 93): besides the prominent sanctuaries on the Tiber Island founded in the early 3rd cent. B.C. (Liv. 10.47.6/7; (Ἀσκληπιεῖον: Cass. Dio 47.2.3) and on the Esquiline, the god was worshipped in roughly a dozen other public and private shrines (also of other gods) distributed all over the city and known from inscriptions only; 2) cult organisation, of which relatively little is known, and worshippers (slaves and freedmen seem to prevail; some shrines are erected by collegia); 16 of the 42 dedications to Asklepios were either inscribed in Greek or commissioned by Greeks, or both; 3) Asklepios' roles and responsibilities, also extending to assistance in other problems than disease. Concerning the sanctuary in the Tiber island: no evidence for the worship of Ὑγιεία/Hygieia, though she was addressed in association with Asclepius in five Latin inscriptions found elsewhere in Rome; dream oracles (ex viso/ex iussu; ἐχρημάτισεν ὁ θεός in *IG* XIV 966; translation on 127); it is uncertain whether incubation took place. For the latter problem see also G.H.Renberg 'Was Incubation Practiced in the Latin West?', *ARG* 8 (2006) 105-147, mainly based on literary evidence and Latin inscriptions (but see 112/113 for comment on the ambiguous evidence of *IG* XIV 966; for this text see also below).

After a general introduction to the cult of Asklepios in Rome, P.Sineux, in P.Fleury (ed.), *Roma illustrata. Représentations de la ville. Actes du colloque international de Caen (6-8 octobre 2005)* (Caen 2008) 393-407, focuses on the healing miracles from the Tiber Island recorded in *IG* XIV 966 (French translation). The four stories (part of an originally longer list, as in the Epidaurian miracles) reveal a regular formal pattern resulting from careful redaction: name of healed person; disease; in two stories ἀφηλπισμένῳ ὑπὸ παντὸς ἀνθρώπου; ἐχρημάτισεν ὁ θεός, i.e., a dream oracle (probably also implying sleeping in the sanctuary, though this is not explicitly stated, as in Epidauros); ἐλθεῖν followed by prescriptions in the infinitive; positive

result; other people witnessing to and/or rejoicing at the miracle. As in the sanctuaries in Epidauros and Lebena, the stories create a consistent image of the god (each with its own charactetisstics). Typical of Rome is the mixing up of sacred and pharmacological elements and the strong 'volonté de suivre un canevas narratif préétabli' (404). The choice of Greek links up with the tradition of recording healing miracles in Greek sanctuaries; the texts served to extoll the god's power rather than providing general ritual instructions to worshippers and may not have been intended to be widely read.

Cf. also H.Brandenburg, 'Esculapio e S.Bartolomeo sull'Isola Tiberina. La fine dei sacrari pagani e il problema della continuità del culto in veste cristiana nella tarda antichità e nell'altomedioevo', in H.Brandenburg, S.Heid, C.Markschies (edd.), *Salute e guarigione nella tardà antichità. Atti del giornata tematica dei Seminari di Archeologia Cristiana (Roma - 20 maggio 2004)* (Vatican City 2007) 13-51 (brief discussion of some inscriptions in the introductory section 'Il culto di Esculapio sull'Isola Tiberina', 13-19).

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962. Rome. Religion: bilingual (Greek/Latin) dedications to various Greek deities erected in the Forum Romanum 'ex oraculo', ca. 150-200 (after 166?) A.D. *IGUR* 94-97; *SEG* XXXIII 783 (94/95: ἀπωσικάκοις θεοῖς and Ἀθάναι ἀποτροπαίαι, respectively = *IG* XIV 957 = *IGR* I 28 = *CIL* VI 105/106; 96: Διὶ πατρίωι = *IG* XIV 992 = *IGR* I 73 = *CIL* VI 427; 97: Διὶ ὑπάτωι = *IG* XIV 994 = *IGR* I 75). M.Kajava, in *Res bene gestae* (cf. our lemma no. 955) 127-131, connects these texts with a group of Latin dedications 'Diis deabusque secundum interpretationem oraculi Clari Apollinis' from various parts of the Empire (C.P.Jones, *JRA* 18 [2005] 293-301 and 19 [2006] 368/369, with *SEG* LIII 1587 from Pisidia as a single parallel in Greek: [θ]εοῖς καὶ θεαῖς ἀπὸ ἐξηγήσεως χρησμοῦ Ἀπόλλωνος Κλαρίου). Almost all stones from this group are shaped to be embedded in a wall like those of the Forum Romanum, and in almost all texts the dedicators remain anonymous. Both the Latin dedications and the Greek ones from Rome may result from an oracle of Klarian Apollo consulted by the emperor on the occasion of the plague of 164/165 or 165/166 A.D. Those from Rome mentioning specific deities are likely to reflect the oracle's response to the question 'to which deities should we address ourselves in order to ....?'; they may have been displayed in the context of some structure erected in honor of the deities in question. Contra J.Aronen (see *SEG* XXXIII), K. argues that these were Greek rather than Roman gods; he agrees with A. in relating the graffito *CIL* VI 29850 ('SPQR ex oraculo') to the Forum inscriptions; it must remain uncertain whether this also applies to two other ex oraculo-inscriptions (*An.Ép.* [1977] no. 22; *CIL* VI 828).

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963. Rome. Poems on Regilla, wife of Herodes Atticus (A), and on Herodes Atticus' estate Triopion (B), 161 A.D. *IG* XIV 1389 A/B; *IGUR* 1155 A/B (*SEG* XXIX 999; cf. XXXIII 254; XLVIII 12, 324, and 1286). F.Skenteri, *Herodes Atticus* -- (cf. our lemma no. 41) 29-65, reprints the texts of these poems with translations and commentary on their style, diction, content, and context (A on 29-47; B on 47-65). She supports the general view that the author of (A) is the physician and poet Μάρκελλος from Side (L. 1; cf. also our lemma no.

960), who was commissioned by Herodes in order to honor his wife and the empress Faustina and to dedicate a statue of the former at Triopion, placing her in death among the heroines. Discussion of the temple of Demeter and Faustina the Elder (Νέα Δήμητρα). However, S. attributes (B) not to Marcellus but to Herodes, who introduces the cults of Athena and Nemesis from Rhamnous into Rome. Discussion of Herodes' estate Triopion (on the Via Appia) and its rich mythological setting. In L. 79 a curse formula is introduced against anyone who would defile the sanctity of the estate. Extended discussion of this form of curse, with quotation and translation of *IG* II^2 13200 (58/59). Inclusion of biographical information about Herodes.

In the article referred to in our lemma no. 204, M.Gleason on 142-156 investigates the topography, architecture, genealogical, mythological, cultic, symbolic, commemorative, and many other aspects of this monument, with particular attention to the bicultural focus of Herodes, the Greek aristocrat, and Regilla, the Roman patrician, and their ties to the Imperial household through Faustina, New Demeter. She prints translations of large sections of both inscribed poems, speculating about a possible posthumous dispute over the ownership of the estate and the criminal charges brought against Herodes by Regilla's brother. This section of her paper makes a transition (156-162) into an exploration of a contrast between Greek and Roman grieving and commemorative practices, especially those of Herodes and Hadrian.

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964. Rome. Incomplete Greek name (epitaph?) on the back of a Latin epitaph, 1st cent. A.D. or earlier? Inscription on the back of the white marble loculus slab *CIL* VI 21936 (1st cent. A.D.), now in the Museo Archeologico Nazionale dell'Umbria. Ed.pr. L.Benedetti, *Epigraphica* 69 (2007) 345-346 (ph. of both sides): Ἀρχιμήδ(ης?)

ΑΡΧΙΜΗΔ(ΕΣ?) ('il nome Ἀρχιμήδες'), ed.pr. ‖ it is unclear whether this name belongs to a Greek resident in Rome, since the plaque may come from another context before it was used as a loculus slab. The incomplete name suggests that it was engraved prior to the Latin inscription; either the commissioner of the Greek inscription may have withdrawn his order or perhaps we have a mason's exercise in letter-cutting, ed.pr.

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965. Rome. Bilingual (Latin/Greek) epitaph of Venuleia Vitalia, 175-200 A.D. *IGUR* 849; *CIL* VI 28511. Republished by H.von Hesberg, G.Petzl, in D.Boschung, H.von Hesberg, *Die antiken Skulpturen in Newby Hall sowie in anderen Sammlungen von Yorkshire* (Wiesbaden 2007) 142/143 no. R010 (ph.; German translation), who date this stele (now in Rokeby Hall) to the last quarter of the 2nd cent. A.D. (undated so far). We incorporate two corrections by H.Solin, *Arctos* 44 (2010) 255/256.

Venuleiae Vi|taliae coni|ugi bene me|renti fecit ⟨S⟩|(I)taius Silvan|nus ❦·| Οὐενουλείαι Οὐ|ιταλίαι v Στάϊος Σιλουανὸς ‖ τῆι ἑαυτοῦ | συμβίωι· | ❦ χαίρετε ❦· | D(is) M(anibus)

4-5. I|talus, v. H, P. and the previous editions; ⟨S⟩|taius, S. (cf. app.cr. in fine) ‖ 8-9. there is a vacat of ca. one letter between the name of the deceased and that of her husband; originally it may have contained a punctuation

mark; the letter that follows is T or Γ, hardly I; the husband's name should be read ("Ι)ταl(λ)ος Σιλουανός, conform to the Latin version Iltalus Silvaninus in LL. 4-6, v.H., P.; Ἰτάλlιος Σιλουανοῦ, *IGUR*; Ṭ or Γ̣ ΤΑΙΙΟϹ, lapis. S. points out that a nomen gentile Italus (or Italius) does not exist; on the basis of the ph. in v.H, P. he reads Στάϊος without hesitation; as to the corresponding name in the Latin version (LL. 4/5), he states that the first letter is hardly S, which is probably due to ▪ mason's error.

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966. Rome. Christian epitaphs from S. Saba, ca. 650 A.D. A.Bacci, *Nuovo bullettino di archeologia cristiana* 13 (1907) 30-52 (eight Latin epitaphs) and 321/322 (six Greek epitaphs). R.Coates-Stephens, *RAC* 83 (2007) 238-244 (ph.), discusses the epitaphs from the early Christian nekropolis found in S. Saba (also called 'Cella Nova'), with special reference to an epitaph of Iohannis grat(ia) D(ei) ep(is)c(opus) (B. 44-49) which also shows faint traces of a Greek epitaph drawn in charcoal (now completely vanished [on B.'s ph., only ἐν ἰρίνῃ in the last line is legible with certainty, Tybout]; following Bacci, he argues that the Latin epitaph, which can be dated to ca. 650 A.D. on the basis of its formula, is prior to the Greek one. The Greek texts (on tiles) belong to a slightly later period than the Latin texts (incised into the mortar of the loculi); the use of Greek corresponds to the arrival of oriental monks at Cella Nova around the mid 7th cent.

[We read the following text on the basis of B.'s ph., Stavrianopoulou]:

Δ
[.]ΠΙ̣Π̣Ι̣Γ̣[.]
ΖΕϹΕΙΟ[.]
Ο̣[.]Ϲ̣ΔΙΑΧ̣
Ε̣.ΜΘ
ἐν ἰρίνῃ

[1. Δ(οῦλος)? ‖ 2. probably the name of the deceased; in fine Γ rather than lunate E or T ‖ 2-3 [ἔ]lζεσε (for ἔζησε), vel sim.)?; after O perhaps K or hedera ‖ 4. horizontal stroke above ΔΙ: διάχ(ονος)? ‖ 5. ἐ[κ](οι)μ(ή)θ(η)? ‖ it is unlikely that the faintly drawn Greek text was meant to supersede the clearly drawn and well preserved Latin text; moreover, the re-use of an already inscribed tile for the epitaph of a bishop would presuppose extreme financial difficulties. Consequently the Greek text is prior to the Latin one, Stavrianopoulou].

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967. Rome. Christian epitaph of Symbios (?), undated. *ICUR* 2584; I.Di Stefano Manzella, *Inscriptiones Sanctae Sedis. Index inscriptionum Musei Vaticani* 1: *Ambulacrum Iulianum sive 'Galleria Lapidaria'* (Vatican City 1995) fig. 51 (15). In an article on the almond-shaped central fields (mostly with relief decoration) of strigilated sarcophagi, G.Baratta, in F. and T.Hölscher (edd.), *Römische Bilderwelten. Von der Wirklichkeit zum Bild und zurück. Kolloquium der Gerda Henkel Stiftung am Deutschen Archäologischen Institut Rom, 15.-17. März 2004* (Heidelberg 2007) 191-215, on 206 (ph.; majuscule text) discusses this text as the only example of an inscribed almond-field. This suggests that undecorated fields may originally have borne painted inscriptions. The text reads Σύμlβιος | Πούlπου (the reading of L. 2 is not completely certain), which B. interprets as a name probably followed by ▪ patronymic [or

perhaps σύμβιος: 'Pupus' wife', on the assumption that her name was recorded in another field of this sarcophagus, of which only one small fragment survives, Tybout].

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968. Rome. Graffito (name), 1st cent. A.D. In *XII Congressus* I 281/282 (ph.), P.Chini reports on a Greek graffito on the wall of a house on the Via San Domenico on the Aventine, excavated in 1900-1910 and again in 1935: Εὔδωρος.

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969. Signia (area of: Colle Maiorana). Stoic hymn to Zeus (?) on the creation of the world, 2nd/3rd cent. A.D. *SEG* XXVIII 793; XXXII 1020; XLVI 1350. E.Magnelli, *ZPE* 160 (2007) 38-40, republishes this text with an elaborate app.cr. He offers new readings and restorations for the last three lines: in LL. 10/11, L.Moretti's [φῦλον δ' ἐβλάστ]ησε and [ἀνθρώπων --]ην (cf. *SEG* XXVIII) seem unavoidable, but no comma is needed after ἀνθρώπων; the missing word should be γνώμ]ην rather than κραδί]ην (Moretti) or μορφ]ήν (W.Burkert; cf. *SEG* XXXII 1020); translation: 'he gave birth to the race of men, closely akin to the gods in thought and gentle soul'; in L. 12, M. prefers ἔθνεα ([θηρῶν ἔθνεα πάντα], a stock expression) to the unparalelled εἴδεα. For some data on the history of the inscription M. refers to L.Quilici, *La Civita di Artena* (Rome 1982) 127/128.

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970. Suasa (area of: Valle del Cesano). Funerary formula, 2nd cent. A.D. (reign of Hadrian?). Circular marble column base of the Attic type; inscription running around the plinth; re-used in the crypt of the Church of S.Gervasio in Bulgaria in Valle del Cesano. Ed.pr. G.Lepore, *Picus* 25 (2005) 149-154 (ph.; dr.; majuscule text).

[Θάρσε]ι· οὐδεὶς ἀθάνα|τος

Punctuation marks between the words; L. 2 centered and in smaller letters || date: mid-imperial period (reign of Hadrian) on the basis of the letter forms, ed.pr. || two similar yet anepigraphic bases are re-used in the same church and in nearby S. Maria in Portuno; the three bases must have belonged to a tomb; the text probably formed part of a Greek (or bilingual: Latin, with Greek adhortative formula) epitaph engraved on (an) other part(s) of the building, ed.pr.

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971. Sybaris (area of: Francavilla Marittima). Dedication to Athena by the Olympian victor Kleom(b)rotos, 600-550 B.C. *IGDGG* II 5; Arena IV 2; *LSAG*[2] 456 no. 1 (a); *CEG* 394; *SEG* XXXV 1053*. B.Löschhorn, in *Altgriechische Dialekte* 299, reads in L. 4 ϝίσō μᾶκός τε πάχος τε instead of ϝίσομᾶκός κτλ., interpreting ϝίσω as a dual accusative and the object of the preceding νικάσας: Kleomrotos has been victorious over two adversaries equal in size and stockiness. Contra L.Dubois, *BE* (2008) no. 629, who doubts that a single adjective could refer to two persons; there is no substantive as an object of νικάσας.

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972. Tarentum. Cults. A.Viesti, 'Spazi cultuali a Taranto tra VII e III sec. a. C.: alcune osservazioni', *ASP* 60 (2007) 7-30, presents a useful survey of cults in Tarentum and its area, with some attention to the epigraphical sources (ph. of Arena V 6 [dedication to Γαῖα] and of the dedication by Ἄριστις mentioned in *SEG* XLV 1475 in fine).

973. Tarentum. Onomastics. The Roman gentilicium Nearchius/Nearchus (Νεάρχιος/Νέαρχος), 1st cent. A.D. M.Silvestrini, in P.Desideri, M.Moggi, M.Pani (edd.), *Antidoron. Studi in onore di Barbara Scardigli Forster* (Pisa 2007) 394-406, presents five Latin epitaphs of members of the gens Nearchi/Nearchii (*CIL* IX 239, 6164 and three inedita). On 396/397, S. discusses the origins of the family, possibly related to the Pythagoraean philosopher Nearchus from Tarentum (Cic., *De sen.* 41), and the connections with the Νεάρχιοι in Lipara (*SEG* XLV 1381 nos. 101/102; *I.Lipari* 775 [Latin] and *CIL* VI 35906; cf. also *SEG* L 1726). The Nearchii were probably involved in the transport of alum from Lipara to Tarentum, where it was used in the local textile industry.

974. Tarentum. Dedication to Artemis, late 5th cent./early 4th cent. B.C. Model of a stone naiskos, probably originally with a statue of a deity in the entrance, with the inscription incised on a single line on the architrave; now in the Museo Archeologico in Taranto. Ed.pr. F.Ferrandini Troisi, in M.Pani (ed.), *Epigrafia e territorio. Politica e società. Temi di antichità romane* VIII (Bari 2007) 159-163 (ph.), with commentary, who also collects and republishes the scarce epigraphical evidence for the cult of Artemis at Tarentum (Arena V 11 and 18; *SEG* XXX 1220; LII 991* [*IGR* I 467; *CIL* I² 1696]; cf. also *SEG* XLV 1475).

Νίκων, Χαρμύλος Ἀρτάμιτι

The chi is written as +; both personal names are well attested in Tarentum and Poseidonia; they might be θεωροδόκοι of Artemis, ed.pr. (cf. *IG* IV².1.94/95 LL. 41-45).

975. Tarentum. Manufacturer's signature on terracotta statuettes, second half of the 1st cent. B.C. In an article on the Tarentine collection in the Civico Museo di Storia ed Arte in Trieste, N.Poli, *Taras* 21 (2001) [2006] 79-94, on 89 (majuscule text) mentions a manufacturer's signature on the back of some terracotta statuettes in the Museo Nazional Archeologico in Taranto representing a seated young man reading a papyrus scroll: Μ(ᾶρκος) Κορν(ήλιος) Ἄτιος [probably a stamp, Tybout].

976. Tarracina. Bilingual graffito mentioning C. Iulius Caesar (?), before 44 B.C. *CIL* I² 3109 (g); *SEG* XXXI 882. Republished by M.Mannino, *Scienze dell'Antichità* 12 (2004/2005) [2007] 719-721 no. 5 (ph.): Caesar (caricatural bust) ⟨Κ⟩αῖσαρ (CAICAP, graffito). Reflec-

tions on the likeness of the portrait and on the date: after the Spanish triumph if the four strokes covering the head are interpreted as a corona.

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977. Tivoli. Labels identifying Greek poets on wall paintings, ca. 125 A.D. Labels (black dipinti) identifying portraits of Greek poets on wall paintings (now lost) in the cryptoporticus of the 'villa of the Vibii Vari'. Mentioned by F.Sebastiani, *Viaggio a Tivoli antichissima città latino-sabina fatto nel 1825* (Fuligno 1828) 302/303 (deficient majuscule texts); cf. also F.Wirth, *Römische Wandmalerei vom Untergang Pompejis bis ans Ende des dritten Jahrhunderts* (Berlin 1934) 65-67. Z.Mari, *Atti e Memorie della Società Tiburtina di Storia e d'Arte* 75 (2002) 48-57, especially 53-57 (majuscule texts, partly correcting the inaccurate transcriptions of Sebastiani), discusses these inscriptions, still partly preserved today (ph. of the ethnic in A), and adds one ineditum (D; ph.).

A: Πίνδαρος Θηβαῖος **B:** [Ἴβ]υκος Ῥηγεῖνος
C: Ε[ὐρι]πίδης [Ἀθην]ạῖος **D:** Ἀνακρέων [Τήϊος]

B. ΡΗΓΘΙΝΟϹ, M.; corr. Tybout ‖ C. (ΦΛΥΑ)ϹΙΟϹ, M. [the demotic of the deme of Phlya was Φλυεύς; however, one expects the city name in view of Θηβαῖος and Ῥηγεῖνος: Ἀθηναῖος on the assumption that the first C is an incorrect reading, Tybout] ‖ D. ΑΝΑΚΡΕΟΝ, M. [the ph. shows the expected ω, Tybout].

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978. Trebula Mutuesca (area of: Salisano). Epitaph of [--]eios Galla[--], 2nd cent. A.D. Marble tabula ansata (pseudo-ansae with vegetal decoration; only the right one preserved); now 'in proprietà Neri' in Salisano (Rieti). Edd.pr. D.Carrafelli, F.Giletti, *AC* 58 (2007) 524/525 no. 3 (ph. [inscription illegible]), who also publish three new Latin epitaphs and discuss the five Latin texts already known from Trebula Mutuesca (519-534).

Θ(εοῖς) ❦ Χ(θονίοις) | [- 8-9 -]ήϊος Γαλλά|[- 4-5- ζή]σας ἔτη ❦ | [vacat .?] δ̣ʹ vacat

2-3. Praenomen, nomen and cognomen, the latter probably Γαλλά|[τιος], edd.pr. ‖ 4. the numeral is either Δ (perhaps preceded by a numeral indicating a unit of ten) or Α, edd.pr.

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979. Tridentum. Epitaph of Dias, ca. 400-430 A.D. *SEG* XXXI 883 (XL 903); see also D.Mazzoleni, in I.Rogger, E.Cavada (edd.), *L'antica Basilica di S. Vigilio in Trento. Storia, Archeologia, Reperti* II (Trento 2001) 404/405 no. 34; Boffo, *art.cit.* (cf. our lemma no. 908) 370 no. 103. D.Feissel, *BE* (2007) no. 495, restores in L. 5 μεδὲν χρεωσ̣τ̣[ῶν] instead of χρεώσ̣τ̣[ημα?]; besides praise befitting a merchant (πραγματευτής), this is an echo of Paul, *Rom.* 13.8 (μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν); cf. also μηδενὶ μηδὲν χρεοστῶν in *SEG* L 917 (Crete; 6th cent. A.D.).

980. Tuder (Todi). Dedication fo Apollo, undated. Marble base found in a conduit-pipe near the base of the 'Nicchioni monument'. Ed.pr. L.Sensi, in L.Gasperini (ed.), *Usus veneratioque fontium. Atti del convegno internazionale di studi su 'Fruizione e culto delle acque salutari in Italia', Roma-Viterbo 29-31 ottobre 1993* (Tivoli 2006) 330/331 (ph.). Non vidimus; cf. S.Dardaine, *An.Ép.* (2007) [2010] no. 490: Κισινος | Ἀπόλλωνι

'Dédication à Apollon par un homme appelé *Kisinos*. On connaît un nom féminin de même radical, *Kisis*', D. [apparently following ed.pr. || cf. also the dedication θεῷ Κισίνῳ in *IGUR* IV 1660, Sverkos].

981. Verona. 'Signature' of Praxiteles, ca. 100-50 B.C. *SEG* XXXVIII 1021; XLVI 1356. A.Buonopane, *Analecta Brixiana* 2 (2007) 79-84 (ph.), reconfirms the reading Πραξιτέλης (cf. already *SEG* XLVI; Πασιτέλη[ς], *SEG* XXXVIII). B. argues that the inscription, engraved on a 1st cent. B.C. copy of an original by Praxiteles, is a label added by the copyist to indicate the sculptor of the original rather than a proper signature. Non vidimus; cf. S.Dardaine, *An.Ép.* (2007) [2010] no. 631.

982. Volterra (area of: Peccioli). Graffito (vase name) on a bowl, late 5th-mid 4th cent. B.C. Clay drinking bowl of local production with graffito incised after firing upside down on the exterior; found in the area of the casale di Ortaglia (near Peccioli). Ed.pr. S.Bruni, in G.Cateni, S.Bruni (edd.), *La scrittura etrusca. Un mistero svelato. Catalogo della* mostra (Peccioli 2005; non vidimus); see also id., in *I Greci in Etruria* -- (cf. our lemma no. 922) 242 note 48; republished by id. *SE* 73 (2007) 381/382 (ph.; dr.): λέκος

Vase name, synonym of λεκάνη or λεκανίς, used for containers of food or drink and here self-referring; cf. I.Iadanza, '*Lekane* o *lekanis*? Denominazioni, caratteristiche e funzioni di una forma vascolare di produzione attica attestata a Spina', in *Studi archeologici su Spina. Atti della Giornata di studio, Ferrara 1999* (*Atti dell'Accademia delle Scienze di Ferrara* 76 [1998/1999]) 11ff. || first evidence of the presence of Greek speaking people in the extreme north of Etruria; this may lend credibility to the Volterranean provenance of a bronze ram dedicated to Poseidon, now in the Archaeological Museum in Florence: see our lemma no. 2032.

GAUL

983. Gaul. Corpus. J.-C.Decourt, in *XII Congressus* I 347-352, presents the outlines of his *Inscriptions grecques de la France* (*IGF*), for which see now *SEG* LIV 979.

984. Massalia. Epitaph of Klephene, undated. *IG* XIV 936; *SEG* L 1077 (*CIG* 6774). Republished with a commentary by M.del Barrio Vega, in R.Alfageme (ed.), *Φίλου σκία: La*

sombra del amigo. Studia philologiae in honorem Rosae Aguilar ab amicis et sodalibus (Madrid 2007) 17-24 (Spanish translation). Κληφένη, probably a contraction of the female name Κληφένεια, is the name of the deceased (either a nominative or a dative Κληφένῃ going with τῇ μητρί in L. 3). In line with the copy of L.Muratori, Ποσιδώνακτος rather than Ποσιδείνακτος should be read in L. 2; the patronymic in L. 4 should be read Νίκους, not Νίκου [for the reading Νικοῦς, female genitive, see *SEG* L 1077 app.cr.] and can best be considered the genitive of Νίκης (an abbreviated form of names like Δαμονίκης, Καλλινίκης, Πολυνίκης, etc.). That Διονύσιος Οὔλιος | ὃς καὶ Δίας Νίκου (LL. 3/4) bears two patronymics can be explained on the assumption that Οὖλις is Nikes' professional name indicating his membership of the medical school in Velia (cf. the three ἰατροὶ φώλαρχοι bearing this name in *I.Velia* 22-24 and the Οὐλιάδης φυσικός in *I.Velia* 21; *SEG* LVI 1162* [J.-P.Morel (cf. *SEG* LVI 1162) argued that these names are not specifically connected with physicians or other illustrious persons, Tybout. The use of two names and two patronymics normally results from change of name after adoption, Chaniotis]): Dionysios, son of Oulis (offical name), who is also (commonly known as) Dias, son of Nikes. Like A.Hermary, H.Tréziny (cf. *SEG* L), del B.V. argues that the inscription from Massalia, now lost, is authentic; it may have been a 'pierre errante' transported from Velia to Ostia (the provenance according to *IG*) and subsequently to Marseille; however, in the end she prefers a Massaliotan origin, supposing the existence in that city of a medical school similar to that of Velia (the stone was probably found in the sanctuary of Aristeus, known for his healing abilities). [For the Phokaian roots and common identity of Massalia and Velia see *SEG* LVI 1162*, Tybout]. Cf. also our lemma no. 2125.

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985. Nemausus. Honorary decree of the association of Dionysiac technitai for T. Iulius Dolabella, 2nd cent. A.D. *IG* XIV 2495; *IGF* 101 (*CIG* 6786; *IGR* I 17; *CIL* XII 3232; *ILS* 5082; Caldelli [see *SEG* XLVII 1527] N 1). G.Di Stefano, in U.Laffi, F.Prontera, B.Virgilio (edd.), *Artissimum memoriae vinculum. Scritti di geografia storica e di antichità in ricordo di Gioia Conta* (Firenze 2004) 167-169, argues that the honorand had contacted the association of technitai in Naples during the Σεβαστά for the foundation of a similar contest in Nemausus.

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986. Sigean (area of: Pech Maho). Commercial transaction, ca. 450-440 B.C. *IGF* 135; *SEG* XXXVIII 1036 (LIII 1149*). M.Castellano i Arolas, *Dike* 10 (2007) 137-154, reprints the text (on 154, three Spanish translations, following the edition of H.Rodríguez Somolinos [see *SEG* XLVI 1366]) and discusses the legal aspects of the transaction recorded in this text (the objects of acquisition, the condominium of the ship, guarantee and bail).

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987. Vasio Vocontiorum (Vaison-la-Romaine). Bilingual (Greek/Latin) dedication to Bel, Roman Imperial period. *IG* XIV 2482; *IGF* 87; *IGR* I 14; *CIL* XII 1277; *ILS* 4333; *SEG* LIII 1150*. K.J.Rigsby, *ZPE* 161 (2007) 135/136, argues that the nominative of λογίων in L. 2 (τῶν ἐν Ἀπαμείᾳ μνησάμενος λογίων) is λόγιοι ('learned men') rather than λόγια ('oracular texts', which unlike an 'oracle', would hardly be characterized by a location). The λόγιοι are

either the purveyors of the oracles of Bel or, preferably, the famous philosophical community of Apamea (consisting of immigrants along with citizens, hence 'the wise men in Apamea', not 'wise Apameans'). For a similar reference to the world of education and learning cf. *I.Tyana* 57 (Merkelbach-Stauber, *SGO* III 13/07/05; *GV* 381): παιδευτῶν ὄχ' ἄριστος Σαραπίων ἐνθάδε κεῖμαι, | παιδεύσας Μούσαις τοὺς Τυανῶν λογίους.

SPAIN

988. Catalonia. Amphora stamps, Hellenistic period. M.García Sánchez, in *XII Congressus* I 555-564 (dr.), offers a survey of past and present research on Greek amphora stamps found in Catalonia. He mentions examples from Tarragona, Empúries, Ullastret and El Mas Castellar de Pontós: Rhodian stamps (magistrates: Ἀλεξίμαχος; Τιμούρροδος; manufacturer: Φιλοκράτης), a Greco-Italian stamp Ἄντα[λλος], and fragments of uncertain interpretation.

989. Catalonia. Inscriptions on gems and cameos, 1st-3rd cent. A.D. G.Németh, in *XII Congressus* II 1007-1012, republishes the four gems in I.Canós I Villena, *L'epigrafia grega a Catalunya* (cf. *SEG* LII 1000) nos. 169-170. No. 169 (ph.; dr.; N. 1007) = *SEG* LI 1472; no. 172 = *SEG* L 1083 (dr.; N. 1008). The other two are: 1) no. 170: ἀνάγκη (agate; sea god with hippocampus on its back; from Tarragona?; 2nd cent. A.D.; N. 1007); 2) no. 171: Σαββατίου (sardonyx; seated Zeus holding a sceptre and an eagle; N. 1007/1008, who points out that this is an owner's name, not Zeus' epithet Σαβάζιος as stated by C. I V.). N. once more presents his theories concerning the gem-cutter Σκύλαξ and the objects he signed (see *SEG* LI 1472 and LV 1086; cf. also our lemma no. 2111).

990. Cordoba. Dedication of a poem to Artemis by the proconsul Arrianus, late 2nd/early 3rd cent. A.D. *SEG* XXVI 1215; LII 1001*. Republished by F.J.Fernández Nieto, in *XII Congressus* I 491-500 (Spanish translation), who reads and restores in L. 5 Κ̣[ύ]θρων (.[-]θρων, *SEG* XXVI; ἐ̣[χ]θρῶν, LII). According to this restoration, the dedicant was a native of Chytroi in Cyprus and consequently not the famous historian Arrian of Nikomedeia; the text should be dated to the late 2nd/early 3rd cent. A.D. (previous proposals ranged from the early 2nd to the early 3rd cent.). Discussion of the Artemis cult in Chytroi and Cyprus. Cf. also A.Chaniotis, *EBGR* (2007) [2010] no. 50, who notes that the text has a great affinity to the oracle of Apollo from Didyma (*I.Didyma* 217; Busine, *Paroles d'Apollon* [cf. *SEG* LV 2088] 448/449 no. 24), which expresses the god's preference for song over blood sacrifices. Similarly, Arrian's gift is a poem instead of sacrificial animals. [On this trend in the Imperial period see A.Chaniotis, in O.Hekster, S.Schmidt-Hofner, C.Witschel (edd.), *Ritual Dynamics and Religious Change in the Roman Empire* (Leiden-Boston 2009) 22/23].

991. Italica. Dedication to Augusta Nemesis (Latin text in archaic Greek letters), Roman Imperial period. *SEG* XXXIV 1039 (A.M.Canto); *EGH* 19.1. Republished by J.Gómez Pantoja, in M.Del Val González de la Peña (ed.), *Estudios en memoria del Profesor Dr Cárlos Sáez* (Alcalá 2007) 65-69 (ph.). Non vidimus; cf. P.Le Roux, *An.Ép.* (2007) [2010] no. 754, and J.Curbera, *Hispania Epigraphica* 16 (2007) [2010] no. 539.

Αὐγούσταε Νέμεσι Ζώσιμος | π(---) Ἰταλικηνσιουμ Λύκιος

The inscription should be read from bottom to top and from right to left; its lay-out, shape (planta pedum) and ambiguity add magic force to the text underlining the presence of Nemesis, G.P.; pseudo-boustrophedon: Λούκιος Ζώσιμος π(άτρωνος) Ἰταλικήνσιουμ Νέμεσι, *SEG* ‖ 2. π(ουβλικους) = publicus, sc. servus, G.P. following the editors prior to Canto; Λύκιος: ethnic rather than name, G.P., followed by F.

992. Valentia. Labels identifying the personifications of peoples in wall paintings, 2nd cent. A.D. Fragments of wall paintings found in a large building (private house of an important Roman official or public building?), in the room adorned by the mosaic representing Terpsichore and inscribed [Τερψιχ]ορῆον (*SEG* XLVII 1534 [7]); female figures in whitish clothing on panels with red background and separated from each other by interpanels with candelabras of grapes and flowers; labels (dipinti) at the feet; originally belonging to a larger series; the woman in (A) has remains of a crocodile behind her at right; at left of the woman in (B) an object (a hat?); the trunks and tusk of an elephant accompany the figure in (C) at right; she is wearing a diadem or turban; now in the Servicio de Investigación Arqueológica Municipal de Valencia. Ed.pr. M.P.de Hoz, *ZPE* 163 (2007) 131-146 (ph.), who mentions some Spanish publications (1994-2000) in which the paintings are presented and illustrated.

A: Αἴγυπτος **B:** Βέσσω[ν] **C:** Ἰνδῶν

Βέσσων, Ἰνδῶν: sc. ἔθνος, ed.pr. ‖ ed.pr. offers exhaustive comments on female personifications of barbarian and captive peoples in Roman art and propaganda, discussing numerous literary sources (see also the essay of R.R.R.Smith mentioned in *SEG* XLII 990), with special reference to Egypt, the Bessoi and the Indoi. An important parallel are the inscribed relief panels from the Sebasteion in Aphrodisias (*SEG* XXXI 916-930; XLII 990; 16 preserved of ca. 50 peoples; Julio-Claudian era); cf. especially ἔθνους Βέσσων (*SEG* XXXI 927) and ἔθν[ους] Αἰγυ[πτίων] (cf. *SEG* XLII 990 for this and other labels not in *SEG* XXXI). As the first certain representation of India, (C) is unparalleled ‖ a fourth panel (inscription lost) shows a woman with the trunk of a palm tree on her left, and on her right a straight rod that goes from the floor to the upper part of the panel: the people of Carthage or, by extension, Africa Proconsularis rather than Mauretania as suggested by previous authors.

LUSITANIA

993. Emerita Augusta (and region). Orientals in early Christian inscriptions, 5th/6th cent. A.D. Starting from the observation that the *Vitas sanctorum patrum emeretensium* testify to the presence of Oriental merchants and a Greek community in Emerita, M.P.de Hoz, in G.Hinojo Andres, J.C.Fernandez Corte (edd.), *Munus quaesitum meritis. Homenaje a Carmen Codoñer* (Salamanca 2007) 481-489 (in Spanish), examines the early Christian Greek inscriptions from Emerita Augusta for the light they may shed on this issue (*SEG* XXXII 1083/1084; LI 1474/1475; LII 1003-1017; to these texts De H. adds J.L.Ramírez Sádaba, P.Mateos Cruz, *Catálogo* -- [cf. *SEG* LII 1003-1017] nos. 100 and 144, erroneously published among the Latin epitaphs, and four inedita [no complete texts]). She adds the highly similar corpus from Myrtilis (*SEG* LVI 1179*/1180; cf. also 1176) and a single epitaph from Turgalium (Trujillo; *ICERU* [cf. *SEG* LII 1003-1017] 419). Some names point to eastern provenance (Asia Minor; Syria): Γεράσιμος, Ἐανβ[άτις, vel sim.], Ἐρύθριος, Μοντάνος, and Πατρίκις; the suffix -inda implicit in the ethnic Λιβισινδεύς (*SEG* LII 1004; cf. XLI 894; L 1085) suggests a place in Asia Minor (Libisinda; J.de Hoz apud M.P.de H.), which fits in with the high frequency of the name Σανβάτιος in that region. Besides ecclesiastical ranks (ἀναγνώστης; διάκονος; πρεσβύτερος) the only occupation and the only testimony of commercial activity recorded is (ἐ)σταμινιᾶς ('trader or maker of staminiae = linsey shirts': *SEG* XLII 977); *SEG* XXXII 1084 mentions salvation from a sea passage (De H. suggests restoring in LL. 3-5 σοσθὶς | [ἐκ τ]οῦ πλοίου | [ὑπὸ χ]θόνος (instead of ['Αγά]θονος, i.e., the name of the ship]); ὑπὲρ εὐχῆς καὶ σώσματος συνκυβερνήσεως καὶ πάντων τῶν συνπολιτῶν in *SEG* LII 1003 may refer to spiritual salvation; the dedication was possibly erected by a clergyman from the east. The absence of Greek epitaphs in the 7th cent. points to assimilation of the Greek-Oriental community.

GERMANIA

994. Augusta Treverorum (area of: Martberg, near Pommern a.d. Mosel). Bilingual (Latin/Greek) epigram dedicated to Lenus Mars, ca. 150-early 3rd cent. A.D. *IG* XIV 2562 (*CIL* XIII 7661; *ILS* 4569; *SEG* XLVI 1376). P.Cugusi, *Per un nuovo* corpus *dei* carmina latina epigraphica. *Materiale e discussione* (= *MAL* 22.1 [Rome 2007]) 109-111 (text), comments on the unusual disposition of the Greek and Latin verses divided over the four sides of the abacus of a capital; he adduces some parallels from Latin epigrams with a similar lay-out; for diros sufferre labores in verse 1, cf. Lucr. 3.999 (= 5.1272 = 5.1359): durum sufferre laborem.

995. Augusta Treverorum. Bilingual (Latin/Greek) epitaph, late 4th cent. A.D. *SEG* XLVI 1375 (3). Fragment of a marble plaque now in the Rheinisches Landesmuseum at Trier. W.Binsfeld, in I.König (ed.), *Trier, Kaiserresidenz und Bisschofsitz. Die Stadt in spätantiker*

und frühchristlicher Zeit (Mainz 1984) 227/228 no. 113. See now L.Schwinden, in A.Demandt, J.Engemann (edd.), *Konstantin der Grosse. Ausstellungskatalog* (Mainz 2007), CD-Rom Cat. I.15.65 (no text; comment; German translation; color ph.). Cf. also C.Schmidt Heidenreich, *An.Ép.* (2007) [2010] no. 994 (text).

Hic quiesc[it ---] | civis Antioc̣[henus] | posuit et tị[tulum? ---] |
ὧ̣δ⟨ε⟩ ἀν[απαύεται || --- Ἀν]τι[οχεύς ---]

4. ΩΔΗ, lapis || 5. [Ἀν]τι[οχεύς], S.H. [restoration implied by S.'s commentary and translation]; Antiochia: probably Antiochia-on-the-Orontes, S.

996. Augusta Treverorum. Bilingual (Greek/Latin) adhortation on a glass cup, 300-350 A.D. Fragment of a glass cup with representation of a nude male person (Apollo?; Eros?); inscription on the rim; found in a sarcophagus. Ed.pr. K.Goethert, *Archäologie in Rheinland-Pfalz* (2004) 80-82 (ph.; dr.). Cf. also C.Schmidt Heidenreich, *An.Ép.* (2007) [2010] no. 1009.

[P]ie ze[ses v]ịvas

[P]IE ZE[SES] and [V]IVAS, ed.pr. (with Latin letters for the Greek sequence also in the dr.); Z retrograde; [Πί]ε, ζέ[σες ---? bibe, v]ịvas, S.H.; late Antique orthography: ε for η (ζήσῃς), S.Follet apud S.H. [but ed.pr.'s reconstruction of the Greek inscription (ζήσαις) as written in Latin letters is undoubtedly correct: cf. e.g. the inscriptions on three objects in the exposition catalogue *Konstantin der Große* (cf. our lemma no. 2098): nos. II.1.128 (pie zeses), II.1.132 (vivas pie zeses), and II.3.17 (pie zeses vivas); cf. also zeses in II.1.85 and II.1.126. The graphic reconstruction of ed.pr. shows that there is no room for bibe, Tybout].

PANNONIA

997. Pannonia. Corpus: new edition. P.Kóvacs, *Corpus Inscriptionum Graecarum Pannonicarum Editio III. Aucta* (Budapest 2007; ph. and/or dr. of most inscriptions; texts without app.cr. or commentary) [abbreviation: *CIPG*³], contains 32 new inscriptions as compared to *Corpus Inscriptionum Graecarum Pannonicarum (Editio Maior)* (Debrecen 2001) (cf. *SEG* LI 1478) [abbreviation: *CIPG*²]: nos. 186-218, which have been inserted in between nos. 1-185 of the second edition according to their proper geographical provenance and consequently spread over the volume. Some of the 32 new inscriptions have already been included in previous *SEG*-volumes on the basis of other publications (nos. 186-195, 197-204, and 212-215; see the comparatio below). Nos. 194-207 and 210/211 are gems from Carnuntum, presented for the greater part in *SEG* LV 1097 [see *ibid.* for the publication referred to below as 'Dembski', to which we had no direct access when writing the lemma in LV]; cf. also M.Holzner, E.Weber, *Tyche* 23 (2008) 200-202 nos. 149 and 151-157 (nos. 198, 199, and 200/201 = *Tyche* nos. 151, 149, and 152/153, respecti-

vely; for *Tyche* nos. 154-157 see below [referred to as *Tyche*]). We present the remaining new inscriptions (adding new readings in nos. 197 and 202 as compared to *SEG* L):

1) 19 no. **196**: ΧΡ ([Χρ(ιστοῦ)?, Tybout]; carnelian; 3rd/4th cent. A.D.; Dembski 164 no. 1136).

2) 19 no. **197**: Τῇ καλ|ῇ (Ζῇ καλ|ή, *SEG* LV 1097 [14]).

3) 20 no. **202** (dr.) ΘΕΣΣΑ | ΕΝΔΑΕΝ | ΘΝΠΘΞΕΝ | ΥΓΕΙΒΙΑ || ΠΑΝΖ (Θεσσθ | ενοθεν | θηροχελ | υγειβιαμ || πληξ, *SEG* LV 1097 [3]). [The dr., not very clear, shows that the reading in *SEG* LV is superior; in L. 1 ΘΕCCΘ or ΒΕCCΘ, in L. 2 clearly ΕΝΟΘΕΝ, in L. 3 perhaps ΕΠΡΟΛΕΑ or ΕΜΡΟΛΕΑ; in L. 4 ΥΓΞΙΥΖΙΑΜ and in L. 5 ΠΛΗΞ may be read; experts in magic formulas may achieve better results, Tybout].

4) 21 no. **205**: ++ΗCΕΙ++ (onyx; rat or dog; 1st/2nd cent. A.D.; Dembski 173 no. 1236; ++ΗΓΕΙΓ+, *CIPG*³; corr. H.Taeuber, in *Tyche* 202 no. 154).

5) 21 no. **206**: Ἀκακί(ου) (onyx; 3rd/4th cent. A.D.; Dembski 173 no. 1240; Ἀκακί(α), *CIPG*³; corr. H.Taeuber, in *Tyche* 202 no. 155).

6) 21 no. **207**: Φ (onyx; Dembski 174 no. 1242).

7/8) 52/53 nos. **208/209**: see our lemmata nos. 1000/1001.

9) 22 no. **210**: Τροφίμου (Helios; 2nd/3rd cent. A.D.; Dembski 273 no. 688; cf. *Tyche* 202 no. 156).

10) 22 no. **211**: Εἷς Ζεὺς Σέραπις (Zeus-Serapis; Dembski 277 no. 704; Εἷς Σεράπιδι Ζεύς, *CIPG*³; corr. H.Taeuber, in *Tyche* 202 no. 157).

11) 54 no. **216**: μνημόνευε (ancient gem seal in a medieval charter dated to 1266 A.D. [for the inscription cf. *SEG* LI 1476 (with references) and LIV 1848; cf. also our lemma no. 2049 sub (7)]); the same inscription in 35 no. 189 (= *SEG* LIV 1014 [4]), for which see also L.Borhy, in *XII Congressus* I, 185/186 (ph.).

12) 25 no. **217**: Π (gray coarse vessel; Salla; 3rd cent. A.D.).

13) 28 no. **218**: [Ε]ὐτύχι | ΟΟΡΥ (silver ring; Poetovio; 3rd cent. A.D.).

The bibliographies of nos. 1-185 are considerably expanded and updated, and readings are occasionally modified; see especially

14) no. **15** (ph.; dr.; curse tablet; in L. 2 βλέπω instead of ΒΛΕΙΤΩ).

15) no. **19** (silver spoon; inside: ΩΜΣΗΛ|ΚΩ|ΑΙΝΩΗΣ; secondary inscription: ΥΟVΚΙΤ|VΕ; outside: D | ΑΙΣΜΩΝ Α+Ω | ΑΜΝΤ | Α+ Ω; *CIPG*² has only [κατὰ?] δαιμ(όν)ων Α Ω | ΑΝΤ).

16) no. **32** (gem; Λαβη | καλή instead of ΑΒΗ | ΚΑΗ; = *SEG* LV 1097 [12]: perhaps Λαβή(ρια)? [or perhaps λαβη for λάβε or λάβη for λάβοι: 'take (this), beauty!/may the beauty take this!', Tybout].

17) no. **60:** see our lemma no. 998.

18) no. **111**: see our lemma 999.

[Note that the new reading of 30 no. 188 (already in *SEG* LIV 1014 [3]) supersedes our commentary in *SEG* LI 1478, on p. 427, second paragraph, Tybout].

No indices, except for an updated Index of names. New in *CIPG*³ is a comparatio numerorum (69-71) with the first edition of *CIGP* (for which see already *SEG* LI 1478), *SEG* (up to vol. LII), *CIG*, *IGR* I, *CIL* III and *An.Ép.* (up to [2003]). Our comparatio, with references to *SEG* updated to vol. LVI, is supplementary to that in LI 1478; for the references to B.Fehér,

Pannonia latin nyelvtörténete (Budapest 2007; non vidimus), we rely on those given in the lemmata of *CIPG*³.

For a general survey of the Greek inscriptions from Pannonia, written prior to the publication of *CIPG*³, see P.Kovács, in *XII Congressus* I 785-792 (special reference to nos. 187 [dr.] and 190 [ph]; discussion of Greek culture and language and Greek/Latin bilingualism [see already *SEG* LVI 1184], and Christianity [see already *SEG* LIII 1162] in Pannonia). For the bilingual (Greek/Latin) funerary epigram no. 91, see also P.Cugusi, *op.cit.* (cf. our lemma no. 994) 77/78. As to the inscription on a glass beaker no. 140, D.Gáspár, *MiChA* 13 (2007) 31-36 (ph.), repeats her argument summarized in *SEG* LII 1162 (4); reflections on Christian and pagan funerary rites (partly similar).

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1097 (19)	200 (p. 20)
1097 (20)	201 (p. 20)
1097 bis	193 (p. 29)
1098	138
1098 bis	86
LVI	
1185	127
Fehér	
67	47
68	108
510/511 no. 21	91
511/512 no. 27	51
519 no. 81	16

Fehér	*CIPG*³	Fehér	*CIPG*³
533 no. 189	144	554 G 11	4
546 no. 347	101	554 G 12	96
550 no. 349	18	554 G 13	12
552 G 1	8	554 G 15	93
553 G 2	6	554 G 16	1
553 G 4	62	554 G 17	138
553 G 5	130	554 G 20	70
553 G 6	60	554 G 21	120
553 G 7	90	555 E 5	86
553 G 8	132	555 G 22	5
553 G 10	89	555 G 23	50
		555 G 24	69

998. Poetovio. Funerary epigram, late 2nd/3rd cent. A.D. *SEG* XXXI 894; *CIPG*² 60 (majuscule text). In *CIPG*³ 26/27 no. 60 (ph.), P.Kovács presents the following text; for previous readings and restorations we refer to *SEG* XXXI (recording four versions, not in *CIPG*³).

[--]ντο κρίσι[--|--] θεσπεσίην ΑΙ[--|--]Ν ἀμφιβάλοντες [--|--] εὐσεβίης ΤΑΓΑ[--||--] οὐράνιον πόλον ΑΥ[--|--] εὐμενέων ἀρε[τη? ---] | vacat | [--]ΒΗΣ Νείλῳ δόσαν[--|--]ης vacat τῶνδε [---]

999. Ságvár. Amulet on a silver leaf, 4th cent. A.D. *SEG* XXXV 1076; *CIPG*² 111 (both with partial texts); R.Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) 81-88 no. 18 (dr.; comment on the magic terms). In *CIPG*³ 44 no. 111 (ph.), P.Kovács reproduces, under the erroneous heading 'Curse tablet', the full text as read by K. [without explicit acknowledgement, but with some inaccuracies; we give Kotansky's text].

magic signs γεβυ̣ι magic signs [----]
magic signs and letters [----]
magic signs and letters (cartouche)
Σεσεγενβαρφαραανγης, τὸ μέγα κα̣[ὶ τ]-
έλειον καὶ ἀνείκητον ὄνομα [τοῦ]
Romulus mader Bona [.]ΞΗ χο ε ηου̣
magic signs βορκο magic signs μανος Ζαβο̣ε̣β̣
magic signs Romulus χαστειος signs
magic letters and signs Romulus
θη̣ντὸς Κεβραώθ ε̣ωφαω Σ̣εσεγν-
βαρβ̣α̣ραργνς βνδαχ magic signs εε θνν
SS EEE Romulus mater bona vacat

magic signs and letters
three magic sings Romulus vacat (in rasura?)
αννεκηκτον ορφαπθι βοουνβ[.]λαλ
16 ντα φωθ ραφφακωναωχ ρα ουατ
[.]μαι αι [..] δύσις, χείρ, ἀνατολή, θου[---]
magic signs [---] Romulu [---]
magic signs HNΘ[---] magic signs?
20 [---]μ α φ ω ρ [---]
[---]τπι[---]ολο[..]ς πάσης [---]
[---]στει[- ca. 10-11 -]ο φυλακτήριον [---]
[--]NAGA ραμολου φορεῖν χρὴ τὸ [ὄνομα]
23 a vacat rom [---] φυτηριον [τὸ ὄν?]-
24 νομα Romu- φοτρειν ἐλεφαντίασ[ιν]
lus --- traces in rasura ---

1000-1001. Sirmium. Two Christian epitaphs, 350-500 A.D. P.Kovács, *CIPG*³ 52 nos. 208/209 (dr.), (re)publishes two epitaphs on white marble plaques from Sirmium on the basis of papers in the Vienna Kunsthistorisches Museum (Kenner-Nachlass; descriptions by F.Kenner after Z.Gruić in 1870). The same texts are republished with a commentary by P.Kovács, P.Prohászka, *ZPE* 164 (2008) 139-144 (dr.; discussion of early Christianity in Sirmium, inter alia on the basis of inscriptions); we give the slightly better texts from *ZPE*. In *ZPE*, K., P. report Kenner's date of these inscriptions (second half of the 4th cent. A.D.) and add that a later date is not excluded in view of the square omega [hardly a valid argument]; in *CIPG*³, K. gives 579-582 A.D. for no. 208 [the rationale behind this precise date is unclear], and 5th cent. A.D. for no. 209. See also Z.Mráv, *An.Ép.* (2007) [2010] nos. 1162/1163 (with some suggestions by S.Follet in no. 1163 = *CIPG*³ no. 209), who reports that K., P. also published the inscriptions in B.Fehér, M.Könczöl (edd.), *Orpheus búcsúzik. Tanulmányok Sarkady János emlékére* (Budapest 2007) 173-181 (in Hungarian); in *An.Ép.*, the texts are dated to the 5th cent. A.D.

1000: *CIPG*³ no. 208 = *ZPE* 140 no. 1. **Epitaph.**

A christogram Ω | [--]OTOI Χριστοῦ [.] | πραέος ἁγνῶς βίοτον || [ἔζησε ? --] | περιπλομέ|[νων ἐνιαυτῶν ? --] | ------

In *CIPG*³ between LL. 2 and 3 an extra line reading [--]IKΩ[--] [unsupported by the dr., Tybout] || 2. [βρ]οτοί or [πρ]ότοι (for [πρ]ῶτοι), K., P.; or Χριστοῦ Θ, *CIPG*³ [unsupported by the dr.] || 3. πραέος for πραέως.

1001: *CIPG*³ no. 209 = *ZPE* 140-142 no. 2 **Epitaph of Titus.** F.Kenner, *Mitteilungen der k. und k. Zentralkommission zur Erforschung und Erhaltung der Kunst- und historischen Denkmale* 17 (1872) 93 II no. 1.

[--]A[--] | ΕΙΣΗΕ[--] | ΛΙΤΟΑ[--] | ΝΟΛΗΤΑΙΣ [-- Ἑρ(?)]||μοστέρου τῆς [---] | τῆς Κοίλης Συρίας [-- ἔζησε ἔτη τεσ]|σαράκοντα, μ(ῆνας) ι´ κε[ὶ --] | θήσας τὸν Τίτου [τίτλον] | ὁ ἀδελφὸς αὐτ(ο)ῦ [--] || christogram

2. εἰσήει: 'entrait'?, Follet || 4-5 (and 8). The name of the deceased was possibly Titus son of Hermosteros, K, P. || 5. in fine a city name, K., P., who refer to other Syrian cities on record in inscriptions from Pannonia; or ΜΟΣΤΕΡΟΥΤΗΣ, *CIPG*³ || 7. μ(ῆνας) ι´ κε[ὶ --] or MIK[.], *CIPG*³ [it is unclear what κε[ὶ --] is supposed to represent; the dr. shows MIKE followed by the lower part of a vertical hasta, the majuscle copy MIK plus part of vertical hasta; possibly μ(ῆνας) ι´ κὲ ἡ[μέρας -´] or κ(αὶ) [ἡμέρας -´], Tybout] || 7-8. perhaps κὲ [πεν]|θήσας τὸν Τίτου [θάνατον], Follet || 8. or [θάνατον] or [τύμβον], *CIPG*³ || 9. [ἀνέθηκε] or [ἐποίησα], *CIPG*³.

AFRICA PROCONSULARIS

1002. Africa Proconsularis (and other African provinces). Asklepios. N.Benseddik, *Ktema* 32 (2007) 193-206, argues that the cult of Asklepios in the African provinces reflects its Greek origins in ritual, iconography and architecture rather than deriving elements from the cult of Roman Aesculapius. The Asklepieion of Lambaesis (mid 2nd cent. A.D.) consciously refers to classical Greece and its Asklepieia (196-199: 'Un sanctuaire épidaurien'). In Leptis Magna, Greek and Latin dedications to Serapis and Asklepios testify to the Greek character of the cult; the Greek texts are *IRT* (cf. *SEG* XII 560) 264 (*SEG* IX 804; bilingual, with aretes causa in the Latin part; color ph.) and 265. B. also discusses *SEG* IX 878, accompanying a mosaic from Lambiridi representing a medical consultation (late 3rd cent. A.D.; undated in *SEG*; color ph.).

1003. Africa Proconsularis (and other African provinces). Funerary epigrams. M.Colteloni-Trannoy, *Ktema* 32 (2007) 207-232, offers a comprehensive study of 20 Greek funerary epigrams from the African provinces dating from the 1st to the 3rd/4th cent. A.D. Five are bilingual, with the Latin part mostly providing supplementary data in prose. Discussion of the age class at death (9 children and 12 [young] adults), gender (4 female and 7 male adults; 1 uncertain), onomastics (Greek speaking milieu, but mixed Greek/Latin names [cf. C.Dobias-Lalou, *BE* [2008] no. 619: Καρμίνιος = Latin Carminius, not a Greek name]) and social context ('couches sociales modestes' (211); 'le petit peuple des villes' (216); 'l'adoption de la culture des lettrés par une fraction de la population plébéienne' (225) [these conclusions seem hazardous: the tria nomina are absent in epigrams in general for obvious metrical reasons; references to careers in the urban administration, absent in the African corpusculum of no more than seven (or rather eight; see below sub 'Tripolitania') epigrams for male adults, are rare in Greek epigrams from other areas as well; moreover, the quite sophisticated style and allusions to and quotations from literature in some of the poems testify to a high level of paideia, which seems to befit a cultural and social elite, Tybout]; occupations: a physician, two soldiers, a victor in the pan-

kration; relatively many immigrants: from Italy, Thessaly, Crete, Asia Minor and Syria). C.-T. also studies the (rare) use of Greek in Africa (see also ead., 'L'usage du grec dans les royaumes et les provinces romaines d'Afrique', in: C.Briand-Ponsard (ed.), *Identités et cultures dans l'Algérie antique. Actes du colloque organisé par l'Université de Rouen, mai 2003* (Rouen 2005) 69-117; non vidimus) and the funerary motifs. The latter are fully in line with the conventions of the geographically wide-spread corpus of funerary epigrams in general [cf. e.g. *SEG* L 1750; LI 2291; LIII 2223; note that the extension of the length and repertoire of Greek funerary epigrams develops from the 3rd cent. B.C., not as late as the Roman Imperial period as stated repeatedly by C.-T.], with the mors immatura frequently deplored, though not without occasional original formulas and images. Immortality (either in a depressing underworld or in better places) is reserved to children.

In an appendix (226-232), C.-T. presents the texts with French translation and bibliography. **Africa proconsularis:** *CIL* VIII 11658 (*GV* 1647); 15567; 16867; 25916 (Z.Benzina Ben Abdallah, *Catalogue des inscriptions latines païennes du Musée du Bardo* [Rome 1986] no. 178); 2690 and 27331 a (*GV* 2092); *GV* 463; Benzina Ben Abdallah, *op.cit.* no. 179 (fragment). **Tripolitania:** *CIL* VIII 10977 (*IRT* [cf. *SEG* XII 560] 764); *IRT* 690 [For unclear reasons C.-T. omits *IRT* 719 (= *SEG* IX 805): epigram from Leptis Magna for a 21 year old man τέχνῃ δέ τοι μοῦνον ἐόντα | πάνσοφον ἐν πολλοῖς ἔργεσιν - which might have strengthened C.-T.'s view of the African epigrams as a 'lower class' phenomenon]; also 763 is a (brief) fragment of a funerary epigram]. **Numidia:** *GV* 785 (cf. also A.Laronde, *AntAfr*38/39 [2002/2003] 307-309; ph.; text, French translation and commentary); 1581 (S.Gsell, *Inscriptions latines de l'Algérie* [Algiers 1957-1976] 3402. **Mauretania Caesariensis:** *CIL* VIII 9597/9598; 21441; 21445 (*GV* 977); *SEG* IX 879 (XVII 828; XXXII 1095; Christian [the deceased comes from Syria rather than from Anatolia as maintained by C.-T.: see *SEG* XXXII]); XXXIII 848-850; P.Monceaux, *Bulletin archéologique du comité des travaux historiques et archéologiques* (1915) CXXVI/CXXVII (fragment).

TRIPOLITANIA

1004. Leptis Magna. Inscriptions concerning Aurelius Sempronius Serenus Dulcitius, late 3rd/early4th cent. A.D. I.Tantillo, in R.Lizzi Testa (ed.), *Le trasformazioni delle 'élites' in età tardoantica. Atti del convegno internazionale (Perugia, 15-16 marzo 2004)* (Rome 2006) 405-436, returns to the dossier concerning Aurelius Sempronius Serenus *signo* Dulcitius; see *SEG* LIII 1165/1166 for two Greek honorary epigrams. The marble base bearing 1165 supported the statue of the honorand rather than a muse. T. mentions three fragments which can be added to the 22 underlying the reconstruction of 1166 (without being able to establish their position in the text). He also publishes an ineditum: Σερένου (engraved in large letters on seats of the amphitheatre near those reserved for the Heraclii). T. concludes that Serenus was one of the principal members of the elite of Leptis in the late 3rd/early 4th cent. A.D. Non vidimus; cf. M.Corbier, É.Smadja, *An.Ép.* (2007) [2010] no. 1694.

CARIA

1005. Caria. Rhodians in Caria. R.van Bremen, *MHR* 22 (2007) 113-132, rejects the view of A.Bresson, who interprets Rhodians on record in inscriptions from southwestern Caria (the so-called 'peraia' of Rhodes) as members of indigenous elites enfranchised by Rhodes; instead we have Rhodians originating in the island and integrated in the communities in the Peraia; for such Rhodians see, inter alia, *HTC* nos. 9 (*I.Rhod.Peraia* 752), 26 (*SEG* LI 1547; ph.), 37 (*SEG* LI 1500), 41/42 (*SEG* LI 1562 and 1564) and 56 (*SEG* LI 1556). Cf. D.Rousset, *BE* (2009) no. 460.

1006. Aphrodisias. Database of inscriptions of Aphrodisias. J.Reynolds, C.Roueché, G. Bodard (edd.), *Inscriptions of Aphrodisias* (2007): http://insaph.kcl.ac.uk/iaph2007 (*I.Aphr.* 2007). The website is the first edition of the online corpus of the inscriptions of Aphrodisias. In addition to all texts found up to 1994 which have been published (except for the Diocletianic Currency Revaluation and Price Edict; cf. *ALA* 230/231), the corpus includes a considerable number of inedita found between 1961 and 1994. The website provides a searchable database as well as editions, translations, commentaries and photos for each entry. Tables of contents of inscriptions by location, date, text categories, monument type, decorative features and texts new to this edition; under 'reference', a history and bibliography of the inscriptions as well as an overview of the relevant notebooks containing transcriptions and drawings by previous travelers (R. Wood, W.Kubitschek, W.Reichel, P. Boulanger, J.G.Deering). In the case of Deering's notebook, an introduction, catalogue and facsimiles of all the pages are presented on.

1007. Aphrodisias. Corrections to known inscriptions. J.M.Reynolds, C.Roueché in *Girlanden-Sarkophage* present corrections to the following texts; we do not mention the texts for which only minor differences were noted. ***MAMA* VIII 542** (R.-R. no. 155): in L. 1 [- - - -]ΑΓΙΣΗΑΥ[- -] (omitted in *MAMA*); in LL. 3-4 γει[- 3-4 -]ι̣ (*MAMA*: γει[νομένου κα]ί); in LL. 4-5 ε̣ἰ̣ς ἣν | [αὐτ]ή (*MAMA*: εἰς ἣν | [σορὸν αὐτ]ή); in L. 10 ἀποτίσει (*MAMA*: ἀποτείσει); in L. 12 [(δηνάρια) .... χ]είλια (*MAMA*: [(δηνάρια) τρισχ]είλια). ***MAMA* VIII 553** (R.-R. no. 99): in L. 2 διαγ[ενόμενα τέκν]α (*MAMA*: γ[ενόμενα τέκν]α). ***MAMA* VIII 565** (R.-R. no. 171): in L. 6 ἐ̣π' αὐ[τῇ?] (*MAMA*: ἐπ' αὐ[τῷ]). ***MAMA* VIII 566** (R.-R.no. 107): in L. 17 στεφανηφόρου τὸ ς' Λ̣(ουκίου) (*MAMA*: στεφανηφόρου τὸ ε' Α(ὔλου) etc.). ***MAMA* VIII 575** (R.-R. no. 110): in (c) L. 1 αὐτός τε καὶ (*MAMA*: αὐτὸς καί). ***SEG* XLVIII 1326** (R.-R. no. 173): in L. 1 Διονυσ⟨ί⟩ου (ΔΙΟΝΥΣΤΟΥ, lapis; *SEG*: Διονυσίου); in L. 5 ἐγδικήσ̣α̣ν̣τος (ΣΑΝ in small script above the line; *SEG*: ἐγδικ⟨ήσα⟩ντος).

1008. Aphrodisias. Letters of Hadrian, 119-125 A.D. *Aphrodisias and Rome* no. 15; *SEG* L 1096 (doc. II; LL. 14-27). In *Espaces* --- (cf. our lemma no. 773) 279-282, S.Demougin, X. Loriot comment on the procurator Κλαύδιος Ἀγριππεῖνος (119 A.D.). They list the known pro-

curators from 119 to 138 A.D. and reject a connection between the procurator and Τιβ. Κλαύδιος Ἀγριππεῖνος Δρυαντιανός from Patara. – For these letters see also F.Martin, in *XII Congressus* II 916/917.

1009. Aphrodisias. Dedication to Zeus Thynnaretes, 2nd cent. A.D. Marble base found in a field west of the city in 2002. A.Chaniotis, in U.Fellmeth, P.Guyot, H.Sonnabend (edd.), *Historische Geographie der Alten Welt. Grundlagen, Erträge, Perspektiven. Festgabe für Eckart Olshausen aus Anlass seiner Emeritierung* (Hildesheim 2007) 83-85, summarizes the content of this dedication to Ζεὺς Θυνναρήτης. Two πραγματευταί of a Roman knight dedicated an incense-burner (λιβανωτρίς). Θυνναρήτης derives from a place name Θύνναρα (cf. epithets such as Διδυμείτης, Λοφείτης, Νορίτης, Ὀρείτης, Ὀρκαμανείτης, Ὀροχορείτης), which is known as the early name of Synnada in Phrygia (cf. *SEG* VI 246 = *MAMA* IV 66: Θυνναρίδαι). In view of the large distance between Synnada and Aphrodisias, C. suspects that Ζεὺς Θυνναρήτης was not the patron of Synnada, but a local Karian Zeus, whose epithet derived from a second Θύνναρα in Karia. [R.van Bremen pointed out (personal communication) that what connects Synnada and Aphrodisias is marble trade; consequently, the dedicants may well be from Synnada, worshipping in Aphrodisias a god of their city of origin. Although it often occurs that different places in Asia Minor have the same name, I find this interpretation far more plausible, Chaniotis.]

1010. Aphrodisias. List of donors for a Jewish community soup-kitchen (?), 4th/5th cent. A.D.?. *SEG* XXXVI 970 (Ameling, *IJO* II 14; *SEG* LIV 1042*). Cf. M.H.Williams, *art.cit.* (cf. our lemma no. 2135), who suggests dating both 970 A and B to the 5th/6th cent. A.D.

1011. Aphrodisias. Epitaphs on sarcophagi. J.M.Reynolds, C.Roueché, in F.Işık, *Girlandensarkophage aus Aphrodisias* (Mainz 2007) 147-192, (re)publish 44 epitaphs engraved on sarcophagi in Işık's catalogue of 215 sarcophagi found by 1993; full indices. For the 20 published texts we provide a *comparatio numerorum*. Among the 24 new texts, two are illegible (nos. 109 and 186). The remaining 22 new texts are presented in our lemmata nos. 1012-1033. R.R.'s numbers refer to those in Işık's catalogue.

CIG		**R.-R. nos.**	*MAMA VIII*	**R.-R. nos.**
2828-2838		110	542	155
SEG			553	99
XL	944	137	555	84
	947	127	556 (c)	106
	948	81	565	171
XLIV	866	6	566	107
XLV	1506	118	574	137
XLVIII	1326	173	575	110

MAMA VIII	R.-R. nos.	*La Carie II*	R.-R. nos.
578	142	19	112
586	141	*ABSA* **59 (1964)**	
589	98	24/25 no. 32	162
ALA		27 no. 41	156
151	176		

1012-1033. Aphrodisias. Epitaphs. Edd.pr. J.M.Reynolds, C.Roueché in *Girlanden-Sarkophage* 147-185 (ph.; English translations), publish the following epitaphs. The nos. refer to those in Işık's catalogue of 215 sarcophagi (cf. our lemma no. 1011). We do not reproduce the detailed descriptions of the representations on the sarcophagi given by I. in his catalogue; in the app.cr. we give I.'s date. For a review, emphasizing *inter alia* the differences between I.'s and R.-R.'s chronology, see H.W.Pleket, *BABesch* 85 (2010) 216/217; for fundamental criticism, especially of Işık's chronological arrangement of the sarcophagi and his stylistic arguments, see V.M.Strocka, *Anzeiger für die Altertumswissenschaft* 61 (2008) 219-224. S. points out that the sarcophagi were uninscribed until the late 2nd cent. A.D. After that date tabulae ansatae were carved in the center of the front of the sarcophagi.

1012: 153/154 no. 10. **Epitaph for brothers, ca. 150-200 A.D.** Inscription within the central garland on the sarcophagus; found in Hırka, as was no. 112 (cf. the *comparatio numerorum* in our lemma no. 1011).

[- - - - ǀ[.]ΟΛΩ[- -8/9 - -] ǀ τοῖς Ἑρμολάου ǀ Λυσίας Ἑρμολάου ǁ τοῦ Λυσίου τοῖς ǀ ἀδελφοῖς

Lysias commemorated his brothers, 'at least two, and possibly four', edd.pr.; 'früh- bis mittelantoninisch' (i.e., 140-170 A.D.), I.

1013: 154 no. 75. **Fragment of an epitaph, ca. 250 A.D.** Inscription on the sarcophagus along the upper band; the text presumably began on the lid, and finished on the lower moulding of the chest.

[- - ἕτερος δὲ οὐδεὶς ἕξει ἐξουσίαν ἐν]θάψαι τινα ἢ ἐκθάψαι ἐπὶ ἀποτε[ίσει - -]
[- - ὧν τ]ὸ τρίτον ἔστω vacat τοῦ vacat ἐγ[δικήσαντος - - - - - - - - - - - - - - - - -]

[1. ἐπί = ἐπεί] ǁ 1-2. The prosecutor will receive one third of the fine, edd.pr. ǁ 'nachseverisch bis gallienisch' (i.e., 235-250/270 A.D.), I.

1014: 154 no. 80. **Fragment, 4th cent. A.D.?** Inscription along the central part of the upper band of the sarcophagus; at left the erasure of an earlier text.

vacat ΧΡΗϹ[. . .]ΑΝΟΥ vacat

Perhaps Χρησ[τι]ανοῦ; owner's name, added perhaps when the sarcophagus was in secondary use, edd.pr.; I. dates the sarcophagus to the period of the Tetrarchs (ca. 285-300 A.D.).

1015: 156/157 no. 95. **Fragment, ca. 250 A.D.?** Inscription on the sarcophagus, on the front face, below and left of a putto: [- - -?]Α̣ΤΙΑΧ̣ΟΥ

'Stilwandel' (i.e., 190-200 A.D.), I.

1016: 158/159 no. 100. **Epitaph of an anonymous person with provisions against the violation of the grave, ca. 200-250 A.D.** Inscription on the sarcophagus; LL. 1-8 on the upper part of the front; in LL. 2-8 there are many vacats, due to the cutter wanting to avoid decorative features; LL. 9-20 within a tabella; the text probably began on the lid.

[...]Μ̣ΙΟΑΝΕ̣Ι[...]Ι̣ΕΡΑΣ[.]ο̣ε̣σ̣ο̣μ̣έ̣νω̣ν ἐν ᾗ σορῷ κ̣η̣δ̣ευθήσεται αὐτὸς [- ca. 12 -]
οὐδενὶ δὲ ἔξεσται ἀπαλλοτριῶσαι το[ῦτο τὸ ἡ]-
ρῷον ἢ μέρος τι ἀπ' αὐτοῦ οὐ[τὲ διὰ συν]-
χωρήσεως οὔτ̣ε̣ δι' ἑ̣τ̣έρας τι[νὸς οἰκο]-
νομίας τρόπῳ οὐδενὶ οὐδὲ ἐ[κθάψαι?]
τινα τῶν ἐνταφησομ̣ένων, ἐπεὶ ἔστω ἀ[σεβὴς]
καὶ ἐπάρατος καὶ τυμβορύχος καὶ [προσ]-
ἀποτεισάτω ἱερὰ Θεᾷ Ἀφροδείτῃ εἰς τ̣ε[ιμὰς]
τῶν Σεβαστῶν
✳,ς καὶ οὐδὲν ἧτ-
τον μεν̣εῖ πᾶν τὸ ἡ-
ρῷον τοῦ γένους
ἀνεξαλλοτρίωτον
εἰς τὸν ἅπαν̣τ̣α χρό-
νον· τ̣ῆ̣ς ἐπιγραφῆς
ἀπετέθη ἀντίγρα-
φον εἰς τὸ χρεοφυ-
λάκιον ἐπὶ στεφα-
ν̣η̣φόρου Ὑψικλέ-
ους τοῦ Κάστορος
[μηνὸς? - - -]

1-6. The heroon comprised a number of burial places; the sarcophagus was reserved for the owner; heroon: place for the cult of the heroized dead, edd.pr., who refer to the text in our lemma no. 1029 L. 6 (ἀποθέωσις) || 3-4. [συν]χωρήσεως or possibly [παρα]χωρήσεως, edd.pr. || 6. ἐπεί: inserted between the lines || 8-9. the fine (6000 den.) was to be used for setting up statues of the Augusti, edd.pr. [or ἱερᾷ Θεᾷ Ἀφροδείτῃ, Chaniotis] || 10. small slanting stroke before the figure || 18-20. this stephanephoros is previously unattested, edd.pr. [for the stephanephoros Τιβ. Κλαύδιος Ὑψι-

κλῆς, son of Ὅπλων, see *SEG* L 1096 (with app.cr. ad III and IV) and LIV 1059, Pleket] || 'Stilwandel' (i.e., 190-200 A.D.), I.

1017: 159/160 no. 101. **Fragment of an epitaph, late 2nd/early 3rd cent. A.D.** Inscription on the sarcophagus: **A** within the righthand garland and to the left of the male head; **B** LL. 1/2 on the upper moulding and LL. 3-13 within a tabella; **B** presumably began on the lid.

A: ζῶ

B: - - - - - - - - - - - - - - - - -
καὶ π̣ρ̣οσαποτεισάτω τῇ
Θεᾷ Ἀφροδείτῃ ✳ ,ς
καὶ προσαποτεισάτω
εἰς τὸ ἱερώτατον ταμ̣ε̣ῖ-
ον ✳ ,ς, ὧν τὸ τρίτον
ἔσται τοῦ ἐκδικήσα[ν]-
τος· τῆς ἐπιγραφῆς
ἀπετέθη ἀντίγραφον
εἰς τὸ χρεοφυλάκι-
ον ἐπὶ στεφαν̣η̣φόρο[υ]
τὸ ιαʹ Ἀπολλωνίου
Παπίου, μ̣η̣ν̣ὸς
vacat Καίσαρος vacat

A. ζῶ indicates that the owner was still alive; it may have discouraged potential vandals, edd.pr. (on 149, referring to variants such as ζῇ, ζῶσιν); cf. our lemma no. 1098 app.cr. || **B.** 11-12. this stephanephoros is previously unattested, edd.pr. [Apollonios Papias (not Apollonios, son of Papias) is attested in a posthumous honorary inscription at Buçak (*La Carie* p. 354), which certainly is a pierre errante from Aphrodisias, Chaniotis] || 'frühseverisch' (i.e., 200-210 A.D.), I.

1018: 160/161 no. 104. **Fragment of the epitaph of [- -]eios, ca. 200-250 A.D.** Inscription on the sarcophagus in a tabella; L. 1 on the upper moulding; the text presumably began on the lid.

- - - - - - - - - - - - - - - - - -
[? ἀποτείσει τῷ ἱερωτάτῳ]
ταμεί[ῳ· ✳ . καὶ τῇ Θεᾷ]
Ἀφροδ[είτῃ ✳ . , ὧν τὸ τρίτον]
ἔστα[ι τοῦ ἐκδικήσαντος·]
τ̣ῆ̣ς ἐ[πιγραφῆς ἀπετέθη]
ἀντί[γραφον εἰς τὸ χρεοφυ]-
λάκιον [ἐπὶ στεφανηφόρου]
τὸ ζʹ Υ[- - - - - - - - - - - - -]

ΤΟΥΤ[- - - - - - - - - - - - -]
ΚΟΡ v Μ[- - - - - - - - - - - - -]
ἐν δὲ τ[αῖς εἰσώσταις τα]-
φήσον[ται οὓς ἂν ὁ . . . .]
scroll ειο[ς βουληθῇ]

7-10. Edd.pr. suggest restoring (with a 'certain plausibility') [ἐπὶ στεφανηφόρου] | τὸ ζʹ Ὑ[ψικλέους Ἀδράσ]|του τ[οῦ Ἀδράστου Ἱέρα]||κο⟨ς⟩ v μ[ηνὸς - - ? - -]; for this stephanephoros see our lemma no. 1026 [in view of *SEG* LIV 1061 LL. 15-17 it seems better to restore LL. 8-10 [Ἀδράσ]|του τ[οῦ Νεικοτείμου Ἱέρα]κο⟨ς⟩; in 1061 the same 7th stephanephorate is mentioned, Pleket] || 8. small slanting stroke above the figure, edd.pr. || 'frühseverisch' (i.e., 200-210 A.D.), I.

1019: 165 no. 115. **Fragment of an epitaph, undated.** Inscription on the sarcophagus along the upper band; the text presumably began on the lid.

[- - - ἡ γ]υνὴ αὐτοῦ καὶ τ̣ὰ̣ παιδία αὐτῶ̣[ν - - -]

'Mittelseverisch' (i.e., 210-225 A.D.), I.

1020: 165/166 no. 116. **Epitaph of M. Aurelius Apollonios and relatives, ca. 200-250 A.D.** LL. 1-3 of the inscription on the lid, on the lower moulding; LL. 4-22 on the sarcophagus: L. 4 on the upper rim, LL. 5-19 in a tabella and LL. 20-22 on the lower rim.

Ἡ σορὸς καὶ αἱ ὑποκείμεναι [εἰ]σ̣ῶσται εἰσιν Μάρκου Αὐρηλίου Ἀπολλωνίου υἱοῦ Τι-
βερίου Κλαυδίου Μενεσθέως· κηδευθήσον̣τ̣α[ι] δὲ εἴσω μὲν τ̣ὴ̣ν σορὸν ὁ
Ἀπολλώνιος καὶ ὁ υἱὸς αὐτοῦ Πρόκλος καὶ εἴ τινα ἕτερον βουληθῇ ἢ δ̣[ι]-
ατάξηται αὐτός τε ὁ Ἀπολλώνιος καὶ ὁ υἱὸς αὐτοῦ Πρόκλος· ὁμοίως καὶ ε̣ἰ[ς]
τὰς εἰσώστας οὓς ἂν αὐτοὶ
βουληθῶσιν καὶ
διατάξωνται οὐ-
δεὶς δὲ ἕτερος
ἕξει ἐξουσίαν
κηδεῦσαί τινα
παρ' οὓς ὁ Ἀπολλώ-
νιος ἢ ὁ υἱὸς αὐτοῦ
Πρόκλος διατάξων-
ται, ἐπεὶ ὁ ἐπιχει-
ρήσας τοιοῦτό τι
ποιῆσαι, ἀποτ̣είσει
ἱερὰ Ἀφροδείτῃ
✳ ͵βφʹ, ὧν τὸ τρίτον

ἔσται τοῦ ἐκδικήσαντος·
τούτου ἀντίγραφον ἀπετέ-
θη εἰς τὸ χρεοφυλάκιον ἐπὶ
στεφανηφόρου Ἑρμολάου γʹ τοῦ Ποσειδίππου, μηνὸς γʹ ❦

Slanting strokes before and after the figures in L. 18; bars above the figures in L. 22 || the sarcophagus was found in a chamber-tomb along with *SEG* XLVIII 1326 and the texts in our lemmata nos. 1026/1027; all of them 'should be approximately contemporary', edd.pr. || [17. or ἱερᾷ Ἀφροδείτῃ, Chaniotis] || 22. this stephanephoros is previously unattested, edd.pr. || the owning family seems to have been enfranchised originally by Claudius or Nero; it may have been a subordinate branch, perhaps deriving from a freedman, edd.pr. || 'mittelseverisch (i.e., 210-225 A.D.), I.

1021: 167/168 no. 120. **Fragment of an epitaph, 4th cent. A.D.?** Inscription on the sarcophagus, on an erased surface on the upper rim; partly read from the photo; more could perhaps be read from the stone.

[- - -]δοναίου Ἀφροδισέος (probably for -έως)

End of a name: '[--]donaios (?), the Aphrodisian', edd.pr., who add that the inscription is 'certainly secondary' || 'mittelseverisch' (i.e., 210-225 A.D.), I.

1022: 169/170 no. 138. Found in Mastaura; see our lemma no. 1098.

1023: 174 no. 157. **Epitaph of Dionysios, ca. 200-250 A.D.** Inscription on a sarcophagus; L. 1 on the lid, the lower rim and the surviving projection, LL. 2-7 in a tabella.

Ἡ σορός ἐστιν κὲ ὁ τό[πος? ...] | Διονυ|σίου | ❦ δʹ ❦ || Διογε|νια vv |νοῦ v

We may not have the owner's full name; a short Greek name or an abbreviated Roman praenomen and nomen (e.g. Μ(άρκου) Αὐρη(λίου)) could have stood in L. 1 in fine; in the former case D. may have died before, in the latter case after the Constitutio Antoniniana (212 A.D.), edd.pr. [Diogenianos is Dionysios' second name ('Dionysios, fourth of the name from Diogenianos', edd.pr.); see the reamarks in our lemma no. 1026), Chaniotis] || 'frühseverisch' (i.e. 200-210 A.D.), I.

1024: 175/176 no. 170. **Epitaph of M. Aurelius Antiochos, ca. 200-250 A.D.** Inscription on the sarcophagus, within a tabella.

Ἡ σορός ἐστιν | Μάρκου Αὐρηλίου Ἀντιόχου τοῦ | ΕΙΣΑ[- -]||Ω[.]Λ[- - - -]

4. Perhaps Εἰσα[γόρου], edd.pr., who add that the date of this text may have been 'not too long after --- A.D. 212' || 'spät- bis nachseverisch' (i.e., ca. 225-250 A.D.), I.

1025: 178 no. 175. **Epitaph of M. Carminius Iason and his wife Statilia Diogenia, ca. 200-250 A.D.** Inscription on the sarcophagus, in a tabella, from which an earlier inscription has been erased; LL. 1-3 on the upper moulding, the others impinging on the side mouldings; there may have been an erasure of two lines after L. 8.

Ἡ σορός ἐστιν [καὶ ὁ τό]πος | καὶ αἱ ὑποκίμεναι ἰσῶ|σται Μ. Καρ(μινίου) Ἰάσονος | τοῦ Ἀγαθίνου || τοῦ καὶ Εὐστοχίλου καὶ Στατιλία[ς] | Διογενίης τῆς | γ̣υ̣ν̣α̣ι̣κ[ὸ]ς αὐτοῦ | [- - ca. 8 - -] vacat || [- - - -]

The sarcophagus was apparently secondhand; the Carminii were a great, prestigious family in Aphrodisias and Attouda; since this sarcophagus does not point to great wealth, the deceased are likely to have been descendants from or dependants of great families (freed slaves?), edd.pr. || 'gallienisch' (i.e., 250-270 A.D.), I.

1026: 179/180 no. 178. **Epitaph of M. Aurelius Alexandros Charmos and his family, ca. 200-250 A.D.** LL. 1/2 on the lid and the lower moulding; LL. 3-21 in a tabella on the sarcophagus, impinging on all mouldings; LL. 22/23 on the lower moulding. On the projections that extended from the front moulding of the lid, in large letters: ΖΩ|ΣΙΝ (ζῶσιν: 'they are still living'; cf. our lemma no. 1017 app.cr. ad **A**).

Ἡ σορός ἐστιν Μάρκου Αὐρηλίου Ἀλεξάνδρου τοῦ Ἑκαταίου τοῦ Διονυσίου τοῦ Ζή-
νωνος τρὶς τοῦ Ἑκαταίο(υ) Χάρμου καὶ Αὐρη̣λία(ς) Τατίας τῆς Ἀ-
λεξάνδρου τ̣ῆ̣ς γυναι-
κὸς αὐτοῦ, ἐ̣ν̣ ᾗ σο-
ρῷ ταφήσονται Ἀλέ-
ξανδρ(ος) καὶ Τατία οἱ
προγεγραμ̣μ̣ένοι
καὶ Αὐρήλιοι Ἀλέξαν-
δρος καὶ Ἀλεξάνδρα οἱ
Ἀλεξάνδρου τοῦ Ἑ-
καταίου τὰ τέκνα
αὐτῶν· ἕτερο(ς) δὲ οὐ-
δεὶς ἕξει ἐξουσίαν ἐν-
θάψαι ἢ ἐκθάψαι τοὺς
προδηλουμένους,
ἐπεὶ ὁ τοιοῦτό τι
τολμήσας ἔστω ἀσε-
βὴς καὶ ἐπάρατος καὶ
τυμβωρύχος καὶ προσ-
αποτεισάτω τ̣ῇ Θεῷ Ἀ-
φροδείτ̣ῃ εἰς χρυσια-

κὸν κόσμον ἀργυρίου ✳,αφʹ • · τῆς ἐπιγραφῆς ταύτης ἀπετέθη ἀντίγραφον εἰς τὸ χρεοφυλάκιον
ἐπὶ στεφανηφόρου το ζʹ • Ὑψικλέους τοῦ Ἀδράστου Ἱέρακος, μηνὸς Λώου Ἀδριανοῦ

Slanting stroke before the figure in L. 22 and after the figure in L. 23 ‖ [1-2. there is a rule in Aphrodisian onomastics: the father's name and the name of 2-7 further ancestors (with article) is always between the first and the second name of an individual; e.g. [Ἄτταλος] Ἀ̣[δ]ράσ̣τ̣ο̣υ̣ [τοῦ Νεικ]ο̣τ̣ί̣μου τοῦ Ἀ[ρτεμιδ]ώρου τοῦ Ζήνω̣[νος] [Ἱέ]ρ̣ακος Ἄδραστος (*IAph2007* 12.26); consequently, Charmos is Alexandros' second name, not the second name of Hekataios (edd.pr.); Hierax (L. 23) is the second name of Hypsikles, not that of Adrastos (edd.pr.), Chaniotis] ‖ 2. ΤΑΙΟ and ΑΙΑ, lapis ‖ 6. ΑΛΕΞΑΝΔΡΑ, lapis ‖ 12. ΕΤΕΡΟΝ, lapis ‖ 21-22. 'to provide golden adornments', edd.pr. ‖ 23. for this stephanephoros cf. our lemma no. 1018 app.cr. ‖ this sarcophagus was found in the same tomb-chamber as the sarcophagi in our lemmata nos. 1020 and 1027 and in *SEG* XLVIII 1326 (cf. our lemma no. 1020 app.cr.); they are approximately contemporary, edd.pr. ‖ 'gallienisch' (i.e., 250-270 A.D.), I.

1027: 180/181 no. 179. **Epitaph of Aurelia Zotike and her father Aurelius Zotikos, ca. 200-250 A.D.** Inscription on the sarcophagus in a tabella, impinging on all its mouldings; the text may have ended on the lower moulding.

Ἡ σορός ἐστιν Αὐρηλίας
Ζωτικῆς τῆς καὶ
Ζωτικοῦ τοῦ Πα-
γκράτου τοῦ καὶ
Δημητρίου, εἰς ἥ-
ν ταφήσεται αὐτὴ
καὶ Αὐρήλιος Ζωτι-
κὸς ὁ πατὴρ αὐτῆς,
ἕταιρος δὲ οὐδὶς
ἕξι ἐξουσίαν ἐ⟨ν⟩θά-
ψε τινα ἢ ἐχθάψε{ν},
ἐπὶ {ΑΕΠΙ} ἀποτίσει τῇ
Θεᾷ Ἀφροδίτῃ δηνάρι-
α ,ε, ὧν τὸ τρίτον ἔστω
τοῦ ἐκδικήσαντος

Slanting line before the figure in L. 14 ‖ 9. ἕταιρος for ἕτερος ‖ 10. ΕΘΑ, lapis ‖ 12. ἐπί = ἐπεί ‖ the sarcophagus was found in the same tomb-chamber as the sarcophagi in our lemmata nos. 1020 and 1026 and in *SEG* XLVIII 1326 (= no. 173 apud R.-R.); they are likely to be of approximately the same period, edd.pr. ‖ 'frühgallienisch' (i.e., probably 250-260 A.D.?), I.

1028: 181/182 no. 184. **Epitaph, ca. 250-300 A.D.** Inscription on the sarcophagus in a very worn tabella; found in Nazilli; read from a xeroxed photo; more perhaps decipherable on the stone.

Ἡ σορός ἐ̣στιν | [. . .]ος Α̣Β̣Λ̣Ο̣[.]|[......]Β τοῦ Χρ[ή]|σ̣τ̣ο̣υ καὶ τέν|κνων αὐτ̣ο̣[ῦ] | Υ̣ΤΟ̣ΕΝΤω[.]ΙΝ

Epitaph of the son (?) of Chrestos and his children?, edd.pr. ‖ 'gallienisch' (i.e., 250-270 A.D.), I.

1029: 182/183 no. 187. **Fragment of the epitaph of Pereitas and his wife Melition, ca. 200-250 A.D.** Inscription on the sarcophagus in a tabella and on a prepared surface below it; most of the relief sculpture on the sarcophagus has been erased.

[- - -? ἐξέσται δὲ]
[μηδε]νὶ ἔχειν ἐ̣-
[ξ]ουσίαν μετὰ
τ̣ὴ̣ν Περείτου κ̣ὲ̣
τ̣ὴ̣ν τ̣ῆ̣ς Μ̣ε̣λιτίου
ἀποθέωσιν • ὑπό
τινος τῶν
κληρονόμων
αὐτοῦ ἐ̣π̣ὶ ἐξαλ-
λοτριώσει μ̣η̣τὲ
τ̣ῆ̣ς σοροῦ μ̣η̣τὲ
τῶν εἰσώστων
[τι]νός ἢ [ποιῆ]-
σαί τι ἐπὶ ἐξαλλοτριώσε[ι]
κατὰ μηδένα τρόπον [- - -]

An infinitive to balance ποιῆσαι in LL. 13/14 is lost; it may have stood in an earlier part of the text or was omitted by error along with μηδέ in L. 6; the owner may not have trusted his heirs, given the unusual emphasis on alienation (LL. 9/10 and again LL. 14/15), edd.pr. ‖ 6. ἀποθέωσις possibly refers to the establishment of a funerary cult at the tomb, edd.pr. [a euphemism for death, as the expression μετρίως ἐνεγκεῖν τὴν ἀποθέωσιν ('to bear her death temperately') in our lemma no. 1188 LL. 28/29 implies, Chaniotis] ‖ '3rd cent. A.D.', I.

1030: 183/184 no. 194. **Epitaph of Aurelia Tertulla and relatives, ca. 225-250 A.D.** Inscription on the sarcophagus in a tabella, impinging on the mouldings; LL. 13-15 on the lower moulding.

[? Ἡ σορὸς καὶ ὁ] τ̣ό̣π̣ο̣[ς ἐν ᾧ]
[?κεῖτ]α̣ι̣ ἡ σορός καὶ
[τὸ π]αρακεχωρημ̣έν-
[ον] μέρος τ[οῦ] παρακειμέ-
[νου] π̣λάτα εἰ⟨σ⟩ὶν Α̣ὐρηλ̣ίας Τερ-
[τ]ύλλας τ̣ῆ̣ς Διονυσίου τοῦ [Ζή]-
νωνος τοῦ Διονυσίου γʹ τοῦ
Ἀπολλωνίου, ὠ̣ν̣η̣θέντα ὑ-
πὸ αὐτ̣ῆ̣ς παρὰ Λουκίου Ἀν-
τ(ωνίου) Ἑρμοῦ υἱοῦ Ἑρμοῦ ἐπὶ
Κλ(αυδίας) Παυλειν̣ῆ̣ς v τὸ εʹ,
μ̣η̣ν̣ὶ ηʹ καὶ ἐν μὲν τ̣ῇ σορ[ῷ]
[- - -? Τερτύλ]λα καὶ Εὐτύχης ὁ καὶ Τέ̣[ρτυ]λλος οἱ Ἀπολλοδώ̣[ρου? - - -]
[- - - καὶ οὓ]ς ἂν βουληθῶσιν οἱ προγεγραμμένοι, οὐδεὶς δὲ ἕ̣[τερος? ἕξει ἐξουσίαν ἐνθάψαι τινα]
[?εἰς αὐτὴν ἢ ἐκθάψαι τινα τῶν προγεγραμ]μένων, ἐπεὶ ὁ παρὰ τοῦτο ποιήσας ἔστω ἀσεβὴ̣[ς? καὶ ἐπάρατος καὶ τυμβωρύχος]
- -

Superscript bars above the figures in LL. 7, 11 and 12 ‖ 5. πλάτας: 'platform', edd.pr.; ΕΙΞΙΝ, lapis ‖ 11-12. Claudia Pauleina held her stephanephorate in 119 A.D.: see *SEG* L 1096 LL. 1-3; her fifth tenure was held *post mortem*, edd.pr. ‖ 13. Eutyches and Tertullos were probably Aurelia's children, Apollodoros her husband, edd.pr., who add that Ἀπολλοδό[του] is also possible; 'but what survives of the damaged letter suggests *omega* rather than *omicron*' ‖ '3rd cent. A.D.', I.

1031: 184 no. 197. **Fragment of an epitaph, 4th cent. A.D.?** Inscription on the sarcophagus, in a tabella, from which an earlier inscription has possibly been erased; read from the photo. Ἡ σο[ρὸς καὶ ὁ τόπος] | ἐ̣ν̣ [ᾧ ἐπικεῖται] | ἐ̣σ̣[τιν - - -]

The inscription is probably secondary; it 'could postdate the production of the sarcophagus by many years; it could be as late as the fourth century', edd.pr. ‖ '3rd cent. A.D.', I.

1032: 184 no. 198. **Fragment, ca. 250 A.D.** Inscription on the sarcophagus, along the upper rim, at the left side only; originally there may have been more letters here; the tabella may also have been inscribed: [- - -]ΑΜΩ vacat ('3rd cent. A.D.', I.).

1033: 185 no. 200. **Epitaph of Sophronios, ca. 200-250 A.D.** Inscription on the sarcophagus; LL. 1/2 along the upper rim, L. 3 above the tabella.

Ἡ σορὸς καὶ ὁ τόπος καθ' οὗ [ἐπικεῖται ἐστι - - ca.8 - -] | Σωφρονίου τοῦ Ἀρτε-μ̣[ιδώρου τοῦ - - - ca.10 - - -] | vacat τοῦ ΚΑ̣[- - -]

Probably about half of each line is lost; in L. 1 in fine there may have been space for an abbreviated praenomen (Μᾶρκος) and nomen (Αὐρήλιος); the fifth letter in L. 3 is probably alpha rather than lambda, edd.pr. ‖ '3rd cent. A.D.', I.

1034. Bargylia. Epitaph of the Furii Attalos, Damas, and Demetrios, Imperial period. *NS* 627; *SEG* IV 212; *I.Iasos* 629. Republished in *Iscr.Cos* 49 no. EF216. This epitaph, of unknown provenance but published among the inscriptions of Kos (W.R.Paton, *CR* 8 [1894] 217; *NS*) [and attributed to Myndos (see *I.Iasos* 629), Chaniotis], mentions Ἄρτεμις Κινδυάς as recipient of the fine for the violation of the grave and is therefore presumably from Bargylia (*Iscr.Cos*). For another pierre errante on Kos, possibly from Bargylia, see our lemma no. 2042.

1035. Halikarnassos. List of priests, 1st cent. B.C. *Syll.*[3] 1020. Cf. P.Christesen, *Olympic victor lists and ancient Greek history* (Cambridge 2007) 98/99, for a translation of and brief reflections on the accuracy of the text: 'the preserved part --- is pure fabrication'.

1036. Herakleia under Latmos. Sympoliteia treaty between Herakleia and Pidasa, 323-313/312 B.C. *SEG* XLVII 1563; LIII 1198. S.Saba, *EA* 40 (2007) 125-134, examines the housing clauses in the treaty. She draws a connection between σταθμός used in the treaty to designate temporary accommodation and ἐπισταθμεία, 'forced lodging (of troops)'. In view of this argument and the clause concerning permanent housing (which on her interpretation did not exist in voluntary sympoliteiai), she concurs with the common assumption that the sympoliteia was instigated by Asander and against the will of the Latmians and Pidaseis.

J.LaBuff, *EA* 43 (2010) 115-123, points out that the term ἐπισταθμεία comes into use only much later than the treaty in question and only in a Ptolemaic context. He understands the clause concerning permanent housing to provide an incentive for the Pidaseis to move to Latmos. [This article will be treated more fully in SEG LX.]

1037. Herakleia Salbake. Honorary decree for Papias, 2nd cent. A.D. (?). Marble block, broken at left, found near Karahisar Köyü (site of Herakleia). Edd.pr. (from a ph.) M.Ricl, H. Malay, *EA* 40 (2007) 24-28 no. 2 (ph.; English translation).

\- -
[- -] καὶ προγόνων ἔν τε ἀρχαῖς καὶ φιλο-
τειμίαις πολλὰ τῇ πατρίδι παρεσχημένων
καὶ διὰ Ἰάσονα τὸν ἀδελφὸν αὐτοῦ, ζῶντα
βίον ἐπεικῆ καὶ μέτριον, κοσμοῦντά τε τοῖς
ἤθεσι καὶ τὸ γένος καὶ διὰ τῆς ἰατρικῆς ἐπι-
στήμης ποιούμενον τὴν τῶν ἀνθρώπων ἐπι-
μέλειαν, ἐφηβεύσαντά τε τὸν Παπίαν καὶ τειμη-
θέντα ὑπὸ τοῦ ἐφηβάρχου καὶ ἀγωνισάμενον
παναρέτως ἐν τῷ τοῦ Ἡρακλέους ἀγῶνι στάδι-
ον ἐστεφανῶσθαι καὶ τετειμῆσθαι εἰκόνι γρα-
πτῇ, δι' ἃ δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ τετει-
μῆσθαι τὸν Παπίαν ταῖς προγεγραμμέναις
καλλίστ[αις] τειμαῖς

Judging from his achievements and honors, Papias must have been a young man at this point; he may be related to the persons mentioned in *La Carie* 57, 115 (perhaps the same Papias), 133, and 139, edd.pr., who add that Herakleia was famous for its doctors (see *La Carie* p. 153 and 225 note 5, and nos. 49, 57, 70B, 72, 76, and 88) || 0. the missing first lines probably contained references to the family, edd.pr. || 1-2. given the preposition ἐν, φιλοτειμία should mean here something like 'liturgy' rather than 'love of honour', edd.pr. || 5-6. for ἰατρικὴ ἐπιστήμη cf. *F.Delphes* III.4.108, and *IGR* III 374 and 376, edd.pr.

1038. Herakleia Salbake (area of: Kızılcabölük). Dedication to Herakles, Dionysos, and the emperor Lucius Verus, 161-169 A.D. Marble altar with upper moulding, broken below; seen in Kızılcabölük (east of Herakleia Salbake), perhaps from a sanctuary half an hour

east of the village, present location unknown. Edd.pr. (from a ph.) M.Ricl, H.Malay, *EA* 40 (2007) 23/24 no. 1 (ph.; English translation).

Ἡρακλεῖ κτίστῃ
καὶ Διονύσῳ προ-
καθηγεμόνι καὶ
Αὐτοκράτορι Καί-
σαρι Λουκίῳ Αὐρη-
λίῳ Οὐήρῳ Σεβαστῷ
- - - - - - ? - - - - - - -

1. For the cult of Herakles edd.pr. refer to the text in our lemma no. 1037 and to *La Carie* 67 and 94 || 2-3. Dionysos has the epithet προκαθηγεμών also in Teos (*LSAM* 28), but in Herakleia it is usually associated with Herakles (*La Carie* 94), edd.pr. || 7ff. perhaps victory titles of the emperor, e.g., Ἀρμενιακός, Παρθικός, and Μηδικός, in which case the inscription would have to be dated to 163-165 A.D., edd.pr.

1039. Iasos. Women as benefactors. C.Franco in E.Walde, B.Kainrath (edd.), *Die Selbstdarstellung der römischen Gesellschaft in den Provinzen im Spiegel der Steindenkmäler* (Akten IX. Intern. Koll. über Probleme des provinzialrömischen Kunstschaffens; Innsbruck 2007) 317-324, examines the euergetical role of women in the city: Αὐρηλία Σαραπιάς and her husband (*SEG* XLIII 719); Χρυσώ and Διονύσιος, and Αἰνιανής and Ἱεροκλῆς with children (both couples in two unpublished dedications; time of Hadrian and Antoninus Pius). Cf. *An.Ép.* (2007) [2010] no. 1435.

1040-1045. Iasos. Honorary inscriptions, ca. 400-350 B.C. G.Maddoli, *PP* 62 (2007) 205-221 nos. 1.1-1.6 (ph.; Italian translations), publishes six (fragments of) decrees engraved seriatim on one limestone block; four are in the same hand (our lemmata nos. 1040-1043), two in a different hand (our lemmata nos. 1044/1045) [for new finds cf. *BE* (2010) nos. 539-542].

1040: 209-215 no. 1.1. **Honorary decree for the Cilician Syenne(s)sis, ca. 412 B.C.** Large gray limestone block built into a late wall and found in 1974.

- -
[- - - - - - - - - - - - - -]ρ̣ Ἔνδιος π[- - - - -]
[- - - - - - - - - - - καθ]άπερ Λακεδ[αιμονίοις - - - - -]
[- - - - - - προξενίη]ν̣ καὶ πολιτεία[ν - - - - -]
[- - - - - - - - -]ηιλαι Συέννεσσι σ̣[- - - - - -]
[- - - - - - - -]ς φ̣ίλωι καὶ εὐεργέτ̣[ηι - - - - -]
[- - - - - - - -]· ἄγγελοι Συέννεσι̣[- - - - -]
[- - - - - - -]σ̣αντο Πρόξενος καὶ Ε.[- - - - -]
vacat

Iasos might have awarded someone the same privileges as Spartans (L. 2); it now gives proxeny and citizenship to Syenne(s)sis; envoys (ἄγγελοι) are to convey the message to S. Endios is possi-

bly identical with the homonymous Spartan ephoros, son of Alcibiades [in that case the pi in line 1 is not the first letter of Endios' patronymic, as ed.pr. points out], on record in Thucydides V.40-45 and VIII.6.3 (ca. 413/412 B.C.). In the latter passage Endios is involved in attempts to dissociate several cities in western Asia Minor from their Athenian alliance. Iasos, occupied at the time by a pro-Athenian rebel, was liberated by the Spartans and Syracusans. This could explain the reference to Endios and Spartans in LL. 1/2 ‖ 1. initio [καθάπε]ρ̣?, ed.pr.; in fine possibly the first letter of Endios' patronymic?, ed.pr. ‖ 7. perhaps [ἐκομί]σ̣αντο, ed.pr. ‖ 7. Πρόξενος and Ἑρ̣[μοκράτης] could be identical with the homonymous Syracusan brothers who, according to Xen., *Hell.* I.3.13, were sent by the Spartans to the satrap Pharnabazos. Together with Tissaphernes the latter tended to exchange Athens for Sparta. Syennesis is, inter alia, on record in Xen., *An.* II.24-27, where he has a rendezvous with Cyrus, ed.pr. But cf. P.Fröhlich, *BE* (2009) no. 448: 'La construction est séduisante mais fragile'.

1041: 215/216 no. 1.2. **Honorary decree for Theopropos, ca. 400 B.C.** Below the text in the previous lemma, separated by a vacat:

["Εδοξεν Ἰασ]εῦσι· Θεόπροπον̣ Ἱεροτίμου̣ [- - ethnic - - ἀναγράψαι εὐεργέτην] | [- - - -]η̣ν καὶ πολιτε̣ί̣α̣ν εἶναι καὶ α[ὐτῶι καὶ ἐγγόνοις] | vacat

2. Initio probably [προξενί]η̣ν, ed.pr.

1042: 216/217 no. 1.3. **Honorary inscription for a citizen of Argos, ca. 400 B.C.** Below the text in the previous lemma, separated by a vacat:

[Οἱ Ἰασεῖς - -]α̣ιωι Λα̣[- -ca. 5/6 - -]ο̣ Ἀργεί̣ω̣ι ἔδω[καν - - - -] | [καὶ προε]δ̣ρίην κα̣ὶ α[ὐ]τ̣ῶ[ι] κ̣α̣ὶ̣ ἐγγόνοις vacat | vacat

1. [- -]ο̣ : end of the honorand's patronymic (-o = -ω, for -ου), ed.pr., referring to *SEG* XXXVI 982 B/C; in fine probably a mention of προξενία and πολιτεία is to be restored, ed.pr.

1043: 217/218 no. 1.4. **Honorary inscription for two foreigners, ca. 400 B.C.** Below the text in the previous lemma.

["Εδοξε]ν̣ Ἰασεῦσι· Α[..... καὶ] Ἀ̣μφίστρατ[ον - - - - ἀναγράψαι]
[εὐερ]γ̣έ̣τας [κ]α[ὶ προξένους]· δ̣ο̣θ̣ῆ̣ναι καὶ [πολιτείαν - - - -]
[καὶ αὐ]τοῖς καὶ ἐγγόν̣[ο]ι̣ς α̣ὐ̣τ̣ῶ̣ν̣· κ̣αὶ ε̣ἶναι α[ὐτοῖς καὶ - - -]
vacat

1. In the lacuna at right the ethnikon plus one patronymic, if we have two brothers, ed.pr. ‖ 2. in fine perhaps the προεδρία is to be restored, ed.pr.; cf. previous lemma.

1044: 218/219 no. 1.5. **Decree, ca. 400 B.C.** Below the text in the previous lemma.

[- - -].ΜΑΣ.[...]ΜΑ[.]Ω.[- - ca. 9-10- - -]Α[.]ΕΩΣ[- - - -]
[- - - - - - - - - - -]ΤΑ[- - - ca. 13-14 - - - -]Λ[..].Α[- - - -]
[- - - -] μετὰ δ[- - ca. 10-11 - - -]α καὶ αὐτοῦ μη τω[- - -]
[- - Ο]ὐλιάδην [- - - - ca. 15-17 - - - - -] Λαφάνην [- -]
[- -]ΟΑ[.]ΚΑ[- - - - - ca. 20-22 - - - - - -] Ἰασέ[ω]ν [- -]

1. After ΜΑΣ a vertical hasta: P or E?, ed.pr. ‖ 2. before the final alpha perhaps P or Φ, ed.pr. ‖ 4. Ouliades (cf. our lemma no. 1045) and Laphanes were the honorands, ed.pr.

1045: 219-221 no. 1.6. **Incertum, ca. 375-350 B.C.** Below the text in the previous lemma.

[- ca. 5 - -]ροκλείδου [- - - - - ca. 17-19 - - - - -]Α[- - - - - - - - - -]
[- ca. 5 - -] Φιλοτιμο[....]α[- - - ca. 10-13- - - -].Ρ[.].ΤΗΣ[- - - - - -]
[- ca. 6 - -]ΕΠΑΥ[- - - - ca. 17-20 - - - - - -]ΟΜΑΙ[- - - - - - - - - -]
[- ca. 4 - -]δριον με[τ]ὰ Οὐλιάδο τοῦ Νίσου καὶ [- - - - - - - - -]
[- ca. 6 - -]ΙΩ[- - - ca. 14-16- - - - -]ΤΟΣΙ[......]ΑΤΗΣ[- - - - - - - - -]
[... τοῦ] Ἡροφάνου, [.]ΑΡΓ[..]ΙΟ καὶ Σίμωνος [- - - - - - - - - -]
[- - ca. 7 - -]ων Οὐλιάδου τοῦ Νίσου, Πανταλέον[τος - - - - - -]
- -

1. Perhaps [Ἐπὶ Ἱε]ροκλείδου (eponym), ed.pr., who, however, adds that in Iasos the name is preceded by the function (ἐπὶ στεφανηφόρου) ‖ 2. initio, a form of the name Φιλότιμος; before P perhaps T or Π; before ΤΗΣ a vertical hasta (H or AI?), ed.pr. ‖ 4. initio, [συνέ]δριον or accusative of a name such as Μαιάνδριος, ed.pr., who prefers the first, given the absence of a patronymic ‖ 6. Ἡροφάνου or [Θ]ηροφάνου, ed.pr., who further suggests [Θ]αργ[ηλ]ίō.

1046. Iasos (?). Honorary decree of Iasos for judges from Knidos, early 2nd cent. B.C. Door jamb of grayish-white marble, found above the modern quarry along the road from Pilav Tepe to Iasos, on the edge of the Ekinambarı plain; probably brought from Iasos. Ed.pr. W.Blümel, *EA* 40 (2007) 42-46 no. 2 (ph.).

I [- - - - - - - - - - - - - -]ν ἡμῖν ἐπαινε[- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]λέως vacat

II [Ἐπὶ στ]εφανηφόρου Δράκοντος τοῦ Ἀνθέως, γρα[μματέως δὲ - - - - - - - -]
[το]ῦ Λίχαντος· Ἀνθεστηριῶνος· ἔδοξε τῆι βουλῆι κ[αὶ τῶι δήμωι· ἕκτηι]
[ἱ]σταμένου· Φιλήμων Φιλώτου ἐπεστάτει· πρυτάνεω[ν γνώμη - - - - - - -]
[τ]οῦ Παυσανίου, Φιλήμονος τοῦ Φιλώτου, Ἀριστείδου το[ῦ - - - - - - - -],
[Θ]εοδώρου τοῦ Λυσῆνος, Ἑρμοφάντου τοῦ Μενεστράτου, [- - - - - - - τοῦ]

[Λυ?]σικλέους, Μελαινέως τοῦ Μελανιτ[.]ου, Κύρου τοῦ Ἀρτ[- - - - - - -]·
[π]ερὶ ὧν ἐπῆλθεν Φιλήμων Φιλώτου, ἵνα ἡ βουλὴ καὶ ὁ δῆμος [βουλεύσηται],
τίσιν δεῖ τιμαῖς τιμηθῆναι τὸν δῆμον τὸν Κνιδίων καὶ τοὺ[ς πρὸς ἡμᾶς]
[π]αραγενομένους δικαστὰς Φιλτογένην Ἀρχιγένευς, [Ἀριστείδαν]
[Ἀρι]στομάχου, Σωσιγένην Ἀντιγόνου· πόρος δὲ ὑπάρχηι [- - - - - - - - -]
[ἀν]άλωμα ἀπὸ τοῦ ἀποδοθέντος ταμίαις τοῖς σὺν Διονυ[σ - - - - - - - -]
[- - -]Ο εἰσαγωγέων τῶν σὺν Ὀρθαγόραι Θεοδότου· δεδό[χθαι τῆι βουλῆι]
[κα]ὶ τῶι δήμωι· ἐπειδὴ ὁ δῆμος ὁ Κνιδίων ἔν τε τοῖς πρό[τερον χρόνοις]
[εὔ]νους ὢν καὶ φίλος διετέλει τῶι δήμωι καὶ νῦν ἀξιω[σάντων ἡμῶν]
[ἀπ]οστεῖλαι δικαστὰς τρεῖς ὡς ἐπιεικεστάτους ἀπέ[στειλεν ἄνδρας]
[κα]λοὺς κἀγαθούς, οἵτινες παραγενόμενοι τὰς μὲν [συνέλυσαν τῶν δικῶν]
[οὐθὲν] ἐλλείποντες προθυμίας, ἀλλὰ πᾶσαν σπο[υδὴν ποιούμενοι],
[ἵνα συλ]λυθέντες οἱ ἀντίδικοι μεθ' ὁμονοίας τὰ πρὸς [αὐτοὺς]
[πολ]ιτεύωνται, τὰς δὲ λοιπὰς διέκριναν δικαίως, τήν τ[ε ἄλλην ἐνδημίαν]
[ἐπο]ιήσαντο ἀπὸ παντὸς τοῦ βελτίστου· ἵνα οὖν ὁ δῆμ[ος φαίνηται χάριν]
[ἀπο]διδοὺς τοῖς εὐεργετοῦσιν αὐτόν, ἐπηνῆσθαι [τὸν δῆμον τὸν Κνιδίων]
[ἀρετ]ῆ[ς ἕ]νεκεν κα⟨ὶ⟩ ε[ὐν]οίας, ἧς ἔχει πρὸς τὸν δῆμο[ν τὸν Ἰασέων, καὶ]
[στεφανῶσ]αι χρυσῶι στεφάνωι τῶι ἐκ τοῦ νόμου· ἐπη[νῆσθαι δὲ καὶ τοὺς]
[ἀποσταλέντ]ας δικαστὰς ἀρετῆς ἕνεκεν καὶ καλοκἀ[γαθίας]
[Φιλτογένην Ἀ]ρχιγένευς, Ἀρισ⟨τ⟩είδαν Ἀριστομάχου, Σωσιγέ[νην Ἀντιγόνου],
[καὶ στεφανῶσ]αι ἕκαστον αὐτῶν χρυσῶι στεφάνωι τῶι ἐ[κ τοῦ νόμου]·
[εἶναι δὲ αὐτο]ῖς καὶ προεδρίαν ἐν τοῖς ἀγῶσιν, οἷ⟨ς⟩ ἡ πόλις τίθη[σι, καὶ ἔφοδον]
[ἐπὶ τὴν βου]λὴν καὶ τὴν ἐκκλησίαν πρώτοις μετὰ τὰ ἱερά· ἐλ[έσθαι δὲ καὶ]
[πρεσβευτ]ήν, ὅστις ἀφικόμενος εἰς Κνίδον τό τε ψήφισμα κ[αὶ τοὺς]
[στεφάνο]υς ἀποδώσει καὶ παρακαλέσει αὐτοὺς τὴν αὐτὴ[ν αἵρεσιν]
[ἔχειν π]ρὸς τὸν δῆμον· ἀξιώσει δὲ κα⟨ὶ⟩, ἵνα οἱ στέφανοι ἀν[αγγελθῶσιν]
[Διον]υσίοις καὶ τὸ ψήφισμα ἀναγραφῆι, οὗ ἂν αὐτοῖς καλ[ῶς εἶναι φαίνηται],
[ἵνα] πᾶσιν φανερὸν ἧι, διότι ὁ δῆμος ὁ Ἰασέων καὶ τὰς πόλεις [καὶ τοὺς ἄνδρας]
[τοὺ]ς ἀγαθοὺς τιμᾶι· ἀναγράψαι δὲ τὸ ψήφισμα τόδε καὶ π[αρ' ἡμῖν]
[ἐν τ]ῶι τῆς Ἀρτέμιδος ἱερῶι ἐν τῶι ἐπιφανεστάτωι τόπωι· τῆ[ς δὲ]
[ἀνα]γραφῆς ἐπιμεληθ[ήτ]ωσαν οἱ νεωποῖαι· ἵνα δὲ πρόξ[ενοι καὶ πολῖται]
[γέν]ωνται ὁ δῆμος βουλευσάσθω ἐμ μηνὶ Ἀφροδισιῶνι· οἱ δ[ὲ ταμίαι]
[δότωσ]αν τῶι πρεσβευτῆι τό τε εἰς τοὺς στεφάνους καὶ ΤΟ[- - - - - -]·
[πόρον δὲ] ὑπάρχειν τὸν ἐν τῆι ἐφόδωι γεγραμμένον· ἐδόθη [ψῆφοι κρυφαίαι]·
[ψῆφοι αἱ διδ]οῦσαι ἐν τῆι βουλῆι ἑκατὸν δέκα μία, ἐν δὲ τῶι δή[μωι]
[χίλιαι ?ἑκατὸ]ν δύο· v πρεσβευτὴς ἡιρέθη vac. Φιλήμων Φ[ιλώτου]

III [Ἐπὶ στεφαν]ηφόρου Δ[ράκοντος το]ῦ Ἀνθέως, γραμματ[έως δὲ - - - -]
[- - - - - - - - -] Ἀφροδ[ισιῶνος· ἔδοξε τ]ῆι βουλῆι καὶ τῶι δή[μωι]·
[- - - - - Ἀν]τιφῶ[ν - - - - - - - - - - ἐπεσ]τάτει· πρυτάνεων [γνώμη - - -]
[- -].τίδου τοῦ Δρα[- - - - - - - - - -]
[- -]λεους [κατ]ασταθ[έντος ὑπὸ]
[- τ]οῦ Θεαιτήτο[υ - - - - - - - - - - -]

[- - - - - - - - - περὶ ὧν ἐπῆλθεν Φιλήμω]ν Φιλώτου, ἵνα οἱ [δικασταὶ οἱ παρα]-
[γενόμενοι ἐκ Κνίδου Φιλτογένης Ἀρχιγένευς,] Ἀριστείδ[ας Ἀριστομάχου - -]

I: End of a decree; III begins of a new decree in the year of the same stephanephoros. The wording of the new decree II largely coincides with those for the judges from Priene and Myndos. For other decrees of Iasos for foreign judges cf. *SEG* XLV 1518, ed.pr. || II 1-3. the stephanephoros Δράκων Ἀνθέως, the grammateus and the prytaneis (except for Φιλήμων Φιλώτου) are not otherwise known, ed.pr. || 2. for the mythical name Αἴγας cf. *LGPN* I, II, IIIB, IV, ed.pr. || 3, 4, and 39. for Φιλήμων Φιλώτου cf. *I.Iasos* 80 L. 7; he is grammateus in the Iasian decree honoring judges from Chios (*SEG* XLI 932 L. 17, 189 B.C.), ed.pr. || 5. for the name Λυσήν, uncommon in Asia Minor, see *I.Iasos* 176 L. 4, ed.pr. [see also O.Masson, *Gnomon* 1960, 562, and *SEG* XLVII 836, Sverkos] || 10-12. fiscal clauses also in the decrees for judges from Myndos and Klazomenai (*SEG* XLI 929 LL. 3-6 and 930 LL. 21-22), ed.pr.

1047. Iasos. Fragment with (sacred?) regulations, ca. 350 B.C. White limestone fragment broken on all sides except below. Ed.pr. G.Maddoli, *PP* 62 (2007) 221-223 no. 2 (ph.).

[- - - - - - - - - -]ν ἑτ̣ερ̣[- - - - - -]
[- - κ]α̣θότι δεῖ ποεῖσθα[ι - -]
[- -]ωι· ταῦτα δὲ τὰ αυ[- - - -]
[- -]α̣ι ἐπιτελείσθω τὰ̣ ν̣ο̣[- -]
[- -]α̣ τ̣ὸ γραμμα̣[- - - - - - - -]

4. Possibly τὰ̣ ν̣ό̣[μιμα] (or νο[μιζόμενα]), ed.pr. || 5. [κατ]ὰ̣ τ̣ὸ γράμμα̣?, ed.pr., who cautiously suggests that we may have some sort of sacred/ritual prescription.

1048-1083. Iasos. New honorary inscriptions and decrees, ca. 350 to the early 2nd cent. B.C. G.Maddoli, *PP* 62 (2007) 223-352 nos. 3-26 (ph.; Italian translations), publishes the following 36 (fragments of) honorary inscriptions and decrees. In some cases, more than one inscription is inscribed on a single block.

1048: 223-225 no. 3. **Decree, ca. 350 B.C.** Upper left part of a limestone stele with moulding and two fasciae.

Ἐπὶ στεφανηφόρ[ου - - - - - τοῦ] | Ἀριστοκράτ[ου, μηνὸς - - - -]|ῶνος· [- - - - - -]

The script strongly resembles that of an unpublished honorary epigram for the satrap Idrieus, ed.pr. || 2-3. [Ἀφροδισι]ῶνος vel sim., ed.pr.

1049: 225-229 no. 4. **Honorary decree for an anonymous foreigner, ca. 350 B.C.** Upper right part of a limestone stele broken above and at left; now in the museum in Milas.

[- -]. .[.]
[εἶναι αὐτὸν πρόξενον καὶ εὐεργ]έτην Ἰ̣-

[ασέων· ὑπάρχειν δὲ καὶ προεδρ]ίην καὶ ἔ-
[σπλουν καὶ ἔκπλουν ἐν εἰρή]ν̣ηι καὶ ἐμ πολέ-
[μωι ἀσυλεὶ καὶ ἀσπονδεὶ κ]α̣ὶ αὐτῶι καὶ χρή̣-
[μασιν· δεδόσθαι δὲ α]ὐ̣τῶι καὶ πολιτεί[η]-
[ν καὶ ἀτέλειαν καὶ] μετουσίην πάντω[ν]
[ὧν καὶ Ἰασεῦσιν μέτ]εστιν· προσγραψά[ν]-
[των δὲ αὐτὸν] καὶ ἐς φυλὴν οἱ ἄρχοντες
[ἣν ἂν βούλ]ηται· εἶναι δὲ ταῦτα καὶ αὐτῶ[ι]
[καὶ ἐκγόν]οις· ἀναγράψαι δὲ ταῦτα ἐν
[στήληι λι]θίνηι καὶ στῆσαι ἐν τῶι ἱερῶι
[τοῦ Διός· τ]ὸ δὲ ἀργύριον δοῦναι τὸ ἀνα-
[λισκόμενο]ν τοὺς νεωποίας· ὅπως δὲ
[ἡ στήλη] σταθήσεται καὶ τὰ δεδογμ-
[ένα τῆι πόλ]ει ἀναγεγράψεται ἐπιμε[λη]-
[θῆναι τοὺς ἄ]ρχοντας τοὺς ἐνεστεῶτα[ς]
vacat

Dated on linguistic grounds (Ionic features like μετουσίην) and palaeographical grounds, ed.pr., who provides parallels for all restorations || 12-13. temple of Zeus: 'piu che probabile, anche se no certo', ed.pr.

1050: 230-234 no. 5. **Honorary decree for Boethos from Magnesia, ca. 330-300 B.C.** Rectangular limestone block broken on the upper right corner.

Ἐπὶ στεφανηφόρου Ἀλκίμου [τοῦ . . . .]ων̣[ος],
ἀρχόντων Ἱεροκλέους τοῦ Βρ[υ]ά̣ξ̣ι̣ο̣[ς], vacat
Ἐπικράτους τοῦ Θεσσάλου, Ἀ[πολλ]ω̣νίδου
τοῦ Μαρσύου, Πινδάρου τοῦ Π̣ι̣ν̣δ̣ά̣ρου, vv
Διοδώρου τοῦ Ἀρτεμιδώρου, γραμμ̣α̣τέως
δὲ Ἑκατόμνω τοῦ Ἐφεσίου, μηνὸς Ὑπερ- vacat
βερεταίου ἕκτηι ἱσταμένου, Νουμήνιος vacat
Ἑρμοφάντου ἐπεστ̣άτει· πρυτάνεων γνώμ̣η̣ι,
ἔδοξεν τῆι βουλῆι καὶ τ̣ῶι δήμωι· Βόηθον v
Ἀθηναίου Μάγνητα π̣[ρ]ό̣[ξ]ενον εἶναι τῆς vacat
πόλεως· δεδόσθαι δὲ α̣ὐ̣τῶι καὶ πολιτεία[ν]
καὶ αὐτῶι καὶ ἐκγόν̣οις vacat
vacat

1-5. Five archons as in *I.Iasos* 59; *I.Iasos* 1 has four archons; the transition from four to five archons is possibly to be related to the transition from four urban phylai to five, ed.pr. || 2. Ἱεροκλῆς Βρυάξιος: probably identical with the homonymous stephanephoros in *I.Iasos* 47; the latter is possibly to be dated to the same period as the present text, ed.pr. || 6-7. the Macedonian month-name

Hyperberetaios provides a terminus post quem of 334 B.C., ed.pr. ‖ 7-8. Νουμήνιος Ἑρμοφάντου: the father rather than the son of Ἑρμόφαντος Νουμηνίου in *I.Iasos* 43 L. 1, ed.pr., who proposes restoring in *I.Iasos* 43 L. 1 καλ[ὸς καὶ ἀγαθός]; the honorand is a citizen rather than a foreigner whose ethnic begins with Καλ[--] ‖ 10. Μάγνητα: probably from Magnesia on the Maeander, ed.pr.

1051: 234-237 no. 6. **Honorary decree for Dynnis from Naukratis, ca. 325-300 B.C.** Gray limestone block broken at the left and right side. Cf. P.Fröhlich, *BE* (2009) no. 449, on the name Δύννις.

[Ἐπὶ στεφανηφόρου - - - -]ν̣έος τοῦ Παγχαρίωνος, μηνὸς Ἀ.[- - - - ιῶνος]
[ἕκτηι ἱσταμένου, ἔδοξε τ]ῶ̣ι δήμωι· Ἀνδρόμαχος Ἰατροκλέου[ς ἐπεστάτει,]
[- - - - - - - - - - -] ἐγραμμάτευεν· γνώμη πρυτάνε[ων - - - - - τοῦ]
[- - - - -, - - - - -].ίωνος τοῦ Μαντινέως, Λέοντος το[ῦ - - - - - -],
[- - - - - - - - - -]· ἐπειδὴ Δύννις Ναυκρατί[τ]ης κ̣αλ̣[ὸς καὶ ἀγαθός]
[ἐστιν περὶ τὴν πόλιν, εἶναι αὐ]τὸν πρόξενον κ̣αὶ εὐ[ε]ρ[γέ]την [τοῦ δήμου τοῦ]
[Ἰασέων· δεδόσθαι δὲ αὐτῶι πολιτ]ε̣ίαν· ἀναγρά[ψ]α̣ι̣ δὲ τ[ὸ ψή]φ[ισμα τοὺς]
[νεωποίας - - - - - - - - - -] vacat

1. Presumably [Φα]ν̣έος, ed.pr., who refers to the text in our lemma no. 1052 and to the rarity of the name, and points out that the name of the secretary (see ad L. 3) is the same in the texts in our lemmata nos. 1052/1053; on the other hand the number of prytaneis varies: four in our text and in our lemma no. 1053, five in our lemma no. 1052; the names also differ in these texts: was the year divided into two semesters?, ed.pr.; in fine after A the lower part of a vertical hasta: N or Π ‖ 2. ΜΑΧΟΣ engraved in a rasura of ⟦ΤΕΑ..⟧ ‖ 3. was Diodoros the secretary?, ed.pr. referring to the texts in our lemmata nos. 1052/1053.

1052: 237-239 no. 7. **Honorary decree for the foreigner Athen[- -], ca. 325-300 B.C.** Gray limestone block broken at right; now in the museum in Milas.

Ἐπὶ στεφανηφόρου Φανέος [τοῦ - - - - -, μηνὸς - - - - - - - - -]
ἕκτηι ἱσταμένου, ἔδοξεν [τῆι βουλῆι καὶ τῶι δήμωι· - - - - - -]
Θεογένο̣υς ἐπεστάτει, Διόδ[ωρος - - - - - - - - - - ἐγραμμάτευεν·]
γνώμη πρυτάνεων Διονυσί[ου τοῦ - - - - -, - - - - - - τοῦ - - - - -],
Μενεκλέους τοῦ Ἀρτέμωνο[ς, - - - - - - τοῦ - - - - - , - - - - - -]
τοῦ Μελάγγου· ἐπειδὴ Ἀθην̣[- - - - - - - - - - - - - - - - - ἀνὴρ]
καλὸς καὶ ἀγαθός ἐστιν περ̣[ὶ τὴν πόλιν καὶ πολλοῖς τῶν πολιτῶν]
χρήσιμος, εἶναι αὐτὸν πρόξεν̣[ον καὶ εὐεργέτην τοῦ δήμου τοῦ Ἰασέων·]
ἀναγράψαι δὲ τὸ ψήφισμα τοὺ[ς νεωποίας - - - - -]
vacat

1. Φανέος: cf app.cr. of the previous lemma; probably Φανέος [τοῦ Παγχαρίωνος], ed.pr. ‖ 3. Διόδωρος: cf. the next lemma L. 3.

1053: 240-243 no. 8. **Honorary inscription for the foreigner Phil[- - -], ca. 325-300 B.C.** Limestone block broken at right and left; now in the museum in Milas.

[Ἐπὶ στεφαν]ηφόρου Φα̣[νέος τοῦ - - - - - -, μηνὸς - - - - - - - - - -],
[ἔδοξε τ]ῆι βουλῆι κ[αὶ τῶι δήμωι ἕκτηι ἱσταμένου· - - - - - - - - -]
[ἐπεστ]άτει, Διόδωρο[ς - - - - - ἐγραμμάτευε· πρυτάνεων γνώμη - - - - - τοῦ]
[. . . . .]σ̣του, Βρυάλλεω[ς τοῦ - - - - -, - - - - - - τοῦ - - - - -, - - - - - - τοῦ]
[. . . . .]νος· ἐπειδὴ Φιλ̣.[- - - - - - - - - - - - - - - - ἀνὴρ καλὸς καὶ ἀγαθός]
[ἐστιν] περὶ τοὺς πολίτας, [εἶναι αὐτὸν πρόξενον καὶ εὐεργέτην τοῦ δήμου·]
[δεδ]όσθαι δὲ αὐτῶι καὶ π̣[ολιτείαν· ἀναγράψαι δὲ τὸ ψήφισμα τοὺς νεωποίας]
[ἐν τ]ῶι Ἀπολλωνίωι [vacat]
vacat

1. Φα̣[νέος]: see the previous two lemmata ‖ 3. Διόδωρος: cf. the previous two lemmata ‖ 4. Βρύαλλις: new name, ed.pr. ‖ 8. Ἀπολλώνιον: on record in *I.Iasos* 18, 20/21, and 42, ed.pr., who points out that the present and the previous two texts have all been found in or near the 6th-century A.D. church in the agora and possibly were erected in the Apollo temple.

1054: 243-245 no. 9. **Honorary inscription for a citizen of Kalchedon, ca. 325-300 B.C.** White limestone block broken at left.

[Ἐπὶ στεφανηφόρου - - - - - - -]ς τοῦ ⟦Παγχά̣ρου⟧, μηνὸς Ἀπολλωνιῶνος,
[ἔδοξεν τῆι βουλῆι καὶ τῶι] δήμωι ἕκτηι ἱσταμένου· Κύδιμος Πυθίωνος
[ἐπεστάτει, - - - - - - - - - - - -]άνδρου ἐγραμμάτευεν· γνώμηι πρυτάνεων
[- - - - - τοῦ - - - - - -, - - -]ράλου τοῦ Διοφάντου, Πασίωνος τοῦ
[- - - - - -· ἐπειδὴ - - - - - - -] Κ̣οσμηνίου Καλχηδόνιος καλὸς καὶ ἀγαθός
[ἐστιν περὶ τὴν πόλι]ν̣, εἶναι αὐτὸν πρόξενον τοῦ δήμου τοῦ Ἰασείων·
[δεδόσθαι δὲ αὐτῶι καὶ π]ο̣λιτείαν· ἀναγράψαι δὲ τοὺς νεωποίας vacat
[- - - - - -] vacat
vacat

3-4. For the number of prytaneis (three) cf. our lemma no. 1056 ‖ 4. possibly [Πα]ράλου, ed.pr.

1055: 246-248 no. 10. **Honorary decree for the foreigner [- -]ides, ca. 325-300 B.C.** Limestone block broken at left.

[Ἐπὶ στεφανηφόρου - - - - - - τοῦ - - - - - -, μηνὸς] Ἐ̣λαφηβολιῶ[νος v v]
[ἕκτηι ἱσταμένου, ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· - - - - - -]ης̣ Θρασύλου̣
[ἐπεστάτει, - - - - - - - - - - - - - ἐγραμμάτευεν· γνώμη] π̣ρυτανείων v v
[- - - - - - τοῦ - - - - -, - - - - - τοῦ - - - - - -, - - - -]ι̣τος τοῦ Βρυάξιος,
[- - - - - τοῦ - - - - - -, - - - - τοῦ - - - - -· ἐπειδὴ - - - -]ίδης Ἑκαταίου v v
[- - - - - - - - - ἀνὴρ καλὸς κἀγαθός ἐστι περὶ τοὺς πολίτα]ς, εἶναι αὐτὸν v v

[πρόξενον καὶ εὐεργέτην τοῦ δήμου -]

3-5. Probably five prytaneis: cf. our lemma no. 1057, ed.pr. || 5. a Δρακοντίδης Ἑκαταίου is on record in *I.Iasos* 32 and in the text in our lemma no. 1068 but he is a citizen, ed.pr.

1056: 254-258 no. 11A. **Honorary inscription for Agepolis from Samos, ca. 300 B.C.** Inscribed on one side of two blocks of the right *parastas* of the Mausolleion; on the same side the inscription in the next lemma.

Ἐπὶ στεφανη[φόρου - - - - - - - - - - - - - - - - -],
μηνὸς Ἐφροδ[ισιῶνος ἕκτηι ἱσταμένου],
ἔδοξεν τῆι βου[λῆι καὶ τῶι δήμωι· - - - - - - - -]
Μέλανος ἐπεσ[τάτει· πρυτάνεων γνώμη]
Ẹὐκτή[μονο]ς τ[οῦ - - - - - - -, - - - - - - - - - -]
τοῦ Ἰατροκλεῦς, Ποσιττᾶ τοῦ Β.[- - - -, - - - - -]
τοῦ Ἀπολ⟨λ⟩ᾶ· ἐπειδὴ Ἀγέπολις Πυθοκλ[έους]
Σάμιος καλὸς καὶ ἀγαθός ἐστιν περὶ τὴν πό[λιν],
εἶναι αὐτὸν πρόξενον καὶ εὐεργέτην vacat
τῆς πόλεως τῆς Ἰασέων· δεδόσθαι δὲ αὐτ[ῶι]
καὶ πολιτείαν μετέχοντι πάντων vacat
ὧν καὶ οἱ ἄλλοι Ἰασεῖς μετέχουσιν· ταῦτα δ[ὲ]
εἶναι αὐτῶι καὶ ἐκγόνοις· τὸ δὲ ψήφισμα ἀναγρά[ψαι]
ἐν τῆι παραστάδι τοῦ Μαυσσωλλείου vacat
vacat

3-4. In the inscription in the next lemma the epistates is Ἑρμίας Μέλανος but the prytaneis in the two inscriptions are different, ed.pr., who suggests identifying our epistates with another son of Melas on record in *I.Iasos* 45 || 4-7. four prytaneis; the number of prytaneis in Iasos is variable: in most texts six, in other texts one, two, three, four, five, seven or eight, ed.pr., who refers to a forthcoming publication of R.Fabiani on this matter [cf. now R.Fabiani, in: R.van Bremen, J.-M.Carbon (edd.), *Hellenistic Karia* --- (cf. our lemma no. 1074 app.cr. ad L. 3) 467-482]. There is no space to restore the name of a secretary; he is also absent from other inscriptions from Iasos || 7. ΑΠΟΛΑΑ, lapis; in *I.Iasos* 54 an Ἀπολλοφάνης Ἀπολλᾶ is on record as prytanis; perhaps Ἀπολλοφάνης is to be restored in L. 6 in fine, in which case Posittas' patronymic is likely to have been short: e.g. Βρ̣[υῶνος], ed.pr. || 14. Μαυσσωλλεῖον: cf. ed.pr. on 250-252 on the function and location of the building || ed.pr. speculates about a possible relation between the honorand and Samian families exiled in 366/365 B.C. by the Athenian klerouchoi and returning to the island after 322 B.C.

1057: 258-263 no. 11B. **Honorary decree for the four sons of [- -]ggylos from Kalymnos, ca. 250 B.C.** Inscribed on one side of two blocks of the right *parastas* of the Mausolleion; cf. the previous lemma.

[Ἐπὶ στεφανη]φόρου Ἀπόλλωνος τοῦ δευτέρου,
[χειμερινῆς(?) ἐ]ξαμήνου, μηνὸς Ἐλαφηβολιῶνος
[ἕκτηι ἱσταμέ]νου, Ἑρμίας Μέλ⟨α⟩νος ἐπεστάτει,
[Κραναὸς Παυσ]ανίου ἐγραμμάτευεν· πρυτάνεων
[γνώμη Διογείτ]ου τοῦ Μυός, Ἱκεσίου τοῦ Διονυσίου,
[Δωροθέου τοῦ Φ]ορμίωνος, Ἑρμίου τοῦ Μέλανος,
[Διοσκουρίδου το]ῦ Ἕρμωνος, Ἡρακλείτου τοῦ vacat
[Ἕρμωνος, - ca. 6-7 -]ρου τοῦ Διονυσίου· ἐπειδὴ Μητρο-
[- - - - - - - - - - - -]υτίων καὶ Ἀντίγονος καὶ v v v
[- - - - - - - - - - - -]γγύλου v οἱ Καλύμνιοι ἄνδρες
[καλοί εἰσιν κἀγαθ]οὶ περὶ τὴμ πόλιν τὴ[ν vacat]
Ἰασέων καὶ ἰ̣δ̣ί̣α̣ι̣ π̣ε̣ρ̣ὶ̣ ἕκαστον καὶ κοινῆι περὶ πάντας
τοὺς πολίτας, ἐπηινῆσθαι αὐτοὺς ἀρετῆς v v v
ἕνεκεν καὶ εὐνοίας ἧς ἔχουσιν περὶ τὴμ πόλιν καὶ
εἶναι αὐτοὺς εὐεργέτας καὶ προξένους τοῦ δή- v
μου τοῦ Ἰασέων· δεδόσθαι δὲ αὐτοῖς καὶ πολιτείαν
μετέχουσι πάντων ὧγ καὶ οἱ ἄλλοι Ἰασεῖς v v
μετέχουσιν· ὑπάρχειν δὲ ταῦτα καὶ τοῖς v v v
ἐκγόνοις αὐτῶν· ἀναγράψαι δὲ τὸ ψήφισμα
τὸν νεωποίην ἐν τῆι παραστάδι τῆι ἐπὶ τῆς
εἰσόδου τοῦ Μαυσσωλλείου vacat
vacat

1-8. The names of the epistates, the secretary and the prytaneis are also on record in *I.Iasos* 39; the latter has five, whereas the present text has seven prytaneis; our decree dates from the same stephanephoria as *I.Iasos* 39, ed.pr., who adds that in *I.Iasos* 36 (ca. 224/223 B.C.) the restoration Ἀπόλλωνος το[ῦ δευτέρου] is improbable; Ἀπόλλωνος το[ῦ μετὰ + name] seems preferable; but cf. P. Fröhlich, *BE* (2009) no. 450: 'c'est possible, mais difficile' ‖ 3. ΜΕΛΛΝΟΣ, lapis ‖ 4. Kranaos, son of Pausanias, may have been the father of Pausanias, son of Kranaos, on record in *SEG* XLIII 715 (introductory lemma), ed.pr. ‖ 7. Dioskourides, son of Hermon, is also on record in *I.Iasos* 64 ‖ 10. [Στρο]γγύλου or [Γο]γγύλου, ed.pr.

1058: 264/265 no. 12A 1. **Honorary decree for an unknown foreigner, ca. 300 B.C.** Engraved on a block of the *parastas* of the Mausolleion, together with two other texts (our lemmata nos. 1059/1060), by the same hand as the text in our lemma no. 1056.

- -
[- - - - - - - - - - - - - εἶναι δὲ αὐτῶι καὶ εἴσπλουν]
καὶ ἔκπ[λουν καὶ ἐν εἰρήνηι καὶ ἐν πολέμωι ἀσυλεὶ]
καὶ ἀσπ[ονδεί· ὑπάρχειν δὲ ταῦτα καὶ αὐτῶι καὶ τοῖς]
ἐκγόνοις· ἀν̣[αγράψαι δὲ τὸ ψήφισμα τοὺς νεωποίας]
ἐν τῆι παραστάδι τοῦ Μ̣[αυσσωλλείου]
vacat

1059: 265/266 no. 12A 2. **Honorary decree for an unknown person, ca. 300 B.C.** Inscribed below the inscription in the previous lemma.

Ἐπὶ στεφανηφόρου Λε[- - - - - τοῦ - - - - - - -],
μηνὸς Φυλ⟨λ⟩ιῶνος ἕκ[τηι ἱσταμένου, ἔδοξεν]
τῆι βουλῆι καὶ τῶι δήμ[ωι· - - - - - - - - - -]
ἐπεστάτει, Γύλης Ἱκεσ[ίου ἐγραμματευεν·]
πρυτάνεων γνώμη [- - - - - - - - - - - - - - -]
[.]ρα[..]ν̣ο̣ς̣ τ[οῦ - - - - - - - - - - - - - - - - - -]

2. ΦΥΛΑΙΩΝΟΣ, lapis; for the month-name Φυλλίων cf. *I.Iasos* 245, ed.pr. ‖ 4. Γύλης: previously unattested in Iasos but well-known in Attica, ed.pr. ‖ 6. possibly [Κ]ρ̣ά[τω]ν̣ο̣ς̣, ed.pr.

1060: 266-268 no. 12B. **Honorary decree for Demeas from Alabanda, ca. 300 B.C.**

[- -]
[πρυτάνεων γνώμη - - - - - - - -]
[- -]
[- -]
[- - - - - - - - - - - - Ἐπικράτους]
τοῦ Ἑρμοκρέοντος, Διογνήτου vv
τοῦ Εὐκλέους, Γόργου τοῦ vacat
Περικλέους· ἐπειδὴ Δημέας vv
Ἰατροκλέους Ἀλαβανδεὺς ἀνὴρ
ἀγαθός ἐστιν περὶ τὴν πόλιν καὶ
πολλοῖς τῶν πολιτῶν χρήσιμος v
γέγονεν, εἶναι αὐτὸν πρόξενον v
τοῦ δήμου· δεδόσθαι δὲ αὐτῶι
καὶ πολιτείαν μετέχοντι vacat
τῶν κοινῶν κατὰ τὸν νόμον· v v
ἀναγραφῆν̣αι δὲ τὸ ψήφισ[μα]
[- - - - - - - - - - - - - - - - - - -]

1-3. Epikrates, Diognetos and Gorgos are also on record as prytaneis in *I.Iasos* 37 and 53 (six prytaneis), ed.pr. ‖ 2. in fine Γ corrected into Τ (τοῦ), ed.pr. ‖ 9-10. for the formula cf. *I.Iasos* 53 and 71.

1061: 268-271 no. 13. **Honorary decree for anonymous foreigners, ca. 250 B.C.** Fragment of a limestone block belonging to the *parastas* of the Mausolleion; broken on all sides except at right.

- -
[- ἄνδρες καλοὶ]
[καὶ ἀγαθοί εἰσιν περὶ τὴν πόλιν] τὴν Ἰασέ̣[ων]
[καὶ περὶ τοὺς πολίτας τοὺς ἀφι]κνουμένους,
[ἐπηινῆσθαι αὐτοὺς ὑπὸ] τοῦ δήμου τοῦ Ἰασέων
[καὶ εἶναι αὐτοὺς καὶ ἐκ]γόνους προξένους καὶ
[εὐεργέτας Ἰασέων· δεδόσθ]αι δὲ αὐτοῖς πολιτεί-
[αν -]
- -

1062: 271-274 no. 14A. **Fragment of an honorary decree for an unknown person (possibly a citizen), ca. 300 B.C.** Limestone block broken at left and below, inscribed on both sides (14A and 14B).

[Μη]νὸς Ἀπολλωνιῶνο̣[ς, ἐπὶ στεφανηφόρου - - - - - - -]
[τ]ο̣ῦ Θεοδότου, Διον[- - - - - - - - - - - - - ἐπεστά]-
[τ]ει, Ἱέρων Θεογέν[ους ἐγραμμάτευεν, ἔδοξε τῆι βουλῆι καὶ]
[τῶι] δήμωι· Σίμ̣[ων - - - - - - εἶπεν· ἐπειδὴ - - - - - - - - - - -]
[ἀν]ὴρ ἀγα̣[θός ἐστιν περὶ τὴν πόλιν τὴν Ἰασέων, - - - - - -]
[..].φ..[- -]
- -

6. Possibly [στ]εφα̣ν̣[ῶσαι], ed.pr., who refers to *IIasos* 43 (probably for a citizen) and suggests restoring LL. 6/7 as follows: [ἐπαίνεσαι καὶ | στ]εφα̣ν̣[ῶσαι αὐτὸν χρυσῶι στεφάνωι τῶι ἐκ τοῦ νόμου] ‖ P.Fröhlich, *BE* (2009) no. 451, doubts whether the honorand was a citizen.

1063: 274-276 no. 14B. **Honorary decree (?) for an unknown person, ca. 250 B.C.** Engraved on the back of the stone that contains the text in the previous lemma.

[Ἐπὶ στεφανηφόρου - - - - - - - -]ο̣υ̣[. . . . .]νο̣[.]
[- -] Β̣ρ̣υά[ξε]ως vacat
[- -]ο̣υ Ἀπολλωνίδ[ου]
[- -]υ Ἑκαταίου vacat
[- -] γραμματέω[ς]
[- -].ος vacat
- -

1. In fine perhaps [μη]ν̣ό̣[ς], ed.pr. ‖ 2-4. presumably prytaneis, ed.pr., who refers to *IIasos* 56 (ca. 250 B.C.) as a close parallel.

1064: 276-280 no. 15. **Fragment of an honorary decree for an unknown foreigner, ca. 300-250 B.C.** Fragment of a limestone block broken above and at right.

- -
Π̣Α.[- - - - - - -· ἐπειδὴ - ἀνὴρ καλὸς κἀγαθὸς ὢν]
τυγχάνει κα̣[ὶ λέγων τε καὶ πράσσων ἀγαθὸν ὅτι ἂν δύνηται εἰς τὴν πόλιν τὴν]
Ἰασέων κα̣ὶ τοῖς [ὑπαντῶσι τῶν πολιτῶν χρείας παρεχόμενος διατελεῖ, ἀνα]-
γράψαι αὐτὸν κ[αὶ ἐκγόνους προξένους καὶ εὐεργέτας τοῦ δήμου τοῦ Ἰασέων·]
δοθῆ̣ν̣[αι δ]ὲ αὐτ[ῶι καὶ πολιτείαν καὶ προεδρίαν ἐν τοῖς ἀγῶσι πᾶσιν καὶ]
ἔγκτ[ησιν κ]αὶ ἔσπ[λουν καὶ ἔκπλουν καὶ ἐν εἰρήνηι καὶ ἐν πολέμωι ἀσυλεὶ καὶ]
ἀσπ̣[ονδεὶ κ]αὶ ἀτέλ̣[ειαν πάντων ὧν ἡ πόλις κυρία ἐστί· ἐπιμεληθῆναι δὲ τοὺς

νε̣[ωποίας ὅ]π̣ως ἀν[αγραφῆι τὸ ψήφισμα -]

1. Π̣Α: part of a name, ed.pr. || 7. for ἀτέλειαν --- κυρία ἐστί see our lemma no. 1068 L. 8 || 8. for the νεωποῖαι ed.pr. refers to *I.Iasos* 33, 43 and the text in our lemma no. 1082 L. 11 || P.Fröhlich, *BE* (2009) no. 451: 'Les propositions sont parfois très hypothétiques'.

1065: 280-282 no. 16.1. **Honorary decree for the foreigner Hieroitas, ca. 250 B.C.** Fragment of a limestone block with two decrees (our lemmata nos. 1065/1066) separated by a large vacat.

['Ιασεῖς ἔδο]σαν Ἱεροίται .[- - - - - - - - - - - - -]
[ἀνδρὶ ἀγαθ]ῶι ἐόντι εὐεργε[σίαν, προξενίαν, ἀσυλίαν],
[προεδρίαν], ἀτέλειαν, ἔσπλουν̣ [καὶ ἔκπλουν ἐν πολέ]-
[μωι καὶ ἐν εἰρ]ή̣νηι αὐτῶι κα̣ὶ ἐ̣κγό[νοις]
vacat

2. ἐόντι: cf. *SEG* XXXVI 982 A and *I.Iasos* 48, ed.pr.

1066: 282/283 no. 16.2. **Fragment of a decree, ca. 250 B.C.** Engraved on the same block as our lemma no. 1065.

['Επὶ στεφανηφόρο]υ Ἀπόλλωνος [τοῦ δευτέρου μετὰ]
[- - - - -, μηνὸς Ἀφρ]οδισιῶνος, ἔδο[ξε τῆι βουλῆι]
[καὶ τῶι δήμωι ἕκτηι ἱσ]ταμένου· Κ.[- - - - - - - -]
[- -]

1-2. If the restoration is correct, this text is somewhat later than the one in our lemma no. 1057, ed.pr. || 3. the kappa is the first letter of the name of the epistates, ed.pr.

1067: 283-288 no. 17. **Honorary decree for Heroides from Theangela, ca. 250 B.C.** Gray limestone block belonging to a doorpost; on the front and the right side *SEG* XXXVI 982 A-C and 983 [for these texts cf. now *BE* (2010) no. 542]; on the left side, which was meant to be seen, the present inscription. For the date of this text cf. our lemma no. 1068 app.cr. in fine.

['Ε]π̣ὶ στεφανηφόρου Δρακοντίδ[ου τ]οῦ
['Ερ]μαΐσκου, μηνὸς Ἀφροδισιῶνος ἕκτηι
[ἱ]σταμένου, ἔδοξεν τῆι βουλῆι καὶ τῶι
δήμωι· Ποσειδώνιος Ἡγύλλου ἐπεστάτει·
πρυτάνεων γνώμη· ἐπειδὴ Ἡ̣ρωΐδης
Αἰγυπτᾶ Θεαγγελεὺς ἀνὴρ καλὸς καὶ
ἀγαθὸς περὶ τὴμ πόλιν τὴν Ἰασέων
ἐστίν, ἰδίαι τε τοῖς ἐντυγχάνουσι τῶν

πολιτῶν χρείας παρεχόμενος καὶ κοινῆι
ὑπὲρ τῆς πόλεως καὶ λέγων καὶ πράσσων
ἀγαθὸν ὅ τι ἂν δύνηται, εἶναι αὐτὸν
πρόξενον καὶ εὐεργέτην τοῦ δήμου·
δεδόσθαι δὲ αὐτῶι καὶ πολιτεί̣αν
με⟨τέ⟩χοντι πάντων ὧγ καὶ οἱ λοιποὶ πολῖται
μετέχουσι· ταῦτα δὲ ὑπάρχειν αὐτῶι
καὶ τοῖς ἐγγόνοις· ἀναγράψαι δὲ τοὺς
νεωποίας ἐν τῆι παραστάδι καθὼς καὶ
τοὺς λοιποὺς προξένους vacat
vacat

1-2. The name of the stephanephoros is to be restored in *SEG* XXXVIII 1061 and *I.Iasos* 50, where [Λ]ακ[ρ]ατίδου had been restored; those two decrees and the present text were issued on the same day, which is to be restored in *I.Iasos* 50 L. 2, ed.pr. || 4. Ποσειδώνιος Ἡγύλλου: epistates also in *I. Iasos* 50 and *SEG* XXXVIII 1061, ed.pr., who adds that the epistates Ποσειδώνιος [- - -]ιου in *I.Iasos* 48 is perhaps the same man, on the assumption that the iota has been misread for a lambda (the decree *I.Iasos* 48, issued in the same month as the three above-mentioned decrees, is now lost; it was also to be inscribed ἐν τῆι παραστάδι; cf. LL. 16/17 of the present text). A Ποσειδώνιος Ἡγύλλου appears as stephanephoros in *I.Iasos* 32 (now lost) and in our lemma no. 1068, and is perhaps to be identified with the homonymous epistates, ed.pr. || 14. MEXONTI, lapis || 16-18. on the basis of the formulas used in various other Iasian inscriptions ed.pr. argues that the formula does not imply that a list of names of proxenoi had been engraved on one specific door post; proxeny-decrees were engraved in Iasos on more than one παραστάς (πρὸ τοῦ ἀρχείου; τοῦ βουλευτηρίου; τῆς στοᾶς τοῦ Ποσειδῶνος; τοῦ Μαυσσωλλείου); the expression ἐν τῆι παραστάδι also occurs in *I.Iasos* 50.

1068: 289-294 no. 18.1. **Honorary decree for Demetrios from Amphipolis, ca. 250 B.C.** Large rectangular gray limestone block, with two inscriptions (our lemmata nos. 1068 and 1069) separated by a vacat; the block belonged to the temple of Apollo (Ἀπολλώνιον).

Ἐπὶ στεφανηφόρου Ποσειδ̣[ω]νίου [τοῦ Ἡγύλλου, μηνὸς Ἐλα]φηβολιῶ[νος,
ἔδοξε]ν τῆι βουλῆι καὶ τῶι δήμωι vacat
ἕκτηι ἱσταμένου· Δρακοντίδης Ἑκα[ταίου ἐπεσ]τάτευε, Διονυσόδωρος Ἰα[τρο-
κλέ]ους ἐγραμμάτευεν· vacat
Νουμήνιος Παυσιμάχου εἶπεν· ἐπειδ[ὴ Δημ]ήτριος Ἀρτέμ[ω]νος Ἀμφιπολίτης
καλὸς καὶ ἀγαθὸς περὶ τὴν vacat
πόλιν τὴν Ἰασέων ἐστίν, ἰδίαι τε τοῖς ἐντυγχάνουσι τῶν πολιτῶν χρείας παρε-
χόμενος καὶ κοινῆι vacat
περὶ τῆς πόλεως ὅ τι ἂν δύνηται καὶ λέγων καὶ πράττων ἀγαθὸν διατελεῖ, εἶναι
αὐτὸν πρόξενον καὶ vacat

εὐεργέτην τοῦ δήμου τοῦ Ἰασέων· δεδόσθαι δὲ αὐτῶι καὶ πολιτείαν μετέχοντι
πάντων ὧν καὶ οἱ λοιποὶ vacat
Ἰασεῖς μετέχουσιν· εἶναι δὲ φυλῆς καὶ πατριᾶς αὐτὸν ἧς ἂμ βούληται· ὑπάρ-
χειν δὲ αὐτῶι καὶ προεδρίαν vacat
ἐν τοῖς ἀγῶσιν [πᾶσιν καὶ ἀ]τέλειαν ὧν ἡ πόλις κυρία καὶ εἴσπλουν καὶ ἔκ-
πλουν καὶ ἐν εἰρήνηι καὶ ἐν πολέμωι ἀσυλεὶ vacat
καὶ ἀσπ[ονδεί· ταῦτα δ]ὲ ὑπάρχειν αὐτῶι καὶ τοῖς ἐκγόνοις· ἐπιμελῆσθαι δὲ ἀεὶ
τοὺς ἐν[εσ]τηκότ[ας ἄρχ]ον[τ]ας vacat
[ὅ]πως, ἐ[άν τι δε]όμε[ν]ος τυγχάνηι παρὰ τῆς πόλεως, ὑπηρετῆται αὐτῶι προ-
θύμως· ἀναγράψαι δὲ τὸ ψήφισμα vacat
τοὺς [νεωποίας ἐπὶ] τοῦ Ἀπολλωνίου vacat
vacat

This decree was issued by the same assembly as *I.Iasos* 32 (same stephanephoros, epistates and secretary), ed.pr., who adds that the honorand of *I.Iasos* 32 (Eupolemos, son of Potalos) is not likely to be the same as the homonymous strategos and dynast of Caria (cf. *SEG* XXXIX 1097 and *REA* 100 [1998] 167-190); ed.pr. refers to an unpublished dedication of an ἀνδρών by a Eupolemos, son of Simalos || 3. Noumenios' patronymic allows a reading Παυσιμάχου in L. 5 of *I.Iasos* 59 (instead of Πα[κτυΐσ]κου, hesitatingly proposed in *ASAA* 31/32 [1969/1970] 380), ed.pr. || 7. πατριά: cf. *I.Iasos* 47, ed.pr. || 9-10. for the formula ἐπιμελῆσθαι — προθύμως ed.pr. refers to *I.Iasos* 44 (for the latter cf. our lemma no. 1084) || 11. for the Ἀπολλώνιον cf. the texts in our lemmata nos. 1053, 1069, and 1072 || P.Fröhlich, *BE* (2009) no. 451, prefers to date the text (and the text in the preceding lemma) to ca. 300 B.C.

1069: 294-297 no. 18.2. **Honorary decree for Xenion, ca. 250 B.C.** Inscribed on the same block as the preceding text.

Ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ μετ' Εὐθαλλίωνα, μηνὸς Ἀφροδισιῶνος
ἕκτηι ἱσταμένου, ἔδοξεν τῆι βουλῆι [καὶ] τῶι [δ]ήμωι· Ε[ὐκ]ράτου τοῦ
Μένωνος ἐπιστα[τοῦν]τ[ος, Ἀ]ριστέου τοῦ Ἱερονίκου γραμματεύοντος· πρυ[τ]ά-
[νε]ων γνώμη· ἐπειδὴ Ξενίων [..]υ[- - - ca. 10 - - -]..δεὺς ἀνὴρ
καλὸς καὶ ἀγαθ[ός] ἐστι π[ε]ρὶ τὸν δῆμον τὸν Ἰασέω[ν] καὶ ἰδ[ί]α[ι περ]ὶ ἕκασ-
το[ν] καὶ κοινῆι περὶ πάντας τοὺ[ς] πολίτας, [ἐ]π[η]ι[νῆσθ]αί τε αὐτὸν
ἀρετῆ[ς] ἕνεκ[εν] καὶ ε[ὐ]νοία[ς ἧς] ἔχει περὶ τ[ὴν] π[όλιν καὶ] εἶ[ναι αὐ]τὸν
πρόξ[εν]ο[ν] καὶ εὐ[ε]ργέτην τοῦ δήμου τοῦ Ἰασέων· [δεδόσθαι] δὲ αὐτῶι καὶ
πολιτείαν [με]τ[έχον]τι [πάντων ὧν καὶ οἱ λο]ιποὶ πολ[ῖ]τ[αι μετέ]χουσιν· εἶναι
δὲ αὐτῶι καὶ προεδρίαν ἐν τοῖς ἀγῶσιν πᾶ[σιν κ]αὶ ἀτέλειαν ὧν ἡ πόλις
κυρία ἐστὶν [καὶ εἴσπλουν καὶ ἔκπ]λουν [κ]αὶ [ἐν εἰρή]νηι κ[αὶ ἐν πολέμωι]·
ταῦτα [δὲ ὑπάρχ]ειν αὐτῶι καὶ τοῖς ἐκγόνοις· ἀναγράψαι [δ]ὲ τὸ ψήφισμα
τοὺς νε[ωποίας ἐπὶ] τοῦ [Ἀπολλω]νίου

1-2. Four decrees are now dated to the same stephanephoros, day of the month, epistates, and secretary: see our lemmata nos. 1071 and 1086; cf. also *I.Milet* I.3.96 (265/264 B.C.) for the same man, honored by Miletos with proxenia, where in L. 8 the reading ['Ιασ]εῖς seems certain now, ed. pr. ‖ 2. in fine, before -δεύς possibly an alpha and nu; [Ἀλαβ]ανδεύς?, ed.pr.

1070: 298/299 no. 19.1. **Honorary decree for an anonymous foreigner, ca. 250 B.C.** Rectangular gray limestone block broken above and below, preserving two inscriptions (our lemmata nos. 1070 and 1071) separated by a vacat.

[- - - - - - - - - - ἐπειδὴ - - - - - - - - - - - - - - - - ἀνὴρ καλὸς]
κἀγαθός ἐστιν περὶ τὴν [πό]λιν [τὴν] Ἰασέων καὶ [πολλοῖς τῶν]
πολιτῶν χρείας παρέχεται, ἐπῃνῆσθαι αὐτὸν [ὑπὸ τοῦ]
δήμου τοῦ Ἰασέων καὶ εἶναι αὐτὸν πρόξενον κ[αὶ εὐεργέτην]
τῆς πόλεως· δεδόσθαι δὲ αὐτῶι καὶ πολιτείαν με[τέχοντι]
πάντων ὧν καὶ οἱ ἄλλοι πολῖται μετέχουσιν· εἶν[αι δὲ αὐτῶι]
καὶ προεδρίαν ἐν τοῖς ἀγῶσιν πᾶσιν καὶ ἀτέλεια[ν ὧν ἡ πόλις]
κυρία ἐστίν· ὑπάρχειν δὲ ταῦτα καὶ τοῖς ἐκγόνο[ις αὐτοῦ·]
ἀναγράψαι δὲ τὸ ψήφισμα τοὺς νεωποίας vacat
vacat

1071: 299-301 no. 19.2. **Honorary decree for Pausimachos, ca. 250 B.C.** Inscribed on the same block as the preceding text.

Ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ μετ' Εὐ[θαλλίωνα],
μηνὸς Ἀφροδισιῶνος ἕκτηι ἱσταμένου, ἔδο[ξεν τῆι βουλῆι]
[κ]αὶ τῶι δήμωι· Εὐκράτης Μένωνος ἐπεστάτει· π[ρυτάνεων]
[γνώ]μη· ἐπειδὴ Π[α]υσίμαχος Ἰατροκλέους Τ[- - - - - - - -]
[ἀνὴρ καλὸς κἀγαθός ἐστιν -]
[- -]

1-3. Cf. the app.cr. of our lemma no. 1069 ad LL. 1/2 ‖ 4. for the honorand ed.pr. refers to *SEG* XXVIII 75 (Athens), where in LL. 29 and 36-40 (left column) a homonymous person is mentioned as ambassador of Antioch of the Chrysaoreans (Alabanda) and *OGIS* 234 (Delphi; again as ambassador of the same city); ed.pr. suggests that the date of the present text and the two other ones (ca. 200 B.C.) are incompatible; ed.pr. prefers to interpret the tau in fine as the first letter of the honorand's ethnic rather than as the beginning of τ[οῦ]; papponyms are on record in *SEG* XLI 930/931 but these are both later: ca. 200 B.C.

1072: 302-304 no. 20A 1. **Honorary inscription for anonymous foreigners, ca. 250 B.C.** White-gray limestone block; on the front, two inscriptions (our lemmata nos. 1072 and 1073); on the right side, another text (our lemma no. 1074).

[- - - - - - - - - - - - ἄνδρες καλοὶ καὶ ἀγαθοὶ]
[περὶ τ]ὴν [π]όλιν τὴν Ἰα[σ]έων εἰσ[ίν, ἰ]δίαι τε τοῖς
[ἐντ]υγχάνουσιν τῶν πολιτῶν χρείας vacat
παρεχόμενοι καὶ κοινῆ(ι) περὶ τῆς πόλεως καὶ vv
λέγοντες καὶ πράσ(σ)οντες ἀγαθὸν ὅ τι ἂν vvv
δύνωνται, δεδόχθαι τῶι δήμωι· ἐπηινῆσθαι v
αὐτοὺς εὐνοίας ἕνεκεν ἧς ἔχουσιν περὶ τὴν
πόλιν καὶ εἶναι αὐτοὺς προξένους καὶ vacat
[εὐεργ]έτας τοῦ δήμου τοῦ Ἰασέων· δεδόσ- v
[θαι δὲ] αὐτοῖς καὶ πολιτήαν μετέχουσι πάντων
[ὧν κ]αὶ οἱ λοιποὶ Ἰασεῖς μετέχουσιν· εἶναι δὲ vvv
[αὐ]τοῖς καὶ προεδρίαν ἐν τοῖς ἀγῶσι πᾶσι καὶ v
[ἔ]σπλουν καὶ ἔκπλουν καὶ ἐν εἰρήνηι καὶ ἐμ πολέμωι
[ἀ]συλεὶ καὶ ἀσπονδεί· ταῦτα δὲ ὑπάρχειν vvv
[α]ὐτοῖς καὶ ἐκγόνοις· ἀναγράψαι δὲ τὸ ψήφισμα
[τ]οὺς νεωποίας ἐπὶ τοῦ Ἀπολλωνίου vacat
vacat

3. ΚΟΙΝΗ, lapis ‖ 4. ΠΡΑΣΟΝΤΕΣ, lapis.

1073: 304-306 no. 20A 2. **Honorary decree for Mnesitheos from Ephesos, ca. 250 B.C.** Engraved on the same block as the previous text.

[Ἔδ]οξεν τῆι βουλῆι, Ἀμφίνομος ἐπεστάτει· vacat
[Μν]ησίθεον Ἐφέσιον καὶ ἐκγόνους εὐεργέτας καὶ vvv
[π]ροξένους εἶναι Ἰασέων vacat
vacat

Abridged form of an honorary decree, ed.pr., referring to the texts in our lemmata nos. 1041/1042 ‖ ed.pr. offers various explanations for the fact that there is no mention of the demos but finds them either improbable or 'indimostrabile'.

1074: 306-316 no. 20B. **Honorary decree for Hekatomnos, priest of Zeus Labraundos, ca. 225-200 B.C.** Engraved on the same block as the preceding two inscriptions.

[- -]
Ἑρμοφάντου τ[ο]ῦ Μενεκλέους, Εὐμήδου τοῦ Μενεσθέως,
περὶ ὧν ἐπῆλθον προστάται οἱ σὺν Ἀπολλωνίωι Ἀνθεσφόρου·
ἐπειδὴ ὁ ἱερεὺς τοῦ Διὸς τοῦ Λαβραύνδου Ἑκατόμνως Κόρρι[δος]
ἀνὴρ καλὸς καὶ ἀ[γα]θὸς περὶ τὴν πόλιν ἐστίν, ἰδίαι τε τοῖς
ἐντυγχάνουσιν τῶν πολιτῶν χρείας παρεχόμενος καὶ κοινῆι

περὶ τῆς πόλεως καὶ λέγων καὶ πράσσων ἀγαθὸν ὅ τι ἂν δύνηται, δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι· στεφανῶσαι αὐτὸν χρυσῶι στεφάνωι ἀπὸ πλήθους ὅσου ἔξεστιν ἐκ τῶν νόμων πλείστου ἀρετῆς ἕνεκεν καὶ εὐνοίας τῆς εἰς τὴν πόλιν· ἑλέσθαι δὲ καὶ πρεσβευτὰς δύο ο̣ἵτινες ἀφικόμενοι καὶ ἀποδόντες τό τε ψήφισμα καὶ τὸν στ̣έφανον παρακαλέσουσιν Ἑκατόμνω διατηροῦντα τὴν διὰ προγόνων ὑπάρχουσαν αὐτῶι πρὸς τὸν δῆμον εὔνοιαν ἀεί τινος ἀγαθοῦ παραίτιον γίνεσθαι τῆι πόλει· καὶ οἱ νεωποῖαι ἀναγραψάτωσαν τὸ ψήφισμα ἐπὶ τοῦ Ἀπολλωνίου [π]αρὰ̣ τ̣ὸ τῶν προγόνων α̣ὐτοῦ ψήφισμα, οἱ δὲ πρεσβευταὶ ἐν τῶι τ̣ο̣ῦ [Διὸ]ς̣ τ̣οῦ Λαβραύνδου ἱερῶι ὅπου ἂν καὶ αὐτῶι τῶι ἱερεῖ συνδοκῆι· πόρους δὲ ὑπάρχειν τοὺς ἀποδεδειγμένους τοῖς νεωποίαις κ̣αὶ εἰς τὰ λοιπὰ ἀναλώματα πλὴν τοῦ πανηγυρικοῦ, ἐξοικονομηθέντω[ν] τῶν πρότερον ἐψηφισμένων· ἐδόθη ψήφωι κρυφαί[α]ι· ψῆφοι αἱ διδοῦσαι ἐμ μὲν τῆι βουλῆι ὀγδοηκοντατρεῖς, ἐν δὲ τῶι δήμωι χίλιαι δεκαμία· πρεσβευταὶ ἡιρέθ̣ησαν vv Ἀγέλαος vacat Ἀριστέου, Ποσείδιππος Ἑρμ̣ώνακτος vacat

1. Presumably the names of the previous prytaneis, who made a proposition concerning the business addressed by the προστάται; for the latter cf. *I.Iasos* 51 and our lemma no. 1082, ed.pr. || 3. Hekatomnos and Korris are frequent names among the priests of Zeus Labraundos, ed.pr., who adds that in origin the priests may have been related to the Hekatomnids [cf. *SEG* LV 1099 quater, Pleket], that Iasos had close relations with the dynasty (*I.Iasos* 1 L. 3 and the Mausolleion built in Iasos: see our lemmata nos. 1056-1058) and that possibly a member of the dynasty may have been among Hekatomnos' πρόγονοι (LL. 12, 15) [for the Hekatomnids cf. now G.Maddoli, in: R.van Bremen, J.-M.Carbon (edd.), *Hellenistic Karia* (*Proc. First Intern.Conf. on Hellenistic Karia*, Oxford 29 June-2 July, 2006; Bordeaux/Paris 2010) 123-131]). On 316 a reconstruction of the stemma of the various priests Korris and Hekatomnos, on record in inscriptions from Labraunda; ed.pr. suggests identifying our honorand with the homonymous priest on record in *I.Labraunda* nos. 5 and 12 (221 B.C.); this fits in with the palaeography of our text, ed.pr. || 7-8. for this formula see *I.Iasos* 51, ed.pr., who suggests that such a crown perhaps was given to people previously honored with a grant of citizenship (cf. *SEG* XLI 929) || 17-18. πανηγυρικόν: fund supported by taxes levied during a panegyris; for a similar πλήν-clause see *SEG* XLI 929 LL. 4-5, ed.pr. [P.Fröhlich, *BE* (2009) no. 451, interprets the πανηγυρικόν as a budget taken from the taxes on panegyreis; A.Chaniotis, *EBGR* (2007) [2010] no. 85, argues that the πανηγυρικόν was money to be used only for the festival; for public finance and budgets see *SEG* LV 1989, Pleket] || 19. 'après que les décisions votées antérieurement auront été défrayées', P.Fröhlich, *BE* (2009) no. 451 || 20-22. ed.pr. refers to *SEG* XLI 929 LL. 34-36 (83 and 858 votes) and 932 LL. 10-14 (68 and 841 votes) and suggests that the boule may have had 100 members; contra P.Fröhlich, *BE* (2009) no. 452, who refers to the inscription in our lemma no. 1046 L. 31: 111 votes in the boule || 23. Ποσείδιππος Ἑρμώνακτος: probably the father rather than the son of the Ἑρμῶναξ, son of Poseidippos, on record in *I.Iasos* 164, 177 and 204 (ca. 190-180 B.C.), ed.pr.

1075: 317-319 no. 21. **Honorary decree for Theodorides from Kyrene, ca. 250 B.C.** Marble block.

Ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ μετὰ Διεύχην, μηνὸς vacat
Ἀφροδισιῶνος, ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι ἕκτηι ἱσταμ[έ]νου·
Κυδίας Ἀντιφῶντος ἐπεστάτει, Νημέρτης Διεύχους ἐγραμμάτευεν·
πρυτάνεων γνώμη· ἐπειδὴ Θεοδωρίδης Θεοδώρου Κυρηναῖος
ἀνὴρ καλὸς κἀγαθὸς περὶ τὴν πόλιν τὴν Ἰασέων ἐστίν, ἰδίαι τε v
τοῖς ἐντυγχάνουσιν τῶμ πολιτῶν χρείας παρεχόμενος καὶ v
κοινῆι περὶ τῆς πόλεως καὶ λέγων καὶ πράσσων ἀγαθὸν ὅτι ἂν
δύνηται, δεδόχθαι τῶι δήμωι· ἐπηινῆσθαι αὐτὸν εὐνοίας ἕνεκεν v
ἧς ἔχει περὶ τὴν πόλιν τὴν Ἰασέων καὶ εἶναι αὐτὸν πρόξενον τοῦ
δήμου τοῦ Ἰασέων· δεδόσθαι δὲ αὐτῶι καὶ πολιτείαν μετέχοντι v
πάντων ὧν καὶ οἱ λοιποὶ Ἰασεῖς μετέχουσιν· ταῦτα δὲ ὑπάρχειν
αὐτῶι καὶ τοῖς ἐκγόνοις· ἀναγράψαι δὲ τὸ ψήφισμα τοὺς vacat
[vv] νεωποίας ἐπὶ τοῦ Ἀπολλωνίου vacat
vacat

1-3. The same stephanephoros, epistates, secretary and day of the month in *I.Iasos* 56 (inscribed on the doorpost of the bouleuterion), ed.pr. || 3. Κυδίας: for the name cf. *SEG* LI 1506 LL. 2, 14 and 18, where in L. 2 there is not enough space to restore Ἀ[ντιφῶντος], ed.pr.

1076: 319-323 no. 22. **Honorary decree for Drakon from Sikyon, ca. 250 B.C.** Gray limestone block; inscription on the lower half; the upper half erased, probably in connection with re-use of the block.

Ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ τετάρτου μετὰ vv
Φορμίωνα, μηνὸς Ἀφροδισιῶνος ἕκτηι ἱσταμένου, ἔδ[ο]-
ξεν τῆι βουλῆι καὶ τῶι δήμωι· Μελανίων Μένωνος ἐπεστά[τει]·
πρυτάνεων γνώμη Μελανίωνος τοῦ Μένωνος, Διογένου[ς]
τοῦ Βαλλίκωντος, Θεοδώρου τοῦ Ἰατροκλείους, Ἀνθέως τ[οῦ]
Ἀρτέμωνος, Ἀρτεμιδώρου τοῦ Διοκλέους, Εὐκλείδου τοῦ
Νυσίου κατασταθέντος ὑπὸ Διοδώρου τοῦ Ἀφθονήτου· ἐπ[ει]-
δὴ Δράκων Ἀριστοφάνους Σικυώνιος καλὸς κἀγαθός ἐστι vv
περὶ τὴμ πόλιν τὴν Ἰασέων καὶ ἰδίαι περὶ ἕκαστον καὶ κοινῆ⟨ι⟩ πε[ρὶ]
πάντας τοὺς πολίτας, ἐπηινῆσθαι αὐτὸν ἀρετῆς ἕνεκεν καὶ ε[ὐ]-
νοίας ἧς ἔχει περὶ τὴμ πόλιν· εἶναι δὲ αὐτὸν πρόξενον καὶ εὐε[ρ]-
γέτην τοῦ δήμου τοῦ Ἰασέων· δεδόσθαι δὲ αὐτῶι καὶ πολιτεία[ν]
vacat

3-4. The first prytanis is also epistates of the assembly, ed.pr., who refers to *I.Iasos* 56 (and perhaps also no. 29) and proposes that the first prytanis may have been president of the boule and that

Eukrates, son of Menon, on record in our lemma no. 1071, perhaps is Melanion's brother || 5. Βαλλίκων: name previously unattested, ed.pr. || 7. κατασταθέντος: 'proposed as substitute', ed.pr., who gives parallels for this procedure; cf. also the next lemma LL. 6 and 10 || 9. ἰδίαι περὶ ἕκαστον: the same formula is to be restored in *I.Iasos* 38 L. 1 and 41 L. 6, ed.pr. (*I.Iasos* 38: [καὶ ἰδίαι κατὰ πάντα] κα[ιρ]όν).

1077: 324-328 no. 23.1. **Honorary decree for the foreigner Melanthios, just after 250 B.C.** Gray limestone block divided by a wall or doorpost into two halves; one inscription at right (our lemma no. 1077) and another at left (our lemma no. 1078).

Ἐπὶ στεφανη̣[φόρου - - - - - τοῦ - - - - - - - -]
ου, μηνὸς Ἀφροδ̣[ισιῶνος ἕκτηι ἱσταμένου],
Σόλων Εὐθαλλίω̣[νος ἐπεστάτει, - - - - - -]
Μηνοδώρου ἐγραμ̣[μάτευε· πρυτάνεων γνώ]-
μη Ἀστυνόμου τοῦ̣ [- - - - - -, - - - - - - - τοῦ]
Ἀρτεμιδώρου κατα̣[σταθέντος ὑπὸ - - - - - -]
τοῦ Διοπείθου, Πασι.[- - - τοῦ - - - - - - -],
Σόλωνος τοῦ Εὐθαλ[λίωνος, - - - - - - - - - -]
Συμμάχου τοῦ Σανν[- - -, - - - - - - - - - - -]
κατασταθέντος ὑπ[ὸ - - - - - - - - - - - - - -]·
ἐπειδὴ Μελάνθιος .[- - - - - - - - - - - - ἀνὴρ]
καλὸς κἀγαθός ἐσ̣[τιν περὶ τὴν πόλιν τὴν Ἰασέων],
ἰδίαι τε τοῖς ἐντ[̣υγχάνουσι τῶν πολιτῶν χρείας]
παρεχόμενος κ̣[αὶ κοινῆι περὶ τῆς πόλεως καὶ]
λέγων καὶ πράσ̣[σων ἀγαθὸν ὅ τι ἂν δύνηται],
δεδόχθ̣αι τῆι [βουλῆι καὶ τῶι δήμωι· ἐπηινῆσθαι]
Μελάνθιον ἀρε[τῆς ἕνεκεν καὶ εὐνοίας ἧς ἔχει]
περὶ τὴν πόλιν̣ [καὶ εἶναι αὐτὸν πρόξενον καὶ εὐ]-
εργέτην τοῦ δ[ήμου τοῦ Ἰασέων· δεδόσθαι δὲ αὐ]-
τῶι καὶ πολιτε[ίαν μετέχοντι πάντων ὧν καὶ οἱ]
λοιποὶ Ἰασεῖς [μετέχουσιν· ὑπάρχειν δὲ αὐτῶι]
καὶ εἴσπλου[ν καὶ ἔκπλουν καὶ ἐν εἰρήνηι καὶ ἐν]
πολέμωι ἀσ[υλεὶ καὶ ἀσπονδεὶ καὶ προεδρίαν ἐν τοῖς]
ἀγῶσι πᾶσιν· [εἶναι δὲ ταῦτα καὶ τοῖς ἐκγόνοις]
αὐτοῦ· ἀνα[γράψαι δὲ τὸ ψήφισμα τοὺς νεωποίας]
ἐν τῶι ἱερ[ῶι -]

vacat

6. κατασταθέντος: see our lemma no. 1076 L. 7 || 9. Σανν[ίωνος] or Σάνν[ου] or Σανν[αίου, ed. pr. || 11. after Μελάνθιος possibly a kappa, ed.pr.

1078: 328-334 no. 23.2. **Honorary decree for foreign judges, first decades of the 2nd cent. B.C.** Engraved on the same block as the preceding text.

\- -
[ἐπῃνῆσθαι -]
[- names - - - - - - - - - - - - - - - - - - -]ένην
[- - - - - - - - - - - - - - - καὶ στεφανῶσαι ἕκαστον αὐτῶν χρυσῶι] στεφά-
[νωι ἀπὸ πλήθους ὅσου πλείστου ἔξεστι ἐκ τῶν νόμων· εἶναι δὲ] ạὐτοὺς
[καὶ προξένους καὶ εὐεργέτας τῆς πόλεως· ὑπάρχειν δὲ αὐτοῖς] καὶ προ-
[εδρίαν ἐν τοῖς ἀγῶσι πᾶσι οὓς ἡ πόλις τίθησιν καὶ ἔφοδον ἐ]πὶ τὴν
[βουλὴν καὶ τὴν ἐκκλησίαν πρώτοις μετὰ τὰ ἱερά· - - - - - - - - -]αι δὲ
[- -] ἐπαι-
[νέσαι δὲ καὶ τὸν συναποσταλέντα μετ᾽ αὐτῶν γραμματέα name]λạχου
[- καὶ στεφανῶσαι α]ὐτὸν
[θαλλοῦ στεφάνωι· -]φιλον
[- -]αρισ-
[- -]ṭους
[- -]ς τε δι-
[καστ- -] καὶ τοῖς
[- -]ραι τοὺς
[- ἑλέσθαι δὲ καὶ πρεσβευτ]ὴν ὃς ἀ-
[φικόμενος εἰς - ἐπε]λθὼν ἐπὶ
[τὸν δῆμον τό τε ψήφισμα καὶ τοὺς στεφάνους ἀποδώσει καὶ περὶ τ]ῆς τῶν
[ἀποσταλμένων δικαστῶν καλοκἀγαθίας - - - - - - - - - - - - - - - -] ποιῆσαι
[- -]ẠΙΕΙΣΗΝ
[- - - - - - - - - - - - - - - - - - - ἵνα πᾶσι φανερὸν ἧι ὅτι ὁ δῆμο]ς ὁ Ἰασέων
[καὶ τὰς πόλεις καὶ τὰς ἄνδρας τοὺς ἀγαθοὺς τιμᾶι· - - - - - - - -]ειν τὸ ψή-
[φισμα - - - - - - - - - - - - - - - - - - - πόρους δὲ ὑπάρχειν εἰς τὴν] ἀναγρα-
[φὴν τοὺς ἐν τῆι ἐφόδωι γεγραμμένους· ἐδόθη ψήφωι κρυφαίαι· ψῆφοι αἱ] διδοῦ-
[σαι ἐν τῆι βουλῆι - - - - - - - - - - - -, ἐν δὲ τῶι δήμωι - - - - - - - - - -] ἑβδομή-
[κοντα - - - - - -, πρεσβευτὴς ἡιρέθη - - - - - - - - - - - - -]
vacat

1. Comparison with *SEG* XLI 929 LL. 19/20 suggests that initio we have a clause in which the judges are praised and their names listed; [--]ένην is the end of a judge's name, ed.pr. ‖ 2-3. for the formula cf. our lemma no. 1074 ‖ 2-6. restored after *SEG* XLI 929 LL. 21-23, ed.pr. ‖ 6-7. perhaps [δεδόσθ]αι δὲ | [αὐτοῖς καὶ πολιτείαν μετέχουσι πάντων ὧν καὶ οἱ ἄλλοι πολῖται], ed.pr. ‖ 10. in fine a reference to the φιλία between Iasos and the city of the judges?, ed.pr. ‖ 13-15: perhaps [δεδόσθαι δὲ καὶ πολιτειάν τοῖ]ς τε δι|[κασταῖς καὶ τῶι γραμματεῖ αὐτῶν· ὑπάρχειν δὲ ταῦτα αὐτοῖς] καὶ τοῖς | [ἐγγόνοις αὐτῶν], ed.pr. ‖ 13-14. the restoration δι|[καστ] is the basis on which ed.pr. identifies the decree as a decree for judges); ed.pr. refers to Crowther's study summarized in *SEG* XLV 1518/1519 ‖ 20-21. κ]αὶ εἰσηνǀ[εγκ- -?], ed.pr. ‖ 24-25. for this formula cf. our lemma no. 1074.

1079: 334-336 no. 24. **Fragment of a honorary decree for an unknown foreigner, ca. 250-200 B.C.** Small fragment of a white limestone block broken on all sides.

- -
[- - - - - - - - - - - - - - εἶναι αὐτὸν πρόξενον καὶ]
[εὐεργέτην τοῦ δήμου] τοῦ Ἰ[ασέων· δεδόσθαι δὲ αὐτῶι]
[καὶ πολιτείαν καὶ ἀτέλ]ειαν καὶ προ[εδρίαν ἐν τοῖς]
[ἀγῶσι πᾶσι καὶ εἴσπλου]ν καὶ ἔκπλου[ν καὶ ἐν εἰρήνηι]
[καὶ ἐν πολέμωι ἀσυλ]εὶ καὶ ἀσ[πονδεὶ - - - - - - ?]
[- - - - - - - - - - ?] vacat

1080: 337-340 no. 25A 1. **Honorary decree for Dionysios and other foreigners, ca. 200 B.C.** Gray limestone block inscribed with three texts: two on the front (our lemmata nos. 1080 and 1081) and one on the left side (our lemma no. 1082).

- -
[πρυτάνεων γνώμη -]
[περὶ ὧν ἐπῆλθεν/-ον - ἵνα, ἐπειδὴ]
[- -] Διονύσιος Ἡρακλείδ[ου]
[- προ]θυμίαν εἰσηνέγκαντο
[περὶ τὴν πόλιν τὴν Ἰασέων], προξένους αὐτοὺς ποιήσηται ὁ δῆμος [καὶ]
δο[θῆι πολιτεία αὐτ]οῖς μετέχουσι πάντων ὧν καὶ τοῖς λοιποῖς
πολίταις μέ[τεστι]ν καὶ ὅπως ἀναγραφῆι τὸ ψήφισμα ἐν τῶι [ἱε]ρῶι τοῦ
Διὸς καὶ τῆς Ἥρας· πόρον δὲ ὑπάρχειν εἰς τὴν ἀναγραφὴν τοῦ ψη-
φίσ[μ]ατος ὥσπερ δεδειγμένον τοῖς νεωποίαις καὶ εἰς τὰ λοιπὰ ἀνα-
λώμ[ατ]α· δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι· ἀναγράψαι αὐτοὺς
προξένους τῆ[ς] πόλεως, δεδόσθαι δὲ αὐτοῖς καὶ πολιτείαν μετέχο[υ]σ[ι]
πάντων ὧν καὶ τοῖς λοιποῖς πολίταις μέτεστιν· ἀναγράψαι δὲ τὸ ψή-
[φι]σμα τοὺς νεωποίας ἐν τῶι ἱερῶι τοῦ Διὸς καὶ τῆς Ἥρας· πόρον δ[ὲ ὑπ]άρ-
[χε]ιν ε[ἰς τ]ὴν [ἀνα]γ[ρ]αφὴν [τοῦ] ψηφίσματος τὸν ὑπὸ πρυ[τά]ν[εων]
[γ]εγραμμέ[νον -]. .[- - - - - - - - - - - - -]
vacat

6-8. For the formula see *SEG* XLI 931 LL. 38-40 and our lemma no. 1082 LL. 10-12, ed.pr. ‖ 13. faint traces of letters perhaps point to the formula ἐξοικονομηθέντων τῶν πρότερον ἐψηφισμένων (cf. *SEG* XLI 929 LL. 32-34, 930 LL. 31/32 and 931 LL. 12/13), ed.pr.

1081: 341-344 no. 25A 2. **Honorary decree for citizens, beginning of the 2nd cent. B.C.** On the same block as the preceding text.

[Ἐπ]ὶ στεφανηφόρου Ἀνθ[έως] τοῦ Δράκοντος, μηνὸς Ἀφρ[οδισι]ῶνος, γραμμα-
[τέως δὲ - - - - - - τοῦ]

Ἀριστοκράτου, δ[ε]κ[άτηι] ἔδοξε τῆι βουλῆι καὶ τῶι δήμωι· ..[- - - - - - - - - - -]
[ἐπεσ]τάτει· πρυτάνεων γνώμη Μενίσκου [τοῦ] Χαβρίου, Μιννίωνος τοῦ Μα[ι-
αν]δρίου, [- - - - -]
4 [- - - -]του, Δύμαντος τοῦ Ἀντιπά[τ]ρου, Ἱπποκλ[έο]υς τοῦ Κυδίου, [Ἀ]ντιφῶν-
τος τοῦ Ε[. . . . .]ο[υ],
[- - - - - - τοῦ - -]. .ράτου κατασταθέντος ὑπὸ Ναυκράτου τοῦ Σκύμνου, ἔδο[ξε
τῆι βου]λῆι vacat
[καὶ τῶι δήμωι· ἐπειδὴ οἱ τοῦ] ἀρχε[ίου ἐπιμ]ελ[ηταὶ] Ἀρκτῖνος Ποσειδίππου
καὶ Με[νοίτιος Εὐ]κράτο[υ]
- -

1. Ἀνθεὺς Δράκοντος: also on record as stephanephoros in an unpublished decree now in the museum in Milas, ed.pr. [but see now our lemma no. 1046, in which the stephanephoros is Δράκων Ἀνθέως, Pleket] || 2. the ἔδοξε-formula is repeated in LL. 5/6; ed.pr. proposes that this decree was issued in a special session of the assembly: not on the 6th (as usual) but on the 10th of the month; P. Fröhlich, *BE* (2009) no. 451, expresses doubts: 'Les lectures sont-elles sûres?' || 2. after δήμωι perhaps ΕΚ?, ed.pr. || 4. Δύμας Ἀντιπάτρου: tragedian honored by Samothrake in *I.Iasos* 153 (beginning of the 2nd cent. B.C.); also on record as donor in *I.Iasos* 160 (ca. 198/197 B.C.), ed.pr. || 5. κατασταθέντος: see our lemma no. 1076 || 6. Arktinos and Menoitios are known as οἱ αἱρεθέντες τοῦ τε βουλευτηρίου καὶ τοῦ ἀρχείου ἐπιμεληταί in *I.Iasos* 252 (ca. 200 B.C.; cf. *SEG* XLV 1517), ed.pr.

1082: 344-347 no. 25B. **Honorary decree for the Spartan Nausilas, ca. 230-200 B.C.** Inscribed on the same block as the two preceding texts.

- -
[- -]. .υς τοῦ Θεο.[- - - - - - -]
[- κ]ατασταθέντος ὑπὸ Ἀρτέμωνος τοῦ Εὐηθίδ[ου],
[Μεν]εσθέως τοῦ Μενίσκου, Δημαγόρου τοῦ Ἐξηκέστου· v περὶ ὧν vvv
4 [ἐ]πῆλθον οἱ προστάται Μάνδρων Ἑκατωνύμου, Ἑκαταῖος Θεοδώρου, vv
[Ἑ]καταῖος Ἀδμήτου, Ἀπολλώνιος Νημέρτεως, Ἀπολλωνίδης Θεοδώρο[υ]
[ἵ]να, ἐπειδὴ Ναυσίλας Ἀρχαΐδα Λακεδαιμόνιος ἀνὴρ καλὸς vacat
κἀγαθός ἐστι περὶ τὴν πόλιν, πρόξενος καὶ εὐεργέτης ἀναγραφ[ῆι]
8 τοῦ δήμου, δοθῆι δὲ καὶ πολιτεία αὐτῶι καὶ ἐκγόνοις μετέχουσι πάντων
ὧν καὶ τοῖς λοιποῖς πολίταις μέτεστιν καὶ ὅπως ἀναγραφῆι τὸ ψήφισμ[α]
ἐν τῶι ἱερῶι τοῦ Διὸς καὶ τῆς Ἥρας· πόρον δὲ ὑπάρχειν εἰς τὴν ἀναγραφὴν
τοῦ ψηφίσματος τὸν ἀποδεδεγμένον τοῖς νεωποίαις καὶ εἰς τὰ λοιπὰ vv
12 [ἀ]ναλώματα, δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι· ἐπειδὴ Ναυσίλας Ἀρχαΐδ[α]
Λακεδαιμόνιος ἀνὴρ καλὸς κἀγαθός ἐστι περὶ τὴν πόλιν, ἰδίαι τε τοῖς vv
ἐντυγχάνουσι τῶν πολιτῶν χρείας παρεχόμενος καὶ κοινῆι ὑπὲρ τῆς v
πόλεως καὶ λέγων καὶ πράσσων ἀγαθὸν ὅτι ἂν δύνηται, ἀναγράψαι αὐτὸν
16 πρόξενον καὶ εὐ[εργέ]την τοῦ δήμου· δεδόσθαι δὲ κα[ὶ πολιτείαν] αὐτῶι [καὶ]

[ἐκγόνοι]ς μετ[έχ]ουσι πά[ντων ὧ]ν καὶ τοῖς [λοιποῖς πολίταις μέτεστιν]
- -

1. Possibly traces of an omicron before υς, ed.pr. ‖ 1-3. end of a list of prytaneis, ed.pr. ‖ 2. κατασταθέντος: see our lemma no. 1076 ‖ 3. Demagoras, son of Exekestos, is on record in *I.Iasos* 36 as proposer of a decree in honor of a Milesian stephanephoros in 224 B.C. (*Milet* I.3.124 L. 9), ed.pr. ‖ 5. Hekataios, son of Admetos, is probably the father of Admetos, son of Hekataios, who contributes to the choregia in *I.Iasos* 162 L. 9 (ca. 196/195 B.C.), ed.pr.

1083: 347-352 no. 26. **Honorary decree for the foreigner Timogenes, first decades of the 2nd cent. B.C.** Gray limestone fragment of an engaged column broken on all sides.

[Ἐπὶ στεφανηφόρου - - - -]τεως [τοῦ -]
[ἔδοξεν τῆι βουλῆι καὶ τῶ]ι δήμω[ι -]
[- - - - - - - - - - - - - - -]άτου το[ῦ -]
[- - - - - - - - - - - - - - - Ε]ὐκτιμέ[νου -]
[- - - - - - - - - - - - - - -]μένου, Ἀν[- -]
[- - - - - - · περὶ ὧν ἐπῆλθ]εν Κτησίας Θ[- - - - - - · ἐπειδὴ Τιμογένης Ἀριστίωνος]
[- - - - - ἀνὴρ καλὸς κἀγαθ]ός ἐστιν περὶ τὴ[ν πόλιν καὶ ἰδίαι τε τοῖς ἐντυγχά]-
[νουσιν τῶν πολιτῶν χρεία]ς παρέχεται κα[ὶ κοινῆι περὶ τὴν πόλιν λέγων τε]
[καὶ πράσσων ἀγαθὸν ὅτι ἃ]ν δύνηται, ἵνα ὁ δῆμο[ς ἀναγραφῆι αὐτὸν πρόξενον]
[τῆς πόλεως, δοθῆι δὲ αὐτῶ]ι τε καὶ ἐκγόνοις [καὶ πολιτεία μετέχουσι πάντων]
[ὧν καὶ οἱ ἄλλοι πολῖται· ο]ἱ δὲ νεωποῖαι ἀναγράψα[ι ἐγδῶσιν τὸ ψήφισμα τὸ]
[ὑπὲρ αὐτοῦ ἐν τῆι παρα]στάδι ἐν ἧι καὶ οἱ ἄλλοι [πρόξενοι γεγραμμένοι εἰσὶν]
[ἢ ἐν τῶι τοῦ Διὸς καὶ τῆς] Ἥρας ἱερῶι, πόροι δὲ [ὑπάρχωσιν εἰς τὴν ἀναγραφὴν]
[οἱ ἀποδεδειγμένοι τοῖς νε]ωποίαις καὶ εἰς τὰ λοιπὰ [ἀναλώματα, δεδόχθαι τῶι]
[δήμωι· ἀναγράψαι τὸν δῆμ]ον Τιμογένην Ἀριστίωνος [πρόξενον· δεδόσθαι δὲ αὐτῶι]
[καὶ ἐκγόνοις καὶ πολιτείαν] μετέχουσι πάντων ὧν κα[ὶ οἱ ἄλλοι πολῖται· τῆς δὲ]
[ἀναγραφῆς ἐπιμέλειαν π]οιησάσθωσαν καθότι ἐν τῆι [ἐφόδωι γέγραπται οἱ νεω]-
[ποῖαι· πόρους δὲ ὑπάρχειν τοὺς ἐν τ]ῆι ἐφόδωι γεγραμμέ[νους, ἐξοικονομηθέντων]
[τῶν πρότερον ἐψηφισμένων· ἐδόθη κρυφαί]αι ψῆφοι· [ψῆφοι αἱ διδοῦσαι - -]
- -

1. [- -]τεως: end of the name of the stephanephoros, ed.pr. ‖ 11. for ἀναγράψαι ἐγδῶσιν ed.pr. refers to *SEG* XLI 930 LL. 18-21 ‖ 12-13. ed.pr. cites *I.Iasos* 82 L. 26 for a choice between two locations for publication of an inscribed text; for a παραστάς on which proxeny-decrees were to be inscribed cf. our lemma no. 1067 L. 17.

1084. Iasos. Proxeny decrees, ca. 250 B.C. *SEG* LIII 1199 (*I.Iasos* 58 + *PH* 22) and *I.Iasos* 44. R.Fabiani, *PP* 62 (2007) 373-384, combines the texts. They were inscribed on the left side of a block seen by R.Chandler on Chios; its front carried *I.Iasos* 24 and 30 (also combined by F.; see our lemma no. 1085).

[Ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ μετ' Εὐθαλλίωνα],
[μηνὸς Ἀφροδισιῶνος ἕκτηι ἱστ]αμέν[ου, ἔδοξεν τῆι]
[βουλῆι καὶ τῶι δήμωι· Εὐκρ]άτης Μένω[νος ἐπεσ]τάτει, vacat
[Ἀριστέας Ἱερονίκου ἐγρ]αμμάτευε[ν· πρυτάν]εων γνώμη·
[- - - - - - - - - - - - - · ἐπειδὴ] Θεοκλῆς Α̣[- - - - - - -]ιμου Ἀράδιος
[ἀνὴρ ἀγαθὸς καὶ πρόθυμός ἐ]στιν περὶ [τὴν πόλιν] τὴν Ἰασέων
[καὶ ἰδίαι περὶ ἕκαστον καὶ κοι]νῆι περὶ π[άντας τ]οὺς πολίτας, v
[ἐπηινῆσθαι αὐτὸν ἀρετ]ῆς ἕνεκ[εν καὶ εὐνο]ίας ἧς ἔχει vacat
[περὶ τὴν πόλιν, εἶναι αὐτὸ]ν πρόξ[ενον καὶ εὐ]εργέτην τοῦ vv
[δήμου τοῦ Ἰασέων· δεδόσθαι δὲ] α[ὐτῶι καὶ πολι]τείαν μετέχοντι
[πάντων ὧν καὶ οἱ ἄλλοι πολῖται μετέχουσι· εἶ]ναι δὲ αὐτῶι καὶ
[προεδρίαν ἐν τοῖς ἀγῶσι πᾶσι καὶ ἀτέλειαν ὧ]ν ἡ πόλις κ̣υ̣ρία v
[ἐστίν, καὶ εἶναι αὐτῶι καὶ εἴσπλουν καὶ ἔκπλουν καὶ] ἐν πολέμωι vv?
[καὶ ἐν εἰρήνηι ἀσυλεὶ καὶ ἀσπονδεί· εἶναι δὲ αὐτῶι καὶ ἔφοδον ἐπὶ]
[βου]λὴν καὶ δῆμ[ον πρώτωι μετ]ὰ τὰ [ἱε]ρά· ὑπάρχειν δὲ ταῦτα καὶ τοῖς
[ἐκ]γόνοις αὐτοῦ· ἐπιμέλεσθαι δὲ αὐτοῦ τοὺς ἄρχοντας τοὺς [ἐνεσ]-
τῶτας· τὸ δὲ ψήφισμα τόδε ἀναγραφῆναι εἰς παραστάδα, ἐπ[ι]-
μεληθῆναι δὲ τῆς ἀναγραφῆς τὸν νεωποίην

1. Added on the basis of our lemmata nos. 1069 and 1071 ‖ 2-13 = *SEG* LIII 1199 (*I.Iasos* 58 + *PH* 22); LL. 15-18 = *I.Iasos* 44 ‖ 3. the name of the epistates Εὐκράτης Μένωνος is preserved in our lemmata nos. 1069 and 1071; the three texts date from the same year; Miletos awarded proxenia to Eukrates, hence *Milet* I.3.96 (265/264 B.C.) is to be restored [Ἰασ]εῖς, F. ‖ 5. initio perhaps a repetition of the ἔδοξεν-clause, e.g. δεδόχθαι τῶι δήμωι; for such a repetition see the text in our lemma no. 1080, F. ‖ 6. F.'s restoration yields a line of 47 letters, close to the average of 49/50 letters per line; [ἀνὴρ καλὸς καὶ ἀγαθός ἐ]στιν, *SEG* ‖ 7. for this formula see our lemmata nos. 1057, 1069, and 1076 ‖ 8. [ἐπαινέσαι τε etc.], *SEG*.

1085. Iasos. Proxeny decrees, ca. 334-321 B.C. *I.Iasos* 24 and 30; *SEG* LIV 1074. R.Fabiani, *PP* 62 (2007) 373-384, combines the texts (see our lemma no. 1084).

['Έδοξεν τῆι βουλῆι καὶ τῶι δήμωι]
μηνὸς Ποσιδεῶ[νος, ἐπὶ στεφανηφόρου]
Γόργου τοῦ Θεοδό[του, ἕκτηι ἱσταμένου·]
Θεόδοτος Δημητ[ρίου ἐπεστάτει·]
ἀρχόντων γνώ[μη - - - - - - - - - τοῦ]
Ἀρτεμιδώρου, Δ[- - - - - - - - τοῦ]
Ἰατροκλέος, Ἀπ[- - - - - - - - τοῦ]
Σανναίου, Παντ[- - - - - - - - τοῦ]
Ἀριστοκράτεο[ς· - - - - - - - -]
[- - - - - - - - ἐγραμμάτευε (?)·]
[ἐπει]δ[ὴ Γό]ργος καὶ Μιννίων Θεοδότ[ου]
[υἱ]οὶ κ[αλ]οὶ κἀγαθοὶ γεγένηνται
[πε]ρὶ τ[ὸ] κοινὸν τῆς πόλεως
[κα]ὶ πολλοὺς τῶν πολιτῶν ἰδίαι εὖ
[π]εποιήκασιν, καὶ ὑπὲρ τῆς μικρῆς
θαλάσσης διαλεχθέντες
Ἀλεξάνδρωι βασιλεῖ ἐκομίσαντο
[κ]αὶ ἀπέδοσαν τῶι δήμωι, δεδόσθαι
αὐτοῖς καὶ ἐγγόνοις ἀτέλειαν καὶ
προεδρίην εἰς τὸν ἀεὶ χρόνον·
ἀναγράψαι δὲ τὸ ψήφισμα ἐν τῆι
παραστάδι τῆι πρὸ τοῦ ἀρχείου

LL. 2-9 = *I.Iasos* 24; LL. 11-22 = *I.Iasos* 30; for the extra lines (LL. 1 and 10) see our lemma no. 1084, app.cr. in fine || 21-22. apparently a very special doorpost on which important decrees were engraved, F.

1086. Iasos. Proxeny decree, ca. 250 B.C. *I.Iasos* 41. R.Fabiani, *PP* 62 (2007) 374-376, restores the prescript on the basis of the prescripts of the decrees in our lemmata nos. 1069 and 1071.

Ἐπὶ στεφανηφόρου Ἀπόλλων[ος τοῦ μετ' Εὐθαλλίωνα, μηνὸς]
Ἀφροδισιῶνος ἕκτηι ἱσταμένου, [ἔδοξεν τῆι βουλῆι καὶ τῶι]
δήμωι· Εὐκράτης [Μένωνος ἐπεστάτει, Ἀριστέας Ἱερονίκου]
ἐγραμμάτευεν· πρυτ[ανέων γνώμη· ἐπειδὴ - - - - - - - - - - - -]

1087. Iasos. Decrees of Samothrake for the Iasian poet Dymas, ca. 200 B.C. *I.Iasos* 153 (two decrees). I.Rutherford, in *The Greek Theatre* 279-293, offers some reflections on the δρᾶμα τῶν Δαρδάνου πράξεων written by Δύμας (Dardanos was born on Samothrake and brought certain sacred items to the Troad, where he founded Troy), on Iasian and other θεωροί to Samothrake, on the religious and political significance of θεωρίαι (with special reference to the importance of Samothrake for Rome), on 'wandering poets' in general and on the question of whether or not Dymas' piece was actually performed on Samothrake or was just a 'purely wri-

terly affair'. In an appendix R. presents the Greek text and an English translation of the two decrees in honor of Dymas [For the Samothrakian theoroi see now N.M.Dimitrova, *Theoroi and initiates in Samothrace. The epigraphical evidence. Hesperia* Suppl. 37 (Princeton 2008); on 253/254 the Greek text of *I.Iasos* 153, Pleket].

1088-1090. Iasos. Lists of choregic contributors, ca. 190-180 B.C. G.Maddoli, *PP* 62 (2007) 353-361 nos. 27.1-3 (ph.; Italian translations), publishes the following three inscriptions all engraved on one block. None of these texts can be assigned confidently to either of the two series of lists discussed by Migeotte and Crowther: see our lemmata nos. 1091-1094.

1088: 354-357 no. 27.1. **List of choregic contributors.** Marble block carrying three lists on its front; broken above, below and at left; found in 1973 and now lost.

- -
[- -]. χορηγῶν
[- -]. . .νου χορηγῶν
[δραχμὰς - - - - - - - - - - -]δημος Μενεσθ[έ]ως vacat
[- - - - - - - - - - - - - - δ]ραχμ[ὰ]ς ἑκατὸν πεντήκοντα·
[ἐκ τοῦ ἐπάνω] χρόνου Ἀστιάδης Παντιάδου
[ἀνέθηκε] βάθρα ἐν τῶι θεάτρωι δύο [ἐ]παγγει-
[λάμενος] χορηγήσας βάθρα δύο· Σώτιος vacat
[- - - - - -] Μακεδὼν χορηγὸς μετοίκων vacat
[δραχμὰς] ἑκατὸν πεντήκοντα vacat

4. Initio probably στεφανηφορῶν or ἀγωνοθετῶν, ed.pr. ‖ 5. initio: see the next lemma LL. 8/9; cf. *I.Iasos* 160 for the expression ἐν τῶι ἐπάνω ἐνιαυτῶι, ed.pr. ‖ 6-7. two benches for the theater which is known to have been rebuilt and restored after the earthquake of 198/197 B.C., ed.pr.

1089: 357/358 no. 27.2. **List of (choregic) contributors.** On the same block as the preceding text.

[Ἐπὶ στ]εφανηφόρου Μένητος τοῦ vacat?
[- - - - ί]ωνος, v ἀγωνοθέτου δὲ
[Θεοδ]ωρίδου τοῦ Θεο[δώ]ρου· ἐπέδωκε
[ἀγων]οθέτης Θεοδωρίδης Θεοδώρου
[δραχ]μὰς τριακοσίας, v Μένης vacat?
[- - -]ίωνος στεφανηφορῶν δραχμὰς
[τρια]κοσίας, Κυδίας Ἱεροκλέους χορηγῶν
[δρα]χμὰς τριακ[οσ]ίας [vacat] καὶ ἐκ τοῦ
[ἐπάν]ω χρόνου [Θεό]δ[ωρ]ος Θεοδώρου
[χορ]ηγήσας δρ[αχ]μὰς τριακοσίας

7. Κυδίας Ἱεροκλέους is known as stephanephoros ca. 196/195 B.C. (*I.Iasos* 4), ed.pr. || 9. Θεόδωρος Θεοδώρου: probably identical with the prostates in *SEG* XLI 1931 L. 28 (just after 189 B.C.: cf. *SEG* XLV 1518), ed.pr., who adds that an identification of Θεοδωρίδης (L. 4) and Θεόδωρος as brothers is most uncertain; even less probable is a connection between Θεοδωρίδης Θεοδώρου (L. 4) and the homonymous Kyrenaian in the text in our lemma no. 1075.

1090: 358/359 no. 27.3. **List of (choregic) contributors.** On the same block as the preceding two texts.

[Ἐπὶ στ]εφανηφόρου Εὐμηνίου τοῦ Δράκοντος,
[ἀγω]νοθέτου δὲ Ἡρακλείτου τοῦ Παυσανίου·
[ἐπ]έδωκεν Διάκριτος Ἡρακλείτου, ἐπέδωκεν
[ἀγ]ωνοθέτης Ἡράκλειτος [φ]ιάλας δύο ὁλκῆς
[ἑκά]τεραν δραχμῶν αὐτόθι ἔδωσαν ἑκατόν·
[Εὐ]μηνίας Δράκοντος στεφανηφορῶν [. . . . .]
[- - - - - - - φι]άλας δύο ὁλκῆς ἑκάτεραν δραχμῶν
[αὐθότι ἔδωκεν] ἑκατόν· [- - - - -]ιων Νυσίου ἀγωνο-
[θετήσας - - - - -]ΝΚΤ.[- - - - - -]. . . . . .[- - - - - - -]
- -

2. Cf. L. 4; the reading Ἡρακλείτου is certain; this excludes a relation with Παυσανίας Ἡρακλείδου from *I.Iasos* 184 L. 6 || 3. Διάκριτος: perhaps the son of Ἡράκλειτος (LL. 2 and 4), ed.pr. || 4-5. 'due patere ciascuno del peso di cento dracme e le diedero subito', ed.pr. || on 359-361 brief analysis of these three lists compared with the two series of lists established by Migeotte and Crowther (see our lemma no. 1091); ed.pr. concludes that the new lists belong to an intermediary group (cf. also N.Maurizi, *PP* 56, 2001, 46-48).

1091. Iasos. The Dionysia. *SEG* XL 958; XLIII 716; LII 1044-1047. After a brief introduction to the history of the city in the Hellenistic period, C.Crowther, in *The Greek Theatre* 294-334, focuses on the lists of choregic and other contributors to the Διονύσια: 59 lists dated by the eponymous στεφανηφόρος (*I.Iasos* 160-167; 170-217; *SEG* LII 1044-1046), together with four notices of contributions toward building work in the theater (*I.Iasos* 179/180, 182/183). A brief survey of earlier travellers in Iasos and their findings, followed by comments on the lists and the evidence they offer for performances at the Dionysia.

The theater inscriptions fall into two distinct series. The first consists of seven lists (*I.Iasos* 160-166). C. presents the Greek text and an English translation of *I.Iasos* 160, in which individuals in their capacity as current or former στεφανηφόροι, χορηγοί or ἀγωνοθέται cover the costs of artists for one or more days; the formula ἡ πάροδος εὗρεν δραχμήν ('the appearance brought in a drachme') refers to a 'token sum --- paid to the city for the performer's right to appear'. Νημέρης' stephanephoria (LL. 1, 12-15) probably dates to 199/198 B.C. The third list (*I.Iasos* 162) dates to 196/195 B.C.: a period of 'critical times' (earthquake; garrison of Philip V). The seven lists cover the period to the early 180s.

Other texts record uniform payments of 200 dr. by citizens and 100 dr. by μέτοικοι. Many agonothetai and choregoi contributed, but few from the group of πρυτάνεις: '*grands évergètes citoyens* were in short supply in Iasos' (308). Discussion of, inter alia, *I.Iasos* 152 (possibly to be dated to the late 150s B.C.) and *I.Iasos* 174 (Greek text; English translation; C. reads ll. 17/18 δρα⟦χμ⟧άς).

On 311-318 C. republishes *I.Iasos* 205, 207 and 208: see our lemmata nos. 1092-1094. In Appendix I (319-332) an alphabetically arranged list of the contributors to the Dionysia (nos. 1-206 are citizens, nos. 207-266 are metics). In Appendix II (333/334) C. offers a revised chronology for *I.Iasos* 179 (no longer the same year as *I.Iasos* 182). *I.Iasos* 209 and 178-181 precede *I.Iasos* 182-184 and *SEG* LII 1045; *I.Iasos* 210-212 also precede *I.Iasos* 183/184. *I.Iasos* 76 belongs to the series of *I.Iasos* 25 and *SEG* XLI 930-932. For three new choregic texts see our lemmata nos. 1088-1090.

1092-1094. Iasos. Three lists of contributors to the Dionysia, 2nd cent. B.C. *I.Iasos* 205, 207 and 208. Republished, after autopsy and on the basis of new squeezes and photos, by C.Crowther, in *The Greek Theatre* 311-318 (English translation).

1092: 311-313. **List of contributors.** *I.Iasos* 205.

Ἐπὶ στεφανηφόρου Εὐθιά-
δου τοῦ Μελανθίου τοῦ
δεύτερον στεφανηφοροῦν-
τος, ἀγωνοθέτου δὲ Δρα-
κοντίδου τοῦ Ἑρμοδώρου·
οἵδε τῶν πρότερον ἐπινευσά[ν]-
των ἐν Διονυσίοις ἀπέδωκαν·
Μόσχος Μόσχου δραχμὰς διακο-
σίας, v Στησίοχος Δημέου καθ' υ[ἱ]ο-
θεσίαν δὲ Φερετίμου δραχμὰς δια-
κοσίας, Φίλων Ὀλυμπιοδώρου
δραχμὰς διακ̣οσίας, v Ὄβριμος̣
Κτησιφῶντος̣ δραχμὰς διακοσία[ς],
Ἑκαταῖος Διοσ̣[κουρίδου]
δ̣ραχμὰς διακο̣σίας· vacat
Ἑκαταῖος Οὐλ̣ιάδου vacat
[δρ]α̣[χ]μ̣ὰ̣ς διακοσίας, [- 4-5 -]
[.]ο̣ς̣ Ν̣ικοτ̣[έ]λ[ο]υ̣ς? [- - ca. 10 - -]
δ̣ρα̣χ̣μὰς ἐκ̣[α]τ̣[ό]ν̣

4-5. Δρ[α]|κοντίδου τοῦ Ἑρμοδώ̣ρ̣[ο]υ, *I.Iasos* || 6-7. ἐπινευ[σάν]|των ἐν Διονυσί[οις ἀπ]έ|δωκ[αν], *I.Iasos* || 10. Φερετίμο[υ] and in fine δ[ια], *I.Iasos* || 12-14. δραχμὰς δια[κοσίας ---] | Κτησιφῶντος [δραχμὰς δια]|κοσία[ς ---], *I.Iasos*; Obrimos appears as patronymic in *I.Iasos* 209

and as stephanephoros in *IIasos* 214; a Διοσκορίδης Ἑκαταίο is one of the Iasian ταμίαι in *IIasos* 1 LL. 8/9, C. ‖ 15. [δραχ]μὰς δια[κοσίας], *IIasos* ‖ 16-17. Ἑκαταῖος Οὐλιάδου [δρα|χμὰς] δια-κοσία[ς, ---], *IIasos* ‖ 18-19. [--- δρα|χμὰς ἑκ]ατόν, *IIasos*.

1093: 313-315. **List of contributors.** *IIasos* 207. Inscribed below our lemma no. 1092.

Ἐπὶ στεφα[ν]ηφόρου Ὀμ[φα]-
λίωνος τ[οῦ Ε]ὐ[βου]λίδ[ου],
ἀγωνοθέτο[υ] δὲ Σ[ι]μάλ[ου]
το[ῦ] Λιμν[αίου·] οἵδ[ε] τῶ[ν]
πρότερον ἐπινευσά[ν]-
των ἐ[ν] Διονυσίοι[ς]
ἀπέδωκαν· Δρακοντίδ[η]ς
Ἑρμοδ[ώρ]ο[υ δραχμὰς]
διακοσίας, *v* Ἀ[ν]τιγέ[νη]ς
Μενεκλείους δραχ[μὰς δι]-
ακοσ{ισ}ίας, Διονυσικ[λῆς]
Πανταίν[ο]υ δ[ραχμά]ς [δι]-
ακοσίας, Κλεα[ίν]ετος Κ[λε]ά-
νακτος δραχμὰς δια[κ]οσί-
ας, Σωστρατίδης Σωσ[τρά]-
του δραχμὰς διακοσίας,
Μενεκράτης Ἑρμίου Μυλα-
σεὺς δραχμὰς ἑκατόν

1-2. Ἐπὶ στεφα[ν]η[φόρ]ου Ὀ[μφα]|λ[ίων]ος [τοῦ Ε]ὐ[βουλίδου], *IIasos* ‖ 3-5. [ἀγ]ω[ν]οθ[έτου δὲ ---|--- οἵδε | τῶν πρ]ότε[ρον ἐπινευσάντων ἐν Διονυσίοις], *IIasos* ‖ 6. [.]Ω[.]Ε[....]Ν[---], *IIasos* ‖ 7. initio ΑΘ[..]ΙΩ[--], *IIasos* ‖ 7-8. for Drakontides, son of Hermodoros, see the text in the previous lemma LL. 4/5, where he is the agonothetes; *IIasos* 205 and 207 are consecutive, C. ‖ 8. initio [--]ΟΔ[--]Ο[---], *IIasos* ‖ 9. initio Δ[----], *IIasos* ‖ 9-10. Antigenes is agonothetes in *IIasos* 180 LL. 4/5, C. ‖ 10-11. [--- δραχμὰς δι]|ακοσί[ας ---], *IIasos* ‖ 11-12. Dionysikles is agonothetes in *IIasos* 183/184, C. ‖ 12. [.]Α[.....]Ω[---- δραχμὰς δια]|-, *IIasos* ‖ 12-13. [δραχμὰς δι]|ακοσί[ας], Πολέ[μ]α[ρχος ---], *IIasos* ‖ 13-14. Kleainetos is likely to have been the son of Kleanax, the son of Kleainetos, in *IIasos* 163 L. 134, C. ‖ 15. [--]ΣΟ[----]|, *IIasos* ‖ 16. initio [---]Ο[----], *IIasos* ‖ 17. Ε[-----]|, *IIasos* ‖ 18. initio ἑκ[ατόν], *IIasos*.

1094: 315-318. **List of contributors.** *IIasos* 208.

Ἐπὶ στεφανηφόρου
Ἀρχελάου τοῦ Δράκ[ον]-
τος, ἀγωνοθέτου δ[ὲ]
Μενίππου τοῦ Μεν[ίπ]-
που· οἵδε τῶν πρότερ[ον]
ἐπινευσάντων ἐν Διο-
νυσίοις ἀπέδωκαν· ἀγω-
νοθέτης Σίμαλος
Λιμναίου δραχμὰς
διακοσίας, στεφανη-

φόρος Ὀμφαλίων Εὐ-
βουλίδου δραχμὰς δ[ι]-
ακοσίας· v v χορηγοί· Σίμ[α]-
[λο]ς [Λ]ιμναίου δραχμὰ[ς]
διακοσ[ίας, ---]
. ΕΙ[--- δραχμὰς]
διακοσίας, [v v Π]υθ[ί]ων
[Πα]ρμενίσκου καθ' υ[ἱοποί]-
[αν δ]ὲ Ἑρμαΐ[σ]κου [δραχμὰς]
[διακο]σίας, v v Σώ[π]α[τρος (?)]
[...]σέου δραχμὰς [δια]-
[κο]σίας, v v Νίκων [....]
[....]ου Ἀχαῖος δραχμ[ὰς]
[ἑκα]τόν

Underlined readings transmitted by LBW 272 ‖ 4-5. Μενίππου τοῦ [Κράτη]|τος, *I.Iasos* ‖ 5. οἵδε τῶν πρ[ότερον], *I.Iasos* ‖ 6. in fine ἐν Δ[ιο], *I.Iasos* ‖ 7-9. ἀπέδωκα[ν· ἀγω]|νοθέτης [Δ]ίυλλο[ς | Εἰρη]ναίου δραχ[μὰς], *I.Iasos*; for Σίμαλος Λιμναίου cf. the previous lemma LL. 3/4 ‖ 10-13. στεφα[νη]|φορῶ[ν Ὀμ]φαλίων Εὐ|βουλίδου δραχ[μὰς δι]|ακοσί[ας], *I.Iasos*; for Omphalion, son of Euboulides, cf. the previous lemma LL. 1/2 ‖ 13-17. [-]χ[---|-]οσ[--- δραχμὰς] | διακοσί[ας ---|-]ει[--- δραχμὰς] | διακοσίας, [..]σο[.], *I.Iasos* ‖ 15-17. the stone is now fractured across these lines ‖ 17. in fine [Λά]σο[ς], LBW ‖ 18-19. Παρμενίδου δ[ραχμὰς | δ]ιακο[σίας --]ΟΥ[--], *I.Iasos* ‖ 20-21. [----|---]έου δραχ[μὰς --], *I.Iasos* ‖ 21. [Θρα]σέου?, C. ‖ 22-24. [---|--]αιου [-- δραχμὰς] | ἑκατόν, *I.Iasos*.

1095. Kaunos. Customs-law, 62 A.D. *I.Kaunos* 35 (*SEG* XIV 639; XXXVI 991*). G.D. Merola, in *Forme di aggregazione* 259-272, studies *Digesta* 14.2.9 (lex Rhodia) against the background of the paragraphs on the exemption from duties for merchandise entering the harbor in an emergency (E L. 18-F L. 4) and proposes that these clauses support the authenticity of the fragment of Volusius Maecianus, (*Dig.*), which implies that the notion of the lex Rhodia as a lex collegii of the early Principate is improbable.

1096. Knidos. Proxeny decree for Epameinondas of Thebes, ca. 364 B.C. *SEG* XLIV 901; XLVIII 1337. After an exhaustive discussion of the literary evidence for the name of Ἐπαμεινώνδας' father (Πολύμνις), D.Knoepfler, in *Phones Charakter* 117-134, argues that in LL. 2/3 the restoration Πο|[λέ]μμη (genitive of Πολέμμεις) is more likely than Πο|[λύ]μμη (genitive of Πολύμμεις, W.Blümel; see *SEG* XLIV 901).

1097. Knidos. Treaty between Rome and Knidos, 45 B.C. *I.Knidos* 33; *SEG* LV 1121. C. Schuler, *art.cit.* (cf. our lemma no. 2140) 71, comments on the following lines: **A** LL. 5-7: no interpunction after Σειλίου υἱός; the names belong to the πρεσβευταί; in L. 7 initio read [Κ]νίδιοι; LL. 11-13 (cf. *SEG* LV): for reasons of space S. proposes restoring [ὁ] δῆμο[ς ὁ Κνιδίων] | [τὴν ἀρχ]ὴ[ν καὶ δυναστείαν (or ἐξουσίαν) καὶ ὑπερο]χὴν τοῦ [δήμου το]ῦ [Ῥωμαίων | βεβαίας διατηρείτω (or φυλασσέτω) οὕτως ὡς ἄ]ν τι - - -; **B**: referring to *SEG* LV 1452 LL. 64-69 S. proposes restoring B LL. 1-5 as follows: [- - - ὁ δῆμος ὁ Ῥω]|μαίων ἄ[ρχοντές] τε [ἀντάρχο]ντες [Ῥωμαῖοι καὶ ἄρχον]|τές τε ἀντάρ[χοντ]ές τ[ε Κνιδ]ίων τοῦ [δήμου χεῖρον μὴ] | ποιείτωσαν δόλωι [πο]νηρ[ῶ]ι τοῦτο [τὸ ὅρκιον καὶ κοινῆι προ|νο]ίᾳ τη-

ρείτωσαν, ὅπως ἑκατέρου τοῦ δ[ήμου τὸ δί|κ]αιον τηρῆται·; in L. 10 S. restores τούτῳ τ[ῷ ὁ]ρκίῳ [δόλος πονηρὸς ἀπέστω].

1098. Mastaura. Epitaph of a family, ca. 200-250 A.D. Inscription in a tabella on the sarcophagus; L. 1 on the upper moulding, parts of L. 6 in the handles on either side; the text presumably began on the lid and was concluded on the lower moulding of the tabella and/or along the bottom edge of the crest. Edd.pr. J.M.Reynolds, C.Roueché in *Girlanden-Sarkophage* 169/170 no. 138 (ph.; English translation).

\- - - - - - - - - - - -
γυναικὸς αὐτοῦ
καὶ τέκνω̣ν̣ αὐτῶ̣ν̣
Αὐρ(ρ)η̣λ̣ίων Ἀρτεμιδώ-
ρου καὶ Ζωσίμου· οὐ-
δενὶ ἐξέσται ἄλλῳ
Ζῶ- ταφῆ̣ναι εἰς τὴν σορόν· σιν
εἰ δέ τις παρὰ τοὺς γε-
γραφη̣μ̣ένους θάψῃ, εἰ-
σοίσει τῇ κρατίστῃ •
βουλῇ • Μασταυρειτῶ̣ν̣
✳ ,γ • ταύτης τῆς ἐπι-
γραφῆς ἀπόκειται τὸ
ἀντίγραφον ἐν τοῖς
\- - - - - - - - - - - - -

Date: 'gallienisch' (i.e., 250-270 A.D.), Işık (apud edd.pr.) || 6. for ζῶ̣|σιν ('they are still living') see our lemma no. 1017 app.cr. ad **A** || 11. slanting stroke before the figure.

1099. Mylasa. Sale and lease of land, 2nd/1st cent. B.C. *I.Mylasa* 207, 207B, 208, 210, 214. As part of her study on lease contracts in Greek cities, I.Pernin, in *Économies* 67-74, focuses on these five documents from Mylasa (French translations) concerning the citizen Θρασέας, who sold land to the sanctuary of Ζεύς through the κτηματῶναι ὑπὸ τῆς Ὀτωρκονδέων φυλῆς and subsequently became tenant of the same land at an annual rent. Analysis of the nature of the action underlying each document (ὠνή, ἔμβασις, μίσθωσις) and a discussion of the composition, location and demarcation of the land mentioned in the inscriptions. Cf. also *SEG* XLVIII 1339, 2099; *SEG* LI 1524.

1100. Mylasa. Honorary decree for Iatrokles, 3rd/2nd cent. B.C. *SEG* XXIX 1078. S.Lalagüe-Dulac in *Scripta Anatolica* 305, in a discussion of the ἱερεὺς Ἡφαίστου on record in LL. 2/3, cites a 3rd cent. A.D. coin of Mylasa showing Hephaistos with the shield made for Achilleus. The coin refers to a 'contexte cultuel' rather than to a 'phénomène de mode'. On 309-311 she mentions, inter alia, *SEG* XXXI 1284 (epigram for a blacksmith: Ἡφαίστοιο τεχνείτης), and mentions an inscription recording a professional association of blacksmiths, who may have been important for the production of iron weapons, especially in imperial times.

1101. Mylasa. Fragment of a lease contract, 2nd cent. B.C. Block of gray-white marble, reused in the precinct of the Firuz Bey Mosque in Milas. Ed.pr. W.Blümel, *EA* 40 (2007) 41-42 no. 1 (ph.).

traces of lower parts of letters
ἑνὸς καὶ πεντηκοσοῦ· ἐπὶ στεφανηφόρου Ἀριστέου
τοῦ Ἰατροκλέους, μηνὸς Πανήμου προτέραι· ἐπρία-
το Πολίτης Πρωτέου οἰκονόμος τῆς Ὀτωρκονδέ-
ων φυλῆς τῶι Διὶ τῶι Ὀτωρκο⟨ν⟩δέων παρὰ Ἀριστέου
τοῦ Ἑκαταίου οἰκίας δύο κατὰ πόλιν ἐν τῶι τεμένει
τῶι τοῦ Διὸς Ὀτωρκονδέων σὺν τῷ προσόντι αὐλιδί-
ωι καὶ οἰκοπέδωι σὺν εἰσόδωι καὶ ἐξόδωι, αἷς γείτονες
Διονύσιος Ἰατροκλέους, Γλαῦκος Μενίππου, Πρωτέας
Τιμοκλέους, καὶ τὰ ἐργαστήρια τὰ Διὸς Ὀτωρκονδέων·
ἄλλας οἰκίας τέσσαρας ἐν τῶι αὐτῶι τεμένει καὶ
τὸ προσὸν αὐλίδιον σὺν εἰσόδωι καὶ ἐξόδωι, αἷς γεί-
τονες Πρωτέας Τιμοκλέους, Γλαῦκος Μενίππου,
Διονύσιος Κωστεω, Πόλλις Πολυκρίτου, ἀργυρί[ο]υ Ἀλ[ε]-
[ξα]νδρέου δραχμῶν πεντακοσιῶν εἴκοσι· βεβαιωταὶ
[κ]ατὰ τὸν νόμον Γλαῦκος Μεν[ίππ]ου, Ἱεροκλῆς Ἀπολλω-
[νί]ου· μάρτυρες δικασταὶ Ἀριστέας Μενίππου, Ὑβρέας
Μελεάγρου, Μενίσκος Μέλανος, Ἱεροκλῆς Ἀπολλωνίου,
traces of upper parts of letters

This type of document is frequent in the region of Mylasa and Olymos, ed.pr. || 7-8, 12. αὐλίδιον: diminutive of αὐλή ('court, courtyard'), ed.pr. || 9. Διονύσιος Ἰατροκλέους appears among the μάρτυρες ὅμοροι in *I.Mylasa* 214 L. 6 (another lease document regarding the land of Ζεὺς Ὀτωρκονδέων), ed.pr. || 14. Κωστης: first attestation of the name, probably with Carian roots, ed.pr. || 14-15. for δραχμαὶ Ἀλεξανδρεῖαι cf. *SEG* XXXIX 1135-1137 (Olymos), ed.pr.

1102. Mylasa (area of: Olymos). Fragment of a lease contract, ca. 175-150 B.C. R. Descat, in *Scripta Anatolica* 87-92 (ph.; French translation), reports on the discovery of a handwritten copy of a Greek inscription made by a Turkish merchant in Aydın, given to W.Kubitschek and W. Reichel during their journey in 1893 and filed by the latter in the Scheden of the Kleinasiatische Kommission in Vienna. In addition to a majuscule transcription of the 'Turkish' copy, D. provides a minuscule transcription in which corrections have been introduced (**A**) and a restored text (**B**).

A:
]ντος τ(οῦ) Ἰατρο
]ου Δημήτριος Ἑ
ρμ . . σικλῆς Μεν
εκράτο. .ς Ἑρμ
ιου τοῦ Ἀντιπα
κλείους Μα⟨ι⟩υν
τη. Ὀ]γονδεύς, Πρ
Πρ]ωτέας
Μενο⟨ίτ⟩ου Ταρκ
ονδαρε[ύς

δ]ήμου γῆν ἐν τῇ
12 Ὀλυμί[δι
οἰκ]οπέδωι καὶ τῶι
προσ. . δ]ραχμ
ἀς πεν(τ)ακοσί
16] χρόνον καὶ
ΣΤ αὐτός

6. ΜΑΙΣΝΙ, copy [the minuscule text should therefore have Μαι(υ)νι, Corsten] || 9. ΜΕΝΟΠΟΥ, copy || 13. ΟΓΕΔΟΙ, copy || 15. ΑΣΠΕΝΣΑ, copy || ed.pr. describes in detail the copyist's representations of line breaks.

B: [Ἐπὶ στεφανηφόρου Λέο]ντος τ⟨οῦ⟩ Ἰατρο[κλείους, μηνὸς . . . . . ἐμίσθωσαν οἱ εἰρημένοι μισθω]-
[ταὶ ὑπὸ τοῦ Ὀλυμέων δήμ]ου Δημήτριος Ἑρμ[ίου τοῦ Ἀντιπάτρου καθ' υἱοθεσίαν δὲ Αἰνέου]
[Παρεμβωρδεύς, Διονυ]σικλῆς Μενεκράτο[υ κατὰ δὲ υἱοθεσίαν Ἀρτεμιδώρου τοῦ Διονυσικλέους]
4 [Μαυννίτης, Ἀντίπατρο]ς Ἑρμίου τοῦ Ἀντιπά[τρου Κορμοσκωνεύς, - - - - - - - - - -]
[- - - - - - - - - -]κλείους Μα⟨ι⟩υννίτη[ς -]
[- - - - - Μέλανος? Ὀ]γονδεύς, Πρωτέας Ἀστέ[ου? - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - -] Μενο⟨ίτ⟩ου Ταρκονδαρε[ὺς - - - γῆς ἱερᾶς Ἀπόλλωνος καὶ Ἀρτέ]-
8 [μιδος θεῶν τοῦ αὐτοῦ δ]ήμου γῆν ἐν τῇ[ι] Ὀλυμί[δι - - - - - - - - - - -]
[- - - - - - - οἰκ]οπέδωι καὶ τῶι προσ[όντι -]
[- - - - - - - - - - - δ]ραχμὰς πεν(τ)ακοσί[ας -]
[- - - εἰς τὸν ἀεὶ] χρόνον καὶ ἕξει αὐτὸς [εἰς πατρικά - - - - - - - - - - - - -]

1-4. Restorations based on parallels in other lease contracts from Olymos (*I.Mylasa* 801-854), ed.pr. || for the chronology of the Mylasean lease contracts see now R.Descat, I.Pernin, *Studi Ellenistici* 20 (2008) 285-314, on which ed.pr. bases the date of ca. 175-150 B.C. for the present document. For criticism of this article see P.Hamon, *BE* (2009) no. 458.

1103. Mylasa. Honorary inscription for M. Cosconius M. f., late Hellenistic-early Augustan period. Righthand side of a brownish white marble block, probably a statue base, reused in an ancient wall in Milas. Above L. 1 a symbol ('Ornament? Steinmetzzeichen?', Blümel) resembling a Θ. Ed.pr. W.Blümel, *EA* 40 (2007) 46 no. 3 (ph.), who reads from the ph. A.L.Raßelnberg, *ibid*. 49-52, provides additional restorations and commentary; we print R.'s text. Text also in *An.Ép*. (2007) [2010] no. 1432.

[ὁ δῆ]μος
[ἐτείμησεν Μάαρκον] Κοσκώνιον Μαάρκου
[υἱὸν στρατηγ]ὸν ἀνθύπατον
4 [- - - - - - - - - - -]ν ἀρετῆς ἕνεκεν
[καὶ εὐνοίας καὶ φιλ]αγαθίας τῆς εἰς αὐτόν

2. Restored by R.; possibly M. Cosconius M.f. of the tribus Terentina, known from the SC de Agro Pergameno (129 B.C.? *I.Smyrna* 589 LL. 27/28; cf. *SEG* XXXIII 986), R., who notes that few members of the gens Cosconia are known; the honorand might fill a vacancy in the list of governors of the province of Asia between 130 and 80 B.C. || 3. [- - - στρατηγ]όν, B.; [υἱὸν στρατηγ]όν, R. || 4. initio, probably another title of the honorand, R. || 5. [- - - καὶ φιλ]αγαθίας, B.; [καὶ εὐνοίας καὶ φιλ]αγαθίας, R.

1104. Nysa. Honorary inscription for Q. Mucius Scaevola, early 1st cent. B.C. Marble block, found during the excavations in the agora; probably part of a statuary monument for Q. Mucius Scaevola (known from an inscription in Oinoanda: *SEG* XLV 1816), elder son of the homonymous 'pontifex' and proconsul Asiae, who, among other family members, might have been honored in the same monument. Text in majuscules in V.Idil, M.Kadıoğlu, *KST* 28.1 (2007) 649/650; ed.pr. W.Blümel, *EA* 40 (2007) 46/47 no. 4 (ph.; German translation); A.L. Raßelnberg, *ibid.* 52-54, prints the following text with commentary (German translation). Text also in *An.Ép.* (2007) [2010] no. 1373.

ὁ δῆμος καὶ ἡ βουλὴ
Κοΐντον Μούκιον Κοΐντου υἱὸν
Καιουόλαν τὸν υἱὸν Κοΐντου Μουκίου
4 Καιουόλα στρατηγοῦ ἀνθυπάτου
Ῥωμαίων

3 and 4. Καιουόλα(ν) for Σκαιουόλα(ν) is unparalleled, perhaps to be connected to the loss of sigma before plosive consonants at the beginning of a word, frequently attested in Caria, ed.pr. || 4. στρατηγὸς ἀνθύπατος: regular Greek term for the Latin proconsul from the middle of the 2nd cent. B.C. until the Augustan period, R.

1105. Stratonikeia: Festivals. In *Espaces* --- (cf. our lemma no. 773) 239-250, P.Debord studies the festivals of the Panamareia, Heraia and Komyria in Panamara and the annual κλειδαγωγία, the Γενέθλια and monthly festivities for Hekate in Lagina, with special reference to families nearly monopolizing the priesthoods and securing their continuity by both endogamy and adoption; the ἐπανγελία, made well in advance, to hold the priesthood; the tendency to accept the priesthood 'à l'improviste' (*I.Stratonikeia* 669); the gifts made by priests and gymnasiarchs (wine, oil, ointments); the people invited to banquets (citizens, Romans, foreigners, slaves); and the dedication of hair (κόμη). Brief remarks on the benefactions of the family of M. Σεμπρώνιος Κλήμης (*I.Stratonikeia* 16, 208, 289, 293, 310/311, 678). In inscriptions from the early Imperial period priests are described as being elected κατὰ τὸ ψήφισμα τοῦ δήμου, in later inscriptions κατὰ τὴν τοῦ θεοῦ βούλησιν.

1106. Stratonikeia. Honorary inscription for P. Cornelius Lentulus Marcellinus, end of the 1st cent. B.C. *I.Stratonikeia* 1321 (*SEG* XXXVIII 1077; Eilers, *Roman patrons of Greek*

cities (Oxford 2002) 250 C 123; F.Canali de Rossi, *Il ruolo dei patroni* --- (cf. *SEG* LI 2334) no. 96). Cf. M.-C.Ferriès in *Espaces* --- (cf. our lemma no. 773) 333-341 for some prosopographical speculations about the honorand and his family-background.

1107-1108. Stratonikeia. Two epitaphs. Ed.pr. M.Aydaş, *EA* 40 (2007) 33/34 nos. 1/2 (ph.; English translation).

1107: 33 no. 1. **Epitaph of a priest of Demeter, 3rd cent. B.C.** (?). Two joining pieces of a marble stele, found in a tomb at Hankuyu Mevkii in the territory of Yeniköy (northeast of Stratonikeia).

Ἐνθάδε κεῖ-
ται ἱερεὺς
Δήμητρος·
ὃ̣ς ἂν ἀδική-
σε̣ι̣, ἐ̣πικατά-
ρατος ἔστω
ἀπὸ τῆς Δήμ-
ητρος καὶ θε-
ῶν

The name of the deceased is not recorded, ed.pr. ll 5-6. ἐπικατάρατος: relatively rare in funerary maledictions; cf. Strubbe, *Arai Epitymbioi* 32, 76, 141, 228, ed.pr.

1108: 33/34 no. 2. **Epitaph, early Imperial period.** Lower part of a marble stele, found at Börükçü (Koliorga).

[- - - - - - - ἄνδρα]
[ἀγ]α̣θ̣ὸ̣[ν γενόμε]-
νον καὶ στρατη-
γήσαντα ἐπάν-
δρως καὶ ταμιεύ-
σαντα καὶ πρυτα-
νεύσαντα ἴσως
καὶ δικαίως, ζήσαν-
τα σωφρόνως

In the text prior to L. 1, ὁ δῆμος ἔθαψεν τὸν δεῖνα, e.g., a common wording of post mortem honorary inscriptions found in the territory of Stratonikeia, ed.pr.

1109. Tabai. Letter of Eumenes II to the city, ca. 168/167 B.C. Rectangular gray marble block; inscription in three columns; now in the Museum in Denizli. Ed.pr. F.Guizzi, *Mediterraneo Antico* IX.1 (2006) [2007] 181-203 (ph.; Italian translation). G. discusses various dates for the text (between 188 and 159/158 B.C.), favoring the period of the war against the Galatians in 168 B.C. Cf. P.Hamon, *BE* (2009) no. 440, for corrections.

Col. I:

[Β]ασιλεὺς Εὐμέν[η]ς Τα[βη]νῶν
τῆι πόλει καὶ τοῖς ἄρχουσι χαίρειν·
περὶ Κοτείους, τῶν φίλων πολίτου
δὲ ὑμετέρου, γράφειμ μὲν οἷαν ἀπο-
δέδεικται εὔνοιάν τε καὶ προθυμίαν
ἐμ πάσαις ταῖς χρείαις, ἄοκνον καὶ
ἐκτενῆ παρασκευάζων ἑαυτόν, καὶ
ὡς περὶ τῆς πατρίδος ἀεὶ τοὺς ἁρ-
μόσζοντας λόγους μετὰ σπου-
δῆς ποιεῖται οὐκ ἀναγκαῖον ἡγού-
μην· καὶ γὰρ ὑφ' ἑτέρων ἐξ ἄλλων
πόλεων τὰ παραπλήσια πρασσό-
μενα, τινῶμ μὲν μᾶλλον, τινῶν
δὲ ἧσσον, διὰ τὸ περὶ πολλοὺς εἶναι
σύμμετρον καὶ κοινὸν ἔχειν τὸν
ἔπαινον, τὸ δὲ τῶν ἄλλων διαφέ-
ρον ὃ πεποίηκεν οἷο[ν] εὐ[μ]ε[ν]εί[α]ς
τε καὶ εὐτυχίας ἀποδεδειγμένος,
τούτου μνημονεῦσαι δί[κ]αιον ἐνό-
μιζον· τρίτογ γὰρ ἔτος ἡνίκα ἀπὸ
τῆς πρὸς τοὺς Γαλάτας [- ca. 4 -]

3. Κοτείης: previously unattested, ed.pr.; 'nom phrygien?', H. ‖ 6. 'in ogni (momento di) necessità', ed.pr.; rather 'dans toutes ses fonctions', H. ‖ 11-16. 'giacché azioni simili sono compiute da altri di altre poleis, da alcuni più, da altri meno, perché in questo (egli) è comparabile a molti e riceve una loda commune (ad altri)', ed.pr.; 'les actes de même nature accomplis par d'autres personnes issues d'autres cités, plus ou moins remarquables selon les cas, reçoivent en effet, parce qu'on les rencontre chez beaucoup de gens, un éloge modéré et commun [i.e. 'banal']', H., who reads in L. 15 ἔχει rather than ἔχειν ‖ 17. H. wonders whether εὐ[γ]ε[ν]εί[α]ς should be read; εὐμένεια 'convient mal pour un mortel' ‖ 21. in fine [μάχης], [νίκης] or [στρατείας], ed.pr.

Col. II:

[- - - - - - - - - - - - - - - - -]
τ' ἔβαινον ἀπ' ΗΜ[-]ΕΜ[-]
μίας ἡμέρας προσελήλυθ[ε ὅ-?]
τι Ἀπάμειαν ἔχων μεθ' αὐ-
τοῦ καὶ τῶν οἰκείων νεα-
νίσκους καὶ τῶν Γαλάτων
προσδοκίμων μετὰ δύο ἡ-
μέρας πρὸς τὴμ πόλιν ὄν-
τωμ, πολλο[ὺ]ς τε ποιησά-
μενος καὶ ἁρμόσζοντας
περιέχον[τι] λόγους, οὐ[κ ἐν]
τούτω[ι] μόνον [ἀλλ'] ἐν τοῖς
ἔργοις ἀπεδείκ[νυ]το τὴν
αὐτοῦ εὔνοιαν [..]ΩΓ.
τωι· ἕτεροι πτοηθέντες [ἐξ]-
εχώρουν ἐκ τῆς πόλεως [τε ?]
καὶ ὅλος ὁ βίος [....]ΟΕΛ . π̣α̣-
ρ' ἡμῖν ὑπῆρχεν, οὗτος ? ἑτοι-
μότερον ἑαυτὸν εἰς τὸ⟨ν⟩ κίν̣-
δυνον ἔδωκεν ΟΣ[.]ΝΟΣ[...]
Η ἐγὼ παρακαλέσαι αυ[...]Υ
.ΗΠΕΚΩ.Ο. τὴμ περίστασιν

3-4. H. prefers [ἐ]π̣ι̣': 'en un jour il avait marché sur Apamée' ‖ 4. Ἀπάμειαν: in Phrygia, ed.pr. ‖ 5-6. νεανίσκοι: cf. *SEG* LIII 1312 A LL. 19, 23, 26-28, 30 and 34, ed.pr.; οἰκείων: 'un corpo scelto fra gli *oikeioi* del re', ed.pr.; 'ayant avec lui des jeunes gens pris parmis ses (?) familiers', H. ‖ 10-11. 'tenendo molti discorsi adatti all' ambiente (?)', ed.pr. ‖ 17. ὅλος ὁ βίος: 'tutti i mezzi per vivere (ovvero: tutta la vita)', ed.pr. ‖ 22. περίστασιν: 'pericolo', often in connection with war or civic discord, ed.pr.

Col. III:

[- - - - - - - - - - - - - - - - - - -]
[- -]ΩΙ[- - - - - - - - - - - - - - -]
ΟΝΙ[.]ΟΝ ἀκολούθως ΔΕΙ[..]ΙΛΕ
[...]ΣΙ ΣΥ ΙΙ ΕΛ[.]ΛΤΩ[.] ὑπ' ἐμοῦ
[- - ca. 7 - -]· ΧΛΘΕΝΑΡΙΣΗ τῇ πόλει ΣΤΡΑ-
Ο Ι Ε [- - -] Ι Ε Ν [.] Χ Θ Ε Ι
[- - ca. 7 - -] ΛΙΑ [.] ΣΤΡΑ[..]ΣΣΥΝ
[- - - - - - - -] ΩΛ [.] τε καὶ
[- - - - - - - - - - - - -] τὴν πόλιν
[- - - - - - - - - - - - -] ΤΩΝΤΕ
Τ Ω Ν Ε Ι Σ [- -] Ε [.] Ν Α Ι
[- - - - - - - - - - - -]Σ ἑτέραν
[- - - - - - - - - -] ΑΝ [.] καὶ ἐν τῶι
Ο Μ Ε Ν [- ca. 5 -] Ε [..] αὐτῶι πα
[- - - ca. 14 - - -] Λ Ο [- -] Ε Σ Τ Ε Α
Τ Ε [- - ca. 8 - -] Ε Τ Ο Υ Σ δὲ πά-
λιμ π[εποι]η[μέν]ωι ἐμ πάσαις
ταῖς [χ]ρ[ε]ίαις γέ[γ]ονεν ἄξιος
ἐπ[αίνου - - - -] Ε Τ Η Ν εὔλογον
τὸ ἔργον πεποιημένον ἐν v
τῶι τηλικούτωι κινδύνω[ι]
Τ Η Τ Η Ι Ν [- - - -] ἀπόδειξιν v

IONIA

1109 bis. Didyma. Honorary inscription for Cn. Vergilius Capito, after 47 A.D. Cylindrical marble statue-base with mouldings (chiselled off); on its top an oblong cavity flanked by two small round cuttings for setting a plinth. Found in Didyma, south of the Apollo temple, now in the Miletos Museum in Balat. Edd.pr. M.Ricl, S.Akat, *EA* 40 (2007) 29-32 (ph.; English translation). Text and French translation in *An.Ép.* (2007) [2010] no. 1429.

Ὁ δῆμος ὁ Μιλησίων
Γναῖον Οὐεργίλιον Γναίου υἱὸν Φα-
λέρνα Καπίτωνα, χιλίαρχον, ἔπαρ-
χον ἐπὶ Ῥώμης, ἐπίτροπον Ἀσίας Τιβε-
ρίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερ-
μανικοῦ, ἔπαρχον Αἰγύπτου, [τ]ὸν
ἑαυτοῦ σωτῆρα καὶ εὐεργέτην

The inscription lists the four highest positions of Cn. Vergilius Capito in ascending order: *tribunus militum, praefectus Romae, procurator Asiae Tiberi Claudi Caesaris Augusti Germanici, praefectus Aegypti*, edd.pr. || 3-4. ἔπαρχος ἐπὶ Ῥώμης probably used in the same sense as ἔπαρχος ἐν Ῥώμῃ, edd.pr. || 6-7. [τ]ὸν ἑαυτοῦ σωτῆρα καὶ εὐεργέτην: titulature of the honorand in recognition of his building activities and other assistance after a devastating earthquake (cf. *I.Didyma* 149), edd.pr.

1110. Ephesos. Italikoi. On the basis of the epigraphic evidence, F.Kirbihler, in M.Meyer (ed.), *Neue Zeiten – Neue Sitten. Zur Rezeption und Integration römischen und italischen Kulturguts in Kleinasien* (Vienna 2007) 19-35, looks at the presence of Italikoi in Asia Minor, and more specifically, in Ephesos. He draws attention to methodological considerations related to

the geographical and chronological distribution of the documents and to the identification of Italikoi in the texts (20/21). Two phases of Italian migration are discussed: a) ca. 133-88 B.C., for which the epigraphic evidence is very scarce: immigrants came directly from Italy or from Delos; K. suggests a number of ca. 100,000-150,000 Italikoi resident in Asia Minor and on its islands before the massacre of 88 B.C.; b) ca. 85/4 B.C.-100 A.D.: many of the Italikoi came from the main trading centers in Puteoli and Delos as negotiatores (wine, oil), publicani and foeneratores; by ca. 70 A.D. they had become integrated into the civic life of the Greek poleis, filling civic magistracies. K. explores the specific circumstances in Ephesos, for which the documentation is particularly rich (28/30). Four maps based on the epigraphic evidence illustrate the geographical distribution of Romans (i.e. conventus civium Romanorum; Romani consistentes; οἱ Ῥωμαῖοι κατοικοῦντες/πραγματευόμενοι/συνπολιτευόμενοι; cf. also our lemma no. 1112) before and after the Mithradatic wars, the distribution of non-imperial gentilicia and the places mentioned in the Monumentum Ephesenum. Cf. B.Puech in *An.Ép.* (2007) [2010] no. 1391. For Romans in other regions of Asia Minor cf. our lemma no. 2178.

1111. Ephesos. Monument of C. Memmius, 1st cent. B.C. A.Bammer, in *Neue Zeiten* --- (see our lemma no. 1110) 57-61, reviews evidence for the date and possible reconstruction of the building. He argues for a date in the Republican period and proposes that the Greek inscription (A. Bammer, *Das Monument des C. Memmius* [Vienna 1971] 42) in which Mnesteos can probably be restored (M.Torelli, *ScAnt* 2 [1988] 422), could have been connected with the warrior reliefs of the monument. Since Mnesteos was the son of Erechtheus or Kodros, the mythical ancestor of the Memmii (Ver., *Aen.* 5.114ff.), the warrior reliefs can be interpreted as depicting the mythical ancestors of the Memmii.

1112. Ephesos. Conventus civium Romanorum and Roman freedmen, 1st cent. B.C./1st cent. A.D. P.Scherrer, in *Neue Zeiten* --- (see our lemma no. 1110) 63-75, considers the epigraphic evidence for the conventus civium Romanorum as well as the role of freedmen as donors of public buildings in the late Republican and early Imperial periods (with an epigraphic appendix, pp. 70/72). Most of these inscriptions come from the Tetragonos Agora (its development from the Hellenistic to the Imperial period is briefly summarized). S. explores the possibility of the establishment of a cult of Divus Iulius and Dea Roma for the cives Romani as suggested by Cassius Dio (51.20.7f.), comparing the literary passage with the epigraphic evidence for the early Imperial cult of Augustus (e.g. *I.Ephesos* 252, 803, 902); in this context, brief discussion of the role of the Sextilii and Ofillii (pp. 67/68) and of Gaius Iulius Caesaris libertus/C. Iulius Augusti libertus Nikephoros as public benefactors (69/70). S. concludes that the cives Romani, and especially the Roman freedmen, did not actively promote the cult of Divus Iulius and Dea Roma, which Octavianus had ordered to be established in Ephesos for the Roman citizens; rather they became soon involved in the provincials' cult of Augustus, which started to spread throughout the Empire from 27 B.C. Cf. B.Puech in *An.Ép.* (2007) [2010] no. 1391; for Romans in other regions of Asia Minor cf. our lemma no. 2178.

1113. Ephesos. Artemision. G.Rogers in *Regionalism* --- (see our lemma no. 2178) 137-145, discusses *I.Eph.* 1523-1525 and 3513 (a-b), all referring to the re-definition of the boundary of the Artemision by Augustus, who tended toward reducing the importance of the sanctuary for the benefit of the city. The transfer of the Kouretes of the Artemision to the urban prytaneion (*I.Eph.* 1001) is to be seen in the same light. Cf. B. Puech in *An.Ép.* (2007) [2010] no. 1390.

1114. Ephesos. The State Market. On the basis of the epigraphic and archaeological evidence, H.Thür, in *Neue Zeiten* --- (see our lemma no. 1110) 77-90, reviews the different interpretations concerning the identification, date and function of the buildings in the so-called 'State Market' (Upper Agora) and analyzes how 'Roman' the State Market was in terms of its architecture. T. stresses the existence of a gymnasium on the plateau of the Upper Agora in the Hellenistic period (80) and concludes that the State Market should not be viewed as the political center of Hellenistic Ephesos (85).

1115. Ephesos. Customs Law of Asia, 62 A.D. *SEG* XXXIX 1180; LIV 1181*. E.Lytle, *art.cit.* (see our lemma no. 749) 256-259, discusses the passage ὁ κογχυλίωι ὀστρίωι ἰχθύι θαλασσίωι νεαρῶι χρώμενος (L. 122). He argues that it refers to a customs duty on the importation of raw snails to be used in the dye industry. The fact that this tax had to be revised may be the result of a collapse in stock caused by local overfishing.

1115 bis. Ephesos. Honorary inscriptions for the Vedii. *I.Ephesos* 725, 731, 3076-3078, 3082-3085. A.Kalinowski, in *XII Congressus* I 757-762, assembles the evidence of five statue bases from the market agora for members of an early branch of the Vedii family. The inscriptions are all similar in form, lettering, phrasing and layout and were part of a family statue group for the benefactor Publius Vedius Papianus Antoninus (*I.Ephesos* 731), his grandfather Publius Vedius Antoninus (*I.Ephesos* 725), his grandmother Ofellia Phaedrina (*I.Ephesos* 3078), his mother Valeria Lepida (*I.Ephesos* 3076) and his stepmother Flavia Papiane (*I.Ephesos* 3077). K. points out that there may have been additional statues for Papianus' father, Publius Vedius Antoninus, and sisters, Vedia Papiane and Vedia Phaedrina, though no bases for these have survived. K. demonstrates that the main reason for the erection of the statue group was Papianus' benefaction, which made Artemis the heir to his estate. K. investigates the phrase ἡ πατρὶς ἀνενεώσατο which is repeated in each of the five inscriptions and which indicates the re-erection or renovation of the statue group; the use of ἀνανέομαι for the renovation of statues is extremely rare in the epigraphic evidence from Asia Minor and 'the two examples outside of the statue group under consideration ... refer to renewal of statues for individuals who were commemorated and celebrated as founders: Androklos, the legendary founder of Ephesos, and Alexander the Great, the historical founder of many cities' (cf. *I.Iasos* 620; *I.Ephesos* 501). Papianus' significance as founder and 'a sort of contemporary Androklos' in Ephesos is discussed with reference to *I. Ephesos* 3079. The statue group was probably linked

to another statue group which was erected for later members of the Vedii family by their freedman Τρόφιμος in the mid-3rd cent. A.D., namely for T. Flavius Vedius Antoninus (*I.Ephesos* 3082), his wife Flavia Pasinice (*I.Ephesos* 3083), and their sons T. Flavius Vedius Apellas (*I.Ephesos* 3084) and T. Flavius Vedius Antoninus (*I.Ephesos* 3085). K. suggests that this 'later branch of the family urged the renovation of the earlier statue group'; the two statue groups 'served to link the later Vedii to the memory of their distinguished forbears and to demonstrate their piety to Artemis and their allegiance to the religious traditions of Ephesos' (760). K. also discusses *I.Ephesos* 678, which was discovered in the Artemisium and which contains a genealogy of the honorand T. Flavius Vedius Apellas, linking his branch of the family to the earlier Vedii through Vedia Phaedrina. K. stresses the fact that Publius Vedius Papianus Antoninus 'merits the most elaborate description of any individual named in the text, which emphasizes not his senatorial rank, but his bequest to the goddess' (760) and argues that the inscription shows Apellas as he wished to be seen by others: as a 'scion of a family of consuls, certainly, but also of a family with strong links to the Ephesian goddess Artemis' (760). The inscriptions are republished in appendix 1 (p. 761); a stemma of the earlier and later branch of the Vedii family is presented in appendix 2 (p. 762). Cf. also *SEG* XXXIII 939, XLV 1569, XLVI 1447, L 1170, LI 1576, LII 1128.

1116. Ephesos. List of victories of a pankratiast, undated. *I.Eph.* 1615. W.Slater, in *The Greek Theatre* 36, suggests reading in LL. 15-17 Ζμύρναν κατὰ τὸ ἑξῆς Ὀλύμπια, τὰ τῆς συνόδου Ἀδριανὰ Ὀλύμπια ἀνδρῶν πυγμήν. The Hadrian(ei)a Olympia, which are to be distinguished from the Ὀλύμπια, were 'apparently organized completely by the athletic guild' (*I.Eph.*: Ὀλύμπια, τὰ τῆς συνόδου, Ἀδριανὰ etc.; L.Robert, *OMS* II 1158: Ὀλύμπια τὰ τῆς συνόδου, Ἀδριανὰ etc.) [But does it really matter whether it is the Ὀλύμπια that were organized by the guild or the Ἀδρ. Ὀλ.? *I.Eph.* and Robert both assume, with Slater, that the Ὀλύμπια and Ἀδριανὰ Ὀλύμπια are two separate festivals, Pleket].

1117. Ephesos. Lamps. V.Mitsopoulos-Leon in ead., C.Lang-Auinger (edd.), *Die Basilika am Staatsmarkt in Ephesos*, 2. Teil: *Funde klassischer bis römischer Zeit* (*Forschungen in Ephesos*, IX.2.3; Vienna 2007), publishes two lamps: a) Ἀσκ]ληπι]άδου (95 no. L 69; ph.); b) monogram (96 no. L 76; ph.).

1118. Ephesos. Inscriptions from the sanctuary of Artemis, 1st cent. B.C./1st cent. A.D. Cf. *SEG* LII 1126. U.Muss, in *Neue Zeiten* --- (see our lemma no. 1110) 243-250, brings together the epigraphic evidence for the role of the temple of Artemis Ephesia (244/ 245) and for the existence of an Augusteum in the area of the Artemision (243/244). M. draws attention to six stone fragments found in the Artemision which must originally have been part of a large statue base (ph.; dr.) but were reused for the west door of the cella (cf. J.Wood, *Discoveries at Ephesos* [1877] appendix III). M. also discusses inscriptions from the area of the altar of the sanctuary: inscribed statue bases (e.g., for M. Claudius Pupienus Maximus, Gordian III, P. Ve-

dius Papianus, Cn. Domitius Ahenobarbus), a monument inscribed with a senatus consultum (1st cent. B.C.) and a decree concerning the establishment of a sentry for the altar in the sanctuary (1st cent. B.C.).

1119. Ephesos. Graffiti. C.Roueché in *From Rome* --- (see our lemma no. 611) 221-234, publishes the following graffiti: **a)** Ὁ θεὸς Γιοργίου | ἀνέγιρον τὸ | μέρος τον ὗδες (on a lateral side of the statue base *I.Eph.* 526 from the Embolos; Γιοργίου: Γεωργίου; ἀνέγιρον: imp. Aor.; τὸ μέρος = 'faction'; τον: either for τό = (ὅ) or for τῶν; ὗδες = οἶδες = οἶσθα; the formula may have been meant to avert envy and the evil eye); **b)** (Πρασίνων) (effaced monogram); **c)** monograms on a column: (νικᾷ ἡ τύχη τῶν πρασίνων). Cf. M.-Y.Perrin in *An.Ép.* (2007) [2010] no. 1392 (a)-(c).

1120. Ephesos. Dipinti in the so-called St Paul's grotto, 3rd-20th cent. A.D.? R.Pillinger, *MiChA* 11 (2005) 56-62 (ph.), continues the study of paintings and inscriptions preserved on the inner walls of St Paul's grotto (cf. *SEG* L 1172), reporting more than 300 graffiti and dipinti, probably of the above dates. The texts include: **(1)** ὑπὲρ εὐχῆς ⟦- -⟧ τοῦ οἴκου αὐτοῦ; beneath, Paul, Thekla, and Theoklia: Παῦ|λος – Θεόκλι[.]; **(2)** warrior saint: Ἅ(γιος) Γεώργιος; **(3)** Jesus: IC – XC; **(4)** circle with two human feet in its upper part, outside of it: Φισων [.]ΙΓΡ[..] ΕΥΦΡΑΤΧ ΒΗΒΗΑ[..] (Phison, Tigris, Euphrat-?, -?-: probably the names of the four streams of the paradise [cf. *SEG* XLV 1905]).

1121. Erythrae. Cult of Achilleus. M.Oller, in *XII Congressus* II 1055-1060, offers brief reflections on *I.Erythrae* 201 (priesthoods of Ἀχιλλεύς, Θέτις and the Νηιρεῖδαι), 151 (Ἀχίλλειον) and 208 (L. 13: [Ἀχ]ιλλε[ῖ]). [On the cult of Achilles see also our lemmata nos. 554/555, Chaniotis.]

1122. Klaros. Epigram for the wrestler Hermesianax from Kolophon, ca. 300 B.C. *SEG* XXXV 1125, cf. XLIX 1504; Merkelbach-Stauber, *SGO* I 362/363 no. 03/05/01. R.Catling, N. Kanavou, *EA* 40 (2007) 59-66, reprint the inscription and argue that Γονεύς, the father of Ἑρμησιάναξ, is also attested in an Athenian decree, where his father is also called Ἑρμησιάναξ (*IG* II^2 456; ph.; see our lemma no. 101). They date the wrestler's victory to the period between 328 and 292 B.C. ('most likely' 320-304 B.C.). In light of the Athenian decree, C.-K. point out that the Γονεύς, son of Πύθιππος, known from a Kolophonian inscription, cannot be the wrestler's father (contra *SEG* XLIV 1504) but is another member of the familie; for the text, see ed.pr. B.Meritt, *AJPh* 56 (1935) 359-372 no. I L. 261; F.G.Maier, *Griechische Mauerbauinschriften* I [Heidelberg 1959] 223-231 no. 69 [bibl. through 1959 in *SEG* XIX 698, Richardson] (311-306 B.C.; for the date cf. *OMS* II 1238-1240).

1123. Klaros. Honorary inscription for Cn. Pompeius, 67-62 B.C. *SEG* LI 1589. L.Amela Valverde in *XII Congressus* I 41-48, lists and examines a series of honorary inscriptions for Pompey from Greece, the islands and Asia Minor; observations on Roman politics in the East under Pompey, on similarities and differences between the Klarian text and other inscriptions, on the various honors awarded to Pompey, on the religious aspect in the inscriptions in relation to the alleged *adulatio graeca* and on the epithet γῆς καὶ θαλάσσης ἐπόπτης (cf. our lemma no. 1665) [For a brief study of *SEG* XLVI 1565 (Ilion) and *I.Ilion* 75 cf. id., *Arys* 7 (2006-2008) [2010] 115-128, Pleket].

1124. Magnesia on the Maeander. Document concerning the foundation of the Leukophryena, 207-203 B.C. *I.Magnesia* 16 (*SEG* LVI 1231). P.Christesen, *op.cit.* (cf. our lemma no. 1035) 469-472, briefly comments on the dating formula stated in terms of an Olympiad in LL. 14/15. – For *I.Magnesia* 16 see now also J.D.Sosin, *TAPhA* 139 (2009) 369-410.

1125. Magnesia on the Maeander. Cadaster inscription, reign of Diocletian. *I.Magnesia* 122 (a). For the name Ἄψευστος (L. 8), W.Eck, *ZPE* 163 (2007) 253/254, found the Latin equivalent Apseustus (C(aio) Geminio Apseusto). Ἄψευστος also occurs in *I.Magnesia* 241 and possibly in 289. [H.Solin, in *An.Ép.* (2007) [2010] no. 262, points out that Apseustus has the same meaning as Apseudes, attested in Rome and derived from the Greek adjective ἀψευδής; ἄψευστος is a later variant of ἀψευδής, Pleket.]

1126. Magnesia on the Maeander. Topos inscriptions. O.Bingöl, in J.Cobet et alii (edd.), *Frühes Ionien. Eine Bestandsaufnahme. Panionion-Symposion Güzelçamlı, 26. September-1. Oktober 1999* (Mainz 2007) 413-418, presents the results of recent archaeological work in Palaimagnesia; he mentions topos inscriptions found in the area east of the propylon of the sanctuary of Artemis; the area is tentatively interpreted as a hiera agora. A.Chaniotis in *EBGR* (2007) [2010] no. 14, reads on the photo on pl. 47.1 Φιλαρτεμ[ί]δων ('those who love Artemis').

1127. Metropolis. Honorary decrees for Apollonios, May 132 B.C. (A) and 145/144 (or 144/143) B.C. (B). *SEG* LIII 1312. The paper by B.Virgilio, in *Incontri tra culture* --- 71-86 (cf. our lemma no. 617) 71-86, repeats his study presented in SEG LIII 1312.

1128. Miletos. Lex sacra for the Molpoi, 450/449 B.C. *Milet* I.3.133; VI.1 pp. 168/169; *LSAM* 50; cf. *SEG* XLVI 1472; LI 1603/1604. A.Herda, *Der Apollon-Delphinios-Kult in Milet und die Neujahrsprozession nach Didyma* (Mainz 2006), provides a detailed commentary (ph.; German translation). On the basis of the earliest lists of the eponymous Milesian magistrates, H. dates the core of the text (LL. 6-40) to 540/539 or 525/524 B.C. (A.Rehm, *Milet* I.3 p. 279:

before the Persian destruction of 494 B.C.). The text reveals nothing about the age of the procession and the rites, which probably go back to the 8th or 7th cent. B.C. The final editing of the sacred law can be fixed to 450/449 B.C. The present inscription is a Hellenistic copy of ca. 200 B.C. (not 100 B.C.). H. connects the copy with the inauguration of the Panhellenic agon of the Didymeia in Didyma in 206/205 B.C. The inscription originally stood in front of the walls of the early Hellenistic porticoes of the Delphinion; after the new construction under Hadrian or Antoninus Pius the inscription was incorporated into those walls. Around 400 A.D. it was re-used upside down in the courtyard of the Delphinion. The inscription consists of four main sections: a prescript (LL.1-6); the New Year's ceremonies in the Delphinion (LL. 6-18 and 23-25) with a short insertion concerning other festivities for Apollo (LL. 20-23), and the status of the βασιλεύς; instructions for the procession to Didyma (LL. 18-20 and 25-31); regulations for the sacrificial assistants who were present in the Delphinion and during the procession (LL. 31-45). – For some criticism see A.Chaniotis, *Kernos* 23 (2010) 375-379. See the review by A. Chaniotis, *Kernos* 23 (2010) 375-379.

1129. Miletos. Graffito on a drinking vessel, not later than ca. 550 B.C. Numerous fragments of a 'Knickrandschale', three of them with incised letters, found in the sanctuary of Aphrodite at Miletos. Edd.pr. U.Schlotzhauer, N.Ehrhardt, in J.Cobet et alii (edd.), *Frühes Ionien* (see our lemma no. 1126) 276-282 (archaeology, S.; ph.) and 287-289 (inscription, E.; ph.). The order of the fragments is not certain.

fr. 2 | fr. 1
[ἡ̣δύπο]τος εἰ[μὶ] | φύλιξ

fr. 3
[- - -]Η̣ΣϘΥΝ̣Ω[- - -]

Frr. 2 + 1. E. prefers this text, for which cf. *CEG* 464, to [- -]τος εἰ[μὶ] | φύλιξ (-τος: ending of a personal name) || fr. 3. perhaps a form of κυνῶπις, an epithet of Aphrodite in Hom., *Od.* 8.319, E.

1130. Palaiopolis (area of). Construction of an apotheke, 2nd cent. A.D. Marble plaque found in Emirli (northwest of Palaiopolis), now in the museum in Ödemiş. Edd.pr. Herrmann-Malay, *New Documents* 131/132 no. 100 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1360.

Π̣ό̣(πλιος) Αἴλ(ιος) · Μελίτων πρῶ-
τος ἄρχων τὸ β´ τὴν ἀ-
ποθήκην τῇ πόλει
κατεσκεύασεν ἀπὸ
γραμματειῶν · τῶν
ὑῶν αὐτοῦ Π̣ο̣(πλίων) · Αἰλ(ίων) Σεξ-
τιλίων Μελίτωνος
καὶ Μαρκιανοῦ ἐκ τέ-
λους τῶν κατὰ τὰς
κώμας ἀγορῶν,
ἐπὶ λογιστοῦ Π̣ο̣(πλίου) · Αἰλ(ίου) ·
Εὐάνδρου ἀσιάρχου vac.

1 (and 6 and 11). Omicron superimposed on pi || 2-3. ἀποθήκη: 'storehouse' ('horreum'), edd.pr. || 3. τῇ πόλει: since the stone was found in Emirli, situated on the south bank of the Kaystros (southwest of Beydağ, formerly

Balyambolu), the reference is likely to Palaiopolis, edd.pr., who point out that *I.Ephesos* 3706 (boundary stone) also comes from Emirli || 4-5. ἀπὸ γραμματειῶν: gen. plur. of γραμματεία, edd.pr., who translate: 'on the occasion of the secretariat held by his sons' [also preferred by J.-Y.Strasser in *An.Ép.*]; C.Brixhe, *BE* (2007) no. 451, suggests that we have the equivalent of γραμματέων: 'sur l'initiative de ses fils (γραμματεῖς)' || 8-10. 'from the tax from the markets held around the villages', edd.pr. || 11-12. the combination of the functions of λογιστής (*curator civitatis*) and ἀσιάρχης is very common, edd.pr., who refer to G.Burton, *Chiron* 9 (1979) 478.

1131. Smyrna. Treaty concerning a sympoliteia between Smyrna and Magnesia ad Sipylum, ca. 245 B.C. *I.Magnesia am Sipylos* 1; *I.Smyrna* 573. K.R.Fingerson, *AncSoc* 37 (2007) 107-120, outlines the historical context in which the treaty was made and summarizes its terms and conditions (115/116), focusing in particular on the promise of equal rights and obligations for the free and Greek inhabitants (ἐλεύθεροί τε Ἕλληνες) of Magnesia as citizens of Smyrna and the extension of these rights to military settlers and the cavalry and infantry in the garrison near Magnesia (τήν τε πρὸς ἐμ Μαγνησίαι κατοίκους καὶ τοὺς ὑπαίθρους ἱππεῖς καὶ τοὺς πέζους στρατιώτας) as well as to Omanes and the Persians under Omanes (Ὠμάνην καὶ τοῖς Πέρσαις ὑπὸ Ὠμάνην). F. confirms the military nature of the garrison near Magnesia (109-111) and argues that 'the κάτοικοι (with the exception of Omanes) ... were of at least partial Hellenic ancestry' (118). F. rejects the idea that the term Πέρσαι denotes a type of troops (119/120) and that the Πέρσαι were actually Greco-Macedonians serving as cavalrymen. Rather, F. regards Omanes and the Πέρσαι under his command as non-Greeks and sees in their incorporation into the Macedonian military establishment a reflection of the earlier Achaemenid practice of supplementing military colonies with 'foreign' troops. F. argues that the conferment of equal rights and obligations on these non-Greek soldiers as stated in the treaty was meant to secure their loyalty to Seleukos II. According to F., 'the inclusion of Persians in the civic reorganization of the two cities also strongly suggests that Greco-Macedonian soldiers were difficult to find in Asia Minor when the treaty was recorded' (116).

1132. Smyrna. Republished epitaphs. *I.Smyrna* 192, 225 and 898. Republished by H.von Hesberg, G.Petzl, in D.Boschung, H.von Hesberg, *Die antiken Skulpturen in Newby Hall sowie in anderen Sammlungen in Yorkshire* (Wiesbaden 2007) 144/145 nos. Ro. 12-14, with good photos; no changes in 898; in 192 in L. 6 μεδειανόν (*I.Smyrna:* μεδιανόν) and in LL. 9/10 καὶ τοῖς ἐγγόν|οις αὐτῶν v v (*I.Smyrna*: καὶ | τοῖς ἐγγόνοις αὐτῶν); in 225 in LL. 3/4 Ὀ|αλερίοις (*I.Smyrna*: Οὐ|αλερίοις) and in L. 8 αὐτ(ῷ) (*I.Smyrna*: αὐτῷ; ΑΥΤΟ, lapis).

1133. Teos. Honorary decree for Antiochos III and letter of Antiochos III to Teos, ca. 204/203 or 197/196 B.C. (decree) and 197/196-190 B.C. (letter). *SEG* XLI 1003; cf. LV 1283. A.Chaniotis, *Kernos* 20 (2007) 153-171, examines the symbolic significance of the ritual actions described in the decree: association of the king with Dionysos, the personifications of Μνήμη and Χάρις, the Ὧραι. The worship of the royal couple was connected with the new year festival, with the inauguration ceremony for new magistrates, with the introduction of

ephebes into the citizen body and 'rites de passage' of women (wedding). An abridged German version is summarized in *SEG* LV 1283.

1134-1137. Teos. Victor-lists for thymelic contests, ca. 175-150 B.C. After a brief description of the surroundings of Teos and of several villages in the area, J.Ma, in *The Greek Theatre* 215-245, republishes three inscriptions (our lemmata nos. 1134-1136) and publishes the editio princeps of an inscription kept in the courtyard of the primary school at Sığaçık (our lemma no. 1137; squeezes of *LBW* 91 and 93 are in Princeton (ph.)). On the evidence of their lettering, the three published texts belong to the years 175-150 B.C., in the Attalid period; the lettering is similar to the various documents concerning Κράτων of Kalchedon (Michel, *Recueil* 1016; *CIG* 3068; now in the Fitzwilliam Museum; to be dated 'some time before 158 B.C.') and differs from that of the decree concerning the foundation of Πολύθρους (*Syll.*³ 578; ph.; earlier 2nd cent. B.C.). M. argues that the three old texts had a similar lay-out: preamble with dating formula extending over at least three columns with at least three categories: dithyramb, satyr-play, tragedy and/or comedy. The dating formula mentions an eponymous priest of Dionysos and an ἀγωνοθέτης, who is also a priest of an Attalid king. They are officials of the Teian Association of Dionysiac Artists: Τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν τῶν ἐπ' Ἰωνίας καὶ Ἑλλησπόντου, installed in Teos from ca. 200 to 150 B.C. (cf. *SEG* LI 2279 for Le Guen's and Aneziri's recent monographs on the Associations of Dionysiac Artists; for the dating formula cf. Michel, *Recueil* 1016 A (*CIG* 3068 A) and *OGIS* 325). The contests involved were probably organized by the agonothetes of the Artists [for the Teian κοινόν see also *SEG* LV 1973, Pleket]. The model dating formula runs: Ἐπὶ ἱερέως τοῦ δεῖνος, καὶ ἀγωνοθέτου/ ἀγωνοθέτου δὲ καὶ ἱερέως βασιλέως Εὐμένου (or Θεοῦ Εὐμένου) τοῦ δεῖνος.

1134: 226-228 no. 1 (ph.; English translation). **Victor-list, ca. 175-158 B.C.** *LBW* 91.

[Ἐπὶ ἱερέως τοῦ δεῖνος, καὶ ἀγωνοθέτου/ἀγωνοθέτου δὲ καὶ ἱ]ε̣ρ̣έως
β[ασιλέως Εὐμένου τοῦ δεῖνος, οἵδε ἐνίκων ...]

		[Τραγωιδιῶν?]
[Διθυράμβων]	Σατύρων	Αμυ[- - - -]
[- - - - -]πος	Ἀναξίων Θρασυκλείδου	
[- - - - -]ηι	Μυτιληναῖος	ὑπε[κρίνετο]
[ἐκιθαρώιδει ...]ς Βακχίου	Δράματι Πέρσαις	Ἀριστ[- - - -]
[ethnikon]	ὑπεκρίνετο Ἀσκληπιάδης	
	Ἡρακλείδου Χαλκιδεύς	

Dating formula: Eumenes was king, not θεός; the text, therefore, dates before the death of Eumenes II in 158 B.C. ‖ 2. possibly [Κάλλιπ]πος, M. ‖ 3. [--]ηι: ending of the victorious work, e.g. [Νιόβ]ηι, [Ἀριάδν]ηι etc., M.

1135: 228/229 no. 2 (English translation). **Victor-list, ca. 175-150 B.C.** E.Pottier, A.-M. Hauvette-Besnault, *BCH* 4 (1880) 176-178 no. 37.

[Ἐπὶ ἱερέως Ἀπελ]λικῶντος καὶ ἀγωνοθ[έτου καὶ (?) ἱερέως βασιλέως vel θεοῦ Εὐμένου τοῦ δεῖνος, οἵδε ἐνίκων ...]

[Διθ]υράμβων	[Σατύρων?]
[Δημήτριος Μ]ενίππου Φωκαιεύς	
[Ἀ]νδρομέδαι	
4 [ἐκιθαρώιδει ὁ] αὐτός	

Dating formula: priest of the king or the god Eumenes; if the agonothetes was not yet priest of Eumenes, the text would date before 171 B.C. ‖ 2. restored on the basis of LL. 4/5 of the text in the next lemma ‖ in the dithyrambs traditionally a chorus is involved; the presence of a kitharodes might imply a solo performance; 'the chorus is a civic form, organized by civic subdivisions, unsuited for the Dionysiac Artists', M.

1136: 229-232 no. 3 (ph.; English translation). **Victor-list, ca. 167-158 B.C.** *LBW* 93.

[Ἐπ]ὶ ἱερέως Δημητρίου, ἀγωνοθέτου δὲ καὶ ἱε[ρέως βασιλέως vel θεοῦ Εὐμένου τοῦ δεῖνος, οἵδε ἐνίκων ἐν τῶι ἀγῶνι]
τῶι τεθέντι Ἀττάλ[ωι - - - - - - - - - - - - - - - -]

	E
Διθυράμβων	Σατύρων
Νίκαρχος Ἑρμόνακτος Περγαμηνός	Ζ[ηνό]δο[τος]
Φερσεφόνει	δ[ρ]άματι [- - -]
4 ἐκιθαρώιδει Δημήτριος [Μ]ε[νίππου] 4	ὑπεκ[ρί]νετο [ὁ δεῖνα]
Φωκαιεύς	Καλλίπ[που] Μ[- - -]

Dating formula: 'contest celebrated for Attalos'; if the contest was set up for a living king (Attalos II or III) one would expect βασιλεῖ Ἀττάλωι, if for a deceased king, θεῶι Ἀττάλωι; therefore we probably have Attalos, brother of king Eumenes II (future Attalos II) or the son of the king (future Attalos III), P.Thonemann apud M.; this implies a date between 167 and 158 B.C. ‖ 3. δ[ρ]άματι, M.; nothing apud edd.pr. ‖ 5. Καλ[....] M, edd.pr.; this Κάλλιππος may be identical with the Κάλλιππος on record in the inscription in our lemma no. 1137; if so, a restoration Μ[αρωνίτης] is inevitable, M. ‖ on edd.pr.'s facsimile there is an E above the righthand column; M. did not discern it on the squeeze; he hypothesizes a Κ[ωμωιδιῶν].

1137: 232-245 (ph.; English translation). **Victor-list, late 3rd/early 2nd cent. B.C.** Marble block; now in the courtyard of the primary school at Sığaçık.

ΠΟ[....]Α

Διθυράμβων	Σα[τύρων]

Κάλλιππος Παντοκρατίδου	Δημόφιλ[ος τοῦ δεῖνος]
4 Μαρωνίτης ἄισματι Ἵππωι	Περγ[αμηνός]
ἐκιθαρώιδει Δημήτριος	Δρ[άματι - -]
Μενίππου Φωκαιεύς	[ὑπεκρίνετο ὁ δεῖνα]
traces of a heading	

Dated by ed.pr. on the basis of a comparison with the lettering of some other Teian texts. On the evidence of a Pergamene victor in the satyr-plays (Col. II L. 4) and the probable founding of an Association of Artists in Pergamon during the period of Seleukid domination of Teos (probably 204-188 B.C.), our list presumably dates either to before 204 or to after 190 B.C., ed.pr. ‖ 3. for Κάλλιππος see our lemmata nos. 753 and 1136 ‖ 4. ἆισμα: 'song', probably as 'solo', ed.pr.; Ἵππωι: probably a dithyramb on the Trojan Horse, ed.pr., with references to this theme in Hellenistic literary epigrams from the late 3rd cent. B.C. and to a poem of Stesichoros on the Trojan War and Horse ‖ 5-6. for Demetrios see our lemmata nos. 1135/1136 [see also *SEG* LV 1466 (Phaselis) for a remarkably similar fragment; in view of the reading in Col. II of that text (ποιη[τ]αὶ | διθυράμβων) one wonders whether in L. 1 of the Teian text πο[ιητ]α[ί] should be read; the translation of *SEG* LV 1466 Col. II L. 4 ('(gewann) mit dem Lied "Hippos"') is to be rejected in favor of J.Ma's interpretation, Pleket].

LYDIA

1138. Lydia. New inscriptions. P.Herrmann (†), H.Malay, *New Documents from Lydia* (Denkschriften Österr.Akad.Wiss., Ph.-Hist.Klasse, Band 340; Vienna 2007), publish 101 new inscriptions. Most were found by Malay during his trips; others were copied in the Museums of Manisa, Ödemiş and Miletos and in private collections. The texts are from the following places/areas (in parentheses, the number of inscriptions): Hermokapeleia (2), Thyateira (4), Apollonis (5), Hierokaisareia (6), Moschakome (1), Tyanollos (1), Hyrkanis (2), Lamyana? (1), Ioulieis Maibozanoi? (1), Iulia Gordos (3), Regio Montana (4 [cf. *TAM* V.1 sub XIX: Regio Montana inter civitates Thyateira, Attaliam, Iuliam Gordum sita]), Charakipolis (1), Daldis (7), area of Daldis-Charakipolis (4), Sardis (1), Saittai (7), area of Hamidiye-Mağazadamları (2), Iaza (5), Maionia (8), Tarsi? (1), Silandos (8), Thermai Theseos (5), Tabala (1), Kollyda (5), northeast Lydia (10), Kaystros valley (6). We present the texts in separate lemmata. Exhaustive indices conclude the book. The illustrations are lavish and of high quality.

1139. Lydia. Dedication. For an inscription possibly originating in northeastern Lydia see our lemma no. 2034.

1140. Apollonis. Honorary inscription for Fabius Alfenus Apollinarius, during or after the reign of Sept. Severus and Caracalla. Large quadrangular marble base now used as a basin for a fountain; found in Ballıca. Edd.pr. Herrmann-Malay, *New Documents* 25/26 no. 10 (ph.; translation). Text also in *An.Ép.* (2007) [2010] no. 1346.

Ἀγαθῇ vv Τύχῃ·
Φάβιον Ἀλφῆνον
[Ἀ]πολλεινάριον τὸν
πολλάκις ἐπίτροπο[ν]
[κ]αὶ ἐπὶ κήνσων τῶν
[Σε]βαστῶν ἡ Θυατειρ[η]-
[νῶ]ν βουλὴ τὸν ἴδιον
[καὶ] τ[ῆ]ς πόλεως [ε]ὐε[ρ]-
[γέτην vacat]
vacat
[ἐ]πιμεληθέντος τῆς
[ἀ]ναστάσεος Ἀλεξάν-
[δ]ρου β´ Βρέννου

J.-Y.Strasser (*An.Ép.*) prefers a date 198-212 A.D., since Alexandros (LL. 11/12) is not a Roman citizen || 2-3. The honorand is on record in *TAM* V.2.935 (Thyateira; Ἀλφ(ήνου) Ἀπολλιναρίου ἐπὶ κήνσων τοῦ Σεβ(αστοῦ)); for the gentilicium Φάβιον cf. T. Φάβιος Ἀλφ(ῆνος) Ἀπολλινάριος, on record ■ στρατηγός on Thyateirene coins from the reign of Gordian, edd.pr. || 5-6. τῶν Σεβαστῶν: Sept. Severus and Caracalla, edd.pr. || 11. ἀναστάσεος = ἀναστάσεως, edd.pr. with references; final nu engraved above the line || 12. Βρέννος: Celtic name, edd.pr.

1141. Apollonis. Dedication to Augustus, after 14 A.D. Lower part of a cylindrical marble altar moulded below; found in Ballıca. Edd.pr. Herrmann-Malay, *New Documents* 23 no. 7 (ph.; translation): Αὐτο[κρά]τορι | Καίσαρι θεοῦ υἱῶι | θεῶι Σεβαστῶι

Edd.pr. refer to *TAM* V.2.902 (Thyateira) for another dedication to Augustus; text also in *An.Ép.* (2007) [2010] no. 1344, where J.-Y.Strasser prefers a date 27 B.C.-14 A.D., since Augustus is worshipped as θεός in his lifetime.

1142. Apollonis. Dedication to Claudius or Nero, 46/47 or 67 A.D. Lower part of a marble statue base found in Ballıca. Edd.pr. Herrmann-Malay, *New Documents* 23/24 no. 8 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1345.

[- -]
[δημαρχικ]ῆς [ἐξουσίας τὸ . .]
[αὐτοκρά]τορι τὸ ιβ´ , [ὑπάτῳ τὸ .],
[πατρὶ] πατρίδος vacat [. . . . Μᾶρ]-
[κο]ς Αὐρήλιος Κόττας [Μάξιμος]
[Με]σσαλεῖνος κατὰ τὴν βούλησιν τὴ[ν]
[Μάρ]κου Αἰλίου Ἀττικοῦ, εὐχαρίστου
[εἰς] ἑαυτὸν φίλου, [ἐ]κ τῶν ἑαυτοῦ τε-
θῆναι vacat ἐφρόντισεν vacat

3-5. M. Aurelius Cotta Maximus Messalinus: already known from *I.Eph.* 3022 and *I.Sardis* 36; in *I.Eph.* he is τὸν γενόμενον ἀνθύπατον; he is identified with the younger son of M. Valerius Messala Corvinus and passed into the Aurelian family through adoption; his governorship of Asia is dated to 35/36 A.D.; year 12 of the Imperial acclamation (L. 2) excludes Tiberius and would be compatible with Claudius (46/47 A.D.) or Nero (67 A.D.); in the former case our text would attest continued connections of Cotta with Asia ca. ten years after his governorship; if one prefers 67 A.D. he may have been Cotta's homonymous son, edd.pr. ‖ 6-7. 'his friend who was beneficent towards him', edd.pr. [or 'who was grateful to him', Pleket].

1143. Apollonis. Epitaph of Menandros, late Hellenistic period (?). Limestone chest with inscribed lid with akroteria; found in Kapaklı. Edd.pr. Herrmann-Malay, *New Documents* 26 no. 11 (ph.; English translation): Μενάνδρου

1144. Apollonis. Construction of a (funerary) altar, early Imperial period (?). Large quadrangular marble altar moulded above and below; found between Seyitoba and Gökceköy. Edd.pr. Herrmann-Malay, *New Documents* 25 no. 9 (ph.; English translation).

Ἀπελλᾶς Ἀπολλω|νίου τὸν βωμὸν | καὶ τὴν ἐκβάσμω|σιν ἐκ τῶν ἰδίων ‖ ἐποίησεν vacat

3-4. ἐκβάσμωσις: 'stepped pedestal', edd.pr., with references ‖ 5. the mason first engraved a Π and subsequently tried to correct it into H, edd.pr.

1145. Charakipolis (area of). Fragment of an epitaph, Hellenistic period. Marble pedimental stele built into a wall in Sarıaliler (northeast of Charakipolis). Edd.pr. Herrmann-Malay, *New Documents* 47 no. 31 (ph.; English translation).

Δοδδους ᾿Απολλοδό-
του vacat
wreath
[- - - - - -]Υ[- - - - - -]
[- - - - - - - - - - - - - -]

1. Δοδδους: feminine name, edd.pr., who refer to the text in our lemma no. 1212 and to *TAM* V.1.775 (from Korubaşı, formerly Eğrit, near Sarıaliler); in *SEG* XLVI 1542 the accusative Δοτδουν occurs [for names on -ους see L.Dubois, in R.W.V.Catling, F.Marchand, *Onomatologos. Studies in Greek Personal Names presented to Elaine Matthews* (Oxford 2010) 411, Sverkos].

1146. Daldis-Charakipolis. Honorary inscription for Glykippos and his wife Stratoneike, 13/14 A.D. Marble pedimental stele; in the pediment a round disk; between LL. 2 and 3 a

wreath; now in the private collection of Y.Tatıs (Izmir). Edd.pr. Herrmann-Malay, *New Documents* 65 no. 42 (ph.; English translation). For the provenance see the introduction to our lemmata nos. 1147-1149.

Ἔτους δʹ καὶ μʹ, τοῦ δὲ αὐτοῦ ηʹ
καὶ [ϙʹ], μηνὸς Αὐδναίου ζʹ v v v
οἱ ἐν Ταβιλλοις κάτοικοι ἐτεί-
4 μησαν Γλύκιππον Ἀλεξάν- v v
δρου ἄνδρα ἀγαθόν, ἔν τε τῇ
γειτονιάσει καὶ ἐν πάσῃ χρήᾳ
εὐεργε[σί]ας ἑατοῖς προσφερό-
8 μενον, ὁμοίως δὲ ἐτείμησαν
καὶ Στρατονε[ίκ]ην τὴν γυναῖκα
αὐτοῦ εὐχαριστίας ἕνεκεν

1. Year 44 (Aktian era) and 98 (Sullan era) = 13/14 A.D., edd.pr. ‖ 3. the placename Ταβιλλα was previously unattested, edd.pr. ‖ 6. γειτονίασις: 'neighbourhood association', edd.pr., who refer to related words such as γειτονία and γειτοσύνη.

1147-1149. Daldis-Charakipolis (area of). Epitaphs. Edd.pr. Herrmann-Malay, *New Documents* 63-65 nos. 39-41 (ph.; English translation), publish the following texts. The repetition of the same names suggests that the stones were unearthed in a cemetery which served the family between 1/2 and 39/40 A.D., at the least; on 63 a stemma of the family. The stones were acquired by the Miletos Museum in 1994; they were said to come from 'somewhere around Salihli', i.e., east of Sardis. Double dates point to a provenance in the area of Charakipolis or Daldis (cf. W.Leschhorn, *Antike Ären* 306/307 (and 505) and *SEG* XLIV 955/956.

1147: 63 no. 39. **Epitaph of Neikaia, 1/2 A.D.** Marble chest with inscribed lid with akroteria.

Ἔτους βʹ καὶ λʹ, τοῦ δὲ αὐτοῦ ϛʹ καὶ πʹ,
μηνὸς βʹ θʹ ἀ̣π̣(ιόντος)· Νεικαία Χαρείνου ἡ καὶ
Τατιάς, γυνὴ δὲ Ἀρκεσιλάου τοῦ Ἀσκλη-
4 πιάδου vacat ἐτῶν κʹ vacat

1. Year 32 (Aktian era) and 86 (Sullan era) = 1/2 A.D., edd.pr. ‖ 2. ἀ̣π̣(ιόντος): pi engraved above alpha ‖ 3. the name Ἀρκεσίλαος is on record in two texts from Charakipolis (*TAM* V.1.678/679; 9/8 B.C.).

1148: 64 no. 40. **Epitaphs of Tateis (A) and Chareinos (B), 11/12 A.D. (A) and 21/22 A.D. (B).** Marble lid with akroteria.

(A):

Ἔτους βʹ καὶ μʹ, τοῦ δὲ αὐτοῦ ϛʹ καὶ [ϙʹ],
μηνὸς πρώτου κʹ· Τατεις Ἀρκεσιλάου
γυνὴ δὲ Χαρείνου τοῦ Ἀσκληπιάδου
4 ἐτῶν μζʹ· μετετέθη τὰ ὀστᾶ v v v v
vacat εἰς τὴν Χαρείνου τοῦ ἀνδρὸς v v v v
vacat αὐτῆς vacat

(B): Ἔτους ν′ καὶ β′, τοῦ δὲ αὐτοῦ ρ′ καὶ ς′,
μηνὸς Λώου ιβ′· Χαρεῖνος Χαρείνου ἐ-
τῶν λε′ vacat

The sarcophagus was originally that of Tateis (A) but when, ten years later, her son Chareinos died, his bones were deposited there (inscr. B), while the bones of Tateis were transferred to the sarcophagus of her husband, Chareinos, edd.pr. ‖ A 1. Year 42 (Aktian era) and 96 (Sullan era) = 11/12 A.D., edd.pr. ‖ 5-6. the letters of Χαρείνου τοῦ ἀνδρὸς | αὐτῆς have been engraved more deeply, probably in order to change or correct an earlier script ‖ B 1-3. year 52 (Aktian era) and 106 (Sullan era) = 21/22 A.D., edd.pr.

1149: 64 no. 41. **Epitaph of Chareinos, 39/40 A.D.** Marble chest with inscribed lid with akroteria.

Ἔτους ρκδ′, τοῦ δὲ αὐτοῦ ο′, μ̣η̣(νὸς) Αὐ-
δναίου θ′ ἀ̣π̣(ιόντος)· Χαρεῖνος Διοκλέ-
ους φύσει δὲ Χαρείνου ἐτῶν κδ′

1. Year 124 (Sullan era) and 70 (Aktian era) = 39/40 A.D., edd.pr.; eta superimposed on mu ‖ 2. pi superimposed on alpha.

1150. Daldis. Two documents from the Attalid chancellery, 165/164 B.C. Lower part of a large marble stele inscribed on both sides; found in Taşkuyucak (west of Daldis) and now in the Museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 49-58 no. 32 (ph.; English translation; copious commentary). The script in the two documents is not the same; probably two different masons were at work. The most pertinent palaeographical parallel seems to be the Korragos-decree from Prusa (Holleaux, *Études* II 75-81; *I.Prusa ad Olympum* p. 86 (ph.)) assigned by Holleaux to Eumenes II or Attalos II and dated after 188 B.C. [For brief but fundamental criticism of edd.pr.'s view about the relation between A and B see M.Wörrle, *Chiron* 39 (2009) 427/428 note 76, 429 note 81 and 430/431, Pleket.]

A. Letter or ordinance of Eumenes II, 165/164 B.C.

[- - - - ca. 15 - - - -]ΤΙ[- - - ca. 10 - -]ιδείξεις ἐν [τῶι πο]-
λέμωι Κουρνουβευδος· τ̣ο̣ὺ̣ς̣ δ’ ἐ̣ν τούτωι τῶι τό-
πωι κατοικοῦντας Μυσοὺς [- - 6-7 - -]Ν εἰς Καστωλ-
λὸμ μετάγειν, ἐπεὶ καὶ χ̣ώ̣[ρα? παν]τ̣ελῶς [ὑ]πάρχει
ἐκεῖ περισσή· ἐντυχόντων δὲ̣ [- - - 8-10 - - -] τοῦ Ἀπ[ολ]-
λωνίου Χάρακος καὶ ΦΑΝ[- - - ca. 12 - - -] δ[ὲ] ἐ[πὶ?] τῆς χ̣[ώ]-
ρας εὐχαριστεῖν ΕΝ̣ΕΔ[- - - ca. 10 - -] ἐν τῶι Κ[ουρ]-
νουβευδει Μυσοὶ ΚΑΤ[- - - ca. 9 - -] κ̣α̣ὶ̣ γεγόνασιν α̣[ὐ]-
τοῖς συνήθεις βούλε̣σ̣θ̣[αι? - - ca. 10 - - -]ΑΙ ὅ̣πως Ν[. .]
δι’ ἑαυτοὺς δοκῶ̣σ̣ι̣ν̣, ἐ̣γ̣ὼ̣ καὶ? [- - - - - -]Ν ἀπ̣[ο]-

δεξάμενος τὴν εὐγνωμοσύ[νην καὶ] με[τρι]ότ[η]τα α[ὐ]-
τῶν, τοῦτο μὲν συνεχώρησα Ο[. . . .]ΟΥΣΑΝ, Λυκίνωι δ[ὲ]
τῶι γεωδότηι συνετάξαμεν [- - ca. 6 - -]ειν ὅθεν δ[υ]-
ναίμεθα χώραμ προσορίσαι αὐτοῖς· ἐπεὶ δὲ κατεφθ[ι]-
μένοι πέρυσι ὑπὸ τῶμ πολεμίωμ πολλῆς προμη[θεί]-
ας ἄξιοι εἰσίν, συγχωρῶ πρὸς οἷς ἐπεχωρήσα-
μεμ πένθ' ἔτεσιν ἀτελείαν αὐτοῖς καὶ ἄλλων
πέντε, καθὰ καὶ τοῖς ἐγ Καδόοις Μυσοῖς συν[ε]-
χωρήσαμεγ, καὶ ἀπὸ τριῶν τὴγ καταγραφὴν γ[ί]-
νεσθαι· ὅταγ γὰρ ἀναγκαιοτέρα χρεία γίνητα[ι],
αὐτοὶ διὰ τὴμ προθυμίαγ καὶ εὔνοιαν οἶδ' ὅτι δώσ[ου]-
σιν πλείονας σ(τ)ρατιώτας· καὶ τῆς ἐφ' ἔτους δεκ[α]-
τείας παρεθήτωσαμ πάντες, ὁμοίως δὲ καὶ
οἷς τὰ εἴσφορα ἐπιγέγραπται· ἐπεὶ περὶ τὴν τοῦ χωρί-
ου οἰκοδομίαγ γίνονται, καὶ ἡμεῖς λατύπου[ς]
ὡμολογήκαμεν αὐτοῖς χορηγήσειν· vac Γ vac

1. [ἐπ]ιδείξεις?, edd.pr. || πόλεμος: probably the war between Pergamon and the Galatian Celts, who invaded the Attalid kingdom in 168-166 B.C., edd.pr. [for a new inscription from Carian Tabai, also referring to the war against the Galatians, see our lemma no. 1109, with P.Hamon's commentary in *BE* (2009) no. 440, Pleket] || 2. Κουρνουβευδος: a toponym rather than a proper-name, edd.pr., who refer to **A** LL. 7/8 (ἐν τῶι Κ[ουρ]νουβευδει) || 3. [ἔδοξε]ν, [ἐδέησε]ν or [ἐτάξαμε]ν, edd.pr. || 3-4. Καστωλλόμ: probably identical with the κώμη Ἀκροκάστωλλος, located in the mountainous area northeast of Philadelphia, edd.pr., who refer to *TAM* V.3.1914 (*SEG* LIII 1348) and point out that in 163/162 B.C. a settlement of Macedonians is attested in the area (*TAM* V.1.221 = V.3.1423) || 5-14. edd.pr. wonder whether these lines contain a modification of the king's original intention to resettle the Mysians of Kournoubeudos in Kastollos; after the intervention of two ambassadors (LL. 5/6) the king decided to settle the Mysians in the area of Taşkuyucak, i.e., in the region north of Sardis where the inscription was found; the προάστιον in **B** L. 10 possibly is a suburb of that city [an alternative scenario is that the Mysians in Kournoubeudos were allowed to stay in their settlement (to be located in the area of Taşkuyucak) and that, after the intervention of the two envoys, the king decided to assign additional land to them in that area (L. 14: προσορίσαι). Were the two men mentioned in LL. 5/6 envoys of the Mysians themselves or perhaps rather of a nearby Greek settlement? Αὐτοῖς (LL. 8/9) could refer to the Mysians having become συνήθεις with the Greeks or, inversely, to the Greeks having become familiar with the Mysians; as a result of this συνήθεια the Mysians received extra land, Pleket] ; in L. 7 edd.pr. suggest restoring ἐνέδ[ειξαν] or ἐπέδ[ειξαν ὅτι οἱ]; in L. 9 in fine perhaps ν[ῦν?], in L. 13 [ἐπιβλέπ]ειν or [ἐξετάζ]ειν?; as to the land-surveyor Lykinos (LL. 12-13) edd.pr. wonder whether the γεωδότης [. .]ΥΜ[. . .]Υ Ἡγησίου on record in an inscription from Encekler (territory of Saittai) erected by οἱ ἐκ Εμοδδι Μυσοί (*SEG* XL 1062) is to be identified with Lykinos [close study of the photo in *EA* 16 (1990) pl. 11 reveals that the M could be read as KE, which allows a reading [Λ]υκε[ίνο]υ, Pleket] || 15. πέρυσι: 'last year', i.e., 165/164 B.C., given the fact that in **B** L. 3 'year 32' is mentioned: the 32nd year of Eumenes II, i.e., 166/165 B.C., edd.pr. || [15-16. προμήθεια: see *SEG* LVI 1204, Pleket] || 16-19. in addition to the first period of five years, during which the settlers enjoyed exemption from taxes, Eumenes now grants exemption for another five years, edd.pr. || 19-20. 'I allow that the enrolment should be made out of three', edd.pr., who interpret ἀπὸ τριῶν as meaning ἕνα ἀπὸ τριῶν and reject M.R.Errington's suggestion 'after three (years)' || 22. ΣΡΑΤ, lapis ||

22-23. δεκ̣ατείας: 'obviously some kind of tithe' or 'collection of the δεκάτη', edd.pr., who for ἐφ' ἔτους propose either 'for the current year' or 'annual' || 23-24. καί: 'in rasura? (before: δ' ἐκείνοις?)', edd.pr., who point out that τὰ εἴσφορα is previously unattested and wonder whether it has the same meaning as ἡ εἰσφορά: 'and equally those (shall be freed) on whom the contribution (?) is imposed' || 26. Γ: 'three' masons?; in different parts of the field below the inscription the letters B and M can be read, which remain unexplained, edd.pr.

B. Letter of the king to a subordinate official (or letter of a community addressed to the king), 165/164 A.D.

[- - - - - -]PE[- - - - - - - το]ύτων δὲ τῶν ΑΝ̣[- - - - - - -]
[.]δ̣ρ̣ι̣αι ἐπιγέγραπ[ται - 2-3 - ὑ]πάρχειν τὰ̣ φιλάνθρωπ[α - - 7-8 - -]
Ν̣Α̣Σ τῶν συναναφερομένων ⟨λι⟩ποστρατῆσαι ἐν τῶι β' καὶ λ' ἔτει περι-
ελεῖν· ὑπάρχειν δὲ ταὐτὰ τοῖς ἄλλοις· τὴν ἀσυλίαν τοῦ Διὸς τοῦ
Στρατίου ὑπάρχειν, ἀντὶ τῶν προσυνκεχωρημένων σταδίων
ἑπτὰ ἔσται ἐπὶ στάδια δέκα· καὶ ἵνα Βάκχιος ὁ ἱερεὺς ποῆι στέφα-
νον χρυσοῦν· τὰ ἀναφερόμενα ὀφειλήματα τὰ ἐν ἡμῖν ἀργυρικὰ ἢ σι-
τικὰ ἕως τοῦ τρίτου ἔτους ἀπολῦσαι, εἰ μή τινες πράξαντές
τινα αὐτοὶ κατεισχήκασι· περὶ τῶν ἐνπεπυρισμένων καὶ κα-
θειλκυσμένων οἰκιῶν ἐν τῶι προαστίωι προνοηθῆναι, ἵν', ἐπε̣ὶ
δ̣ημόται ἐσμέν, μεταδοθῇ τι εἰς τὴν κατασκευὴν αὐτῶν· Σι-
βλόην κώμην τὴν πρότερον οὖσαν ἡμετέραν, περὶ ἧς γέγρα-
πται, ἵνα διορθωσαμένων ἡμῶν τὴν τιμὴν Μελεάγρωι τῶι
ἠγορακότι αὐτὴν δραχμῶν v v ΥΜΗ - C ἀποδοθῇ, κομί-
σασθαι νῦν ἄνευ τιμῆς, ὅπως ὑπάρχωσιν αἱ ἐξ αὐτῆς
πρόσοδοι εἴς τε τὰς τοῦ Διὸς τοῦ Στρατίου καὶ τὰς ὑπὲρ ὑ-
μῶν συντελουμένας θυσίας καὶ διαμένῃ ἡμῖν ἱερὰ καὶ ἀτελής·
τὸ δὲ ἀργύριον δοθῆναι ὑπὲρ αὐτῆς ἐκ τοῦ βασιλικοῦ τῶι Μελεά-
γρωι· εἰς τὰ ἐλλείποντα τοῖς κλήροις καὶ προσδόμασιν δο-
θῆναι κώμας· ἐπ(ε)ὶ αἱ πρότερον ἀφαιρεθεῖσαι ἡμῶν οὐκ ἀ-
ποκατεστάθησαν ὃν τρόπον συνεκεχωρήκεις παραδεῖ-
ξαι Θιλευδον καὶ Πλαζειρα κατοικίας κυνηγῶν· τοὺς δ' ἐν
τούτοις μετάγειν εἰς ἃς ἂν κρίνῃ κατοικίας Λυκῖνος ὁ γεωδό-
της, συντετάχαμεν γὰρ τούτωι ἐπιβλέψαντι παραδεῖξαι

[Text B is not a royal letter but a document summarizing the requests of a community, expressed with infinitives and addressed to the king; the phrase ὃν τρόπον συνεκεχωρήκεις (L. 21) makes this clear; it is the king who grants something; consequently, the change of ὑμῶν to ἡμῶν (LL. 16/17) is not necessary, Chaniotis] || 3. year 32: only one Attalid regnal date comes into consideration, that of Eumenes II; year 32 = 166/165 B.C.; in view of πέρυσι in A L. 15, the date of the inscription should be the following year, i.e., 165/164 B.C.; ΜΠΟ, lapis; λιποστρατέω: 'to desert', edd.pr. || 3-4. περιελεῖν: 'to cancel', edd.pr. || 4-6. the king extends the preexisting asylia of the temple of Zeus Stratios from seven to ten stadia, edd.pr., who point to the attachment of soldiers to the cult of this deity; *TAM* V.1.681 (priest of Zeus Stratios; from 146/147 A.D., from Karayakup near Charakipolis) could be a reminiscence of a Mysian settlement || 6-8. ἀναφερόμενα: 'registered'; the king grants ex-

emption from repayment of debts (in cash, in kind) for three years, edd.pr.; A.Chaniotis, *EBGR* (2007) [2010] p. 302 no. 66, suggests deleting the stop in L. 7: 'the debt that the king released was to be used for the making of the crown' || 10. προαστίωι: 'suburb', perhaps of Sardis, edd.pr. || 10-11. ἐπεὶ δημόται ἐσμέν: edd.pr. reject a translation 'because we belong to the same people' and wonder whether δημότης is an equivalent for δημοτικός ('concerned about the people', 'generous', 'volksfreundlich') || 11-19. a passage about the village Σιβλόη, previously owned by the king, subsequently sold to a certain Meleagros for 448 dr. (and 1½ obols?) but now given to the village of the military settlers; the royal treasury will reimburse Meleagros; from the village-revenues sacrifices to Zeus Stratios and for the benefit of the king are to be paid; διορθοῦσθαι (L. 13): 'to pay' || 14. ΥΜΗ (448) is followed by a horizontal stroke and by the sign C, possibly a fractional amount: one and a half obols?, edd.pr., who for the horizontal stroke refer to *I.Pergamon* 255 L. 15 and for the C to M.N.Tod, *ABSA* 37 (1936/1937) 240 || 16-17. ΥΜΩΝ, lapis; ⟨ἡ⟩μῶν, edd.pr., who think that the author of the letter is the king referring to sacrifices offered to him || 19. 'for the remaining needs of the allotments of land and the additional furniture (or: buildings on them?)', edd.pr., who prefer to connect the new word πρόσδομα with προσδίδοναι [rather: 'for what is lacking in terms of pieces of land and additional equipment, villages are to be granted'; i.e., from the land in the villages Thileudon and Plazeira pieces will be given to the settlers mentioned above, Pleket] || 20. ΕΠΣΙ, lapis; ἀφαιρεθεῖσαι: 'how could the king have been '*deprived*' of some villages --- which then '*have not been restored*' --- in the way the functionary (and addressee of this document) had agreed', edd.pr., who subsequently hypothesize that the recent war was the cause of these irregularities || || 21-22 (and 24). παραδεῖξαι: 'assign', edd.pr. || edd. pr. note that 'at a distance beneath the original text there are traces of a line, engraved in higher letters and deleted afterwards: [.]ΥΤΟΣΕΚΟΨΑΙΕΡ[.]ΩΝ: [α]ὐτὸς ἔκοψα Ἱέρων ('a kind of signature or an unauthorized addition?').

1151. Daldis. Dedication to Asklepios, Imperial period. Marble tabula ansata found in Yeniköy (south of Daldis) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 58 no. 33 (ph.; English translation).

Θεῷ ἐπηκόῳ | Ἀσκληπιῷ Σωιτῆρι κατ' εὐχὴν | v v Μίδιππος v v

1152-1156. Daldis (area of). Epitaphs. Edd.pr. Herrmann-Malay, *New Documents* 59-61 nos. 34-38 (ph.; English translation), publish the following texts.

1152: 59 no. 34. **Epitaph of Glykon and Ammias, 76/77 or 130/131 A.D.** Marble stele; on a protruding band three standing figures: on the left a woman, in the middle a girl holding a bird, on the right a servant (?) holding a box; girl and servant are clasping hands; below the band an inscription; found in Kemer and now in the museum in Manisa.

Ἔτους ρξα', μη(νὸς) Πανήμου· | Γλύκων Βουξακου καὶ Ἀμμιὰς | ἡ γυνή vacat

1. Year 161 (Sullan era) = 76/77 or (Aktian era) 130/131 A.D., edd.pr. [for the eras used in Daldis see *TAM* V.1 pp. 201/202, Pleket] || 2. Βουξακος (or -ης); unattested so far, edd.pr. || Glykon is not represented on the relief, edd.pr.

1153: 59 no. 35. **Epitaph of Athenaios, 152/153 or 206/207 A.D.** Marble pedimental stele; between LL. 2 and 3 representation of a vase, a wreath and an ivy-leaf; found in Taşkuyucak (west of Kemer = Daldis) and now in the museum in Manisa.

Ἔτους σλζ´
μη(νὸς) Λώου v ε´ ἀπ(ιόντος)
Δαμᾶς Ἀθηνα[ί]-
ῳ τῷ υἱῷ, Ἀμμιὰς
ἡ ἀδελφὴ καὶ οἱ πά-
τρως καὶ οἱ σύντρο-
φοι καὶ οἱ συνγε- v v
νεῖς κατὰ κοινὸν
v μνείας χάριν v v

Year 237 (Sullan era) = 152/153 or (Aktian era) 206/207 A.D.; the Aktian era is preferable here, edd.pr., referring to W.Leschhorn, *Antike Ären* (cf. *SEG* XLIII 1218) 305 ff.

1154: 60 no. 36. **Epitaph of Macrinus, 184/185 or 238/239 A.D.** Marble pedimental stele with akroteria; in the pediment a round object; LL. 1/2 of the inscription within a wreath; found in Taşkuyucak and now in the museum in Manisa.

Ἔτους
σξθ´·
μ̣η̣(νὸς) Λώου ζ´· ἀνθυ-
πάτῳ Ἀντωνίῳ·
Μακρείνῳ v Ἡρακλε-
[ίδ]ης ὑὸς αὐτοῦ καὶ ἡ γυ̣ν̣ὴ̣
αὐτοῦ Σατορνεῖλα
ἐπόησαν μνείας χάριν
vacat χαῖρε vacat

1-2. Year 269 (Sullan era) = 184/185 or (Aktian era) 238/239 A.D., edd.pr., who prefer here the Sullan era || 3. the zeta is engraved above the omega || 3-4. a proconsul Antonius, who served either in 184/185 or in 238/239 A.D., is unknown and therefore edd.pr. suggest that Ἀντωνίῳ is a mistake for Ἀντωνίνῳ and that Ἀντωνῖνος is identical with C. Arrius Antoninus, who was governor under Commodus; this requires the Sullan era [but in the text from Taşkuyucak in our lemma no. 1153 edd.pr. prefer the Aktian era; and the assumption of a mason's error is an ultimum remedium, Pleket] || 6. ΤΟΥ engraved above ΑΥ.

1155: 60 no. 37. **Epitaph of a woman, Imperial period.** Lower part of a marble stele; found in Taşkuyucak.

[- - - -]ΕΡ̣ΜΩΝΙ̣Α̣[- - οἱ θρέψαν]-
τες, Ἡρακλείδης, Ἀκυλεῖνα
οἱ κύριοι, Ἰουλιανὸς τὴν σύν-
τροφον, Φροῦκτος, Ἀμμιὰς
τὴν θυγατέρα, Νεικηφόρος,
Τελεσφόρος, Τελεσφορία, Φρό-
ντις, Φροῦκτος τὴν ἀδελφήν, οἱ
συνγενεῖς· v v χαῖρε vacat

1. E.g. Ἑρμωνια̣[νὸς οἱ θρέψαν] or Ἕρμων, Ἰά̣[σων οἱ θρεψαν], edd.pr. [is the deceased a slave girl?; she has κύριοι; her parents are Phrouktos (= Fructus) and Ammias, themselves also slaves; they had five more children (Νεικηφόρος through Φροῦκτος); Iulianos was another slave; together

with the deceased they were fed/educated by the people mentioned in L. 1. The slave-parents may have been too busy educating all their children themselves. If the hypothesis is correct, we have a remarkable example of slave-breeding, Pleket].

1156: 61 no. 38. **Epitaph of Athenaios, Imperial period.** Lower part of a marble stele found in Taşkuyucak.

[Ν]εικόπολις Ἀθήναιον τὸν ἄν-
δραν, Ἀθήναιος, Ἀπολλωνίδης,
Μητρόδωρος, Τατας, Νεικόπο-
λις τὸν πατέρα, Μελτίνη καὶ
Μελτίνη τὸν ὑκερόν, Μητρόδω-
[ρ]ος, Ἀθήναιος, Ἀπολλωνίδης,
Ἀλέξανδρος τὸν πάππον, Μη-
τρόδωρος καὶ Τατας τὸν μή-
τρως, Τρυφωνᾶς τὸν ἀδελ-
φόν, Τρύφων, Ἀρτεμίδωρος, [Τρύ?]-
φων, Τατας, Ἀμμιὰς τὸν [- -τ]-
ρως, Ἀθήναιος, Μένανδ[ρος τὸν]
πάτρως, Ζωΐλος τὸν πε[νθερόν],
Μυσεος καὶ Παρμεν[- - τὸν]
πάππον, οἱ συνγενεῖς [- - - - -]

5. ὑκερόν: 'father-in-law', edd.pr. ‖ 8-9. μήτρως: 'maternal uncle', edd.pr. ‖ 13. πάτρως: 'paternal uncle', edd.pr., who add that, given the occurrence of the names Νεικόπολις, Ἀθήναιος, Μητρόδωρος and Μελτίνη in *I.Manisa* 525, there may have been a connection between the two families.

1157. Gölmarmara. Posthumous honorary inscription for Demetrios Marcus, 7/8 or 61/62 A.D.(?). Marble tabula ansata; on the right a wreath; found in Gölmarmara and now in the collection of H.Gökcımen (Söke). Edd.pr. Herrmann-Malay, *New Documents* 39 no. 23 (ph.; English translation).

vacat Ἔτους qβ', μη(νὸς) ζ', ιθ' vacat
ὁ δῆμος ἐτείμησεν Δημήτριον Ἀπολ-
λοφάνους Μᾶρκον χρυσῷ στεφάνῳ
καὶ εἰκόνι γραπτῇ ἐν ὅπλῳ ἐπιχρύσῳ
καὶ ἀγάλματι μαρμαρίνῳ ἀρετῆς ἕνεκεν·
Ἀπολλοφάνης καὶ Ἀττιδία οἱ γονεῖς,
Ἀπολλοφάνης, Ἀπολλώνιος τὸν ἀδε-
λφόν, οἱ συνγενεῖς καὶ φίλοι Μᾶρκον
v v v v ἐτῶν εἰκοσιπέντε· vacat
vacat χαῖρε vacat

1. Year 92 = 7/8 (Sullan era) or 61/62 A.D. (Aktian era), edd.pr. ‖ 2. ὁ δῆμος: possibly the Sardian demos; Sardis' territory extended to the north of Lake Marmara; the name Ἀπολλοφάνης (LL. 2-3, 6, 7) is well attested in Sardis; the text is printed unter the heading 'Ioulieis Maibozanoi?' ‖ 3 (cf. also 8). Μᾶρκον: praenomen used as cognomen, edd.pr. [4. for εἰκὼν γραπτή see now M.Halm-Tisserand, *Ktema* 34 (2009) 131-174, Pleket].

1158. Hamidiye (area of: Mağazadamları/Axiotta). Praise of Meis Ouranios Artemidorou, 102/103 A.D. Upper part of a marble stele with flat-topped pediment; above the inscription a crescent; the stone of unknown provenance was presented by a dealer from Esenyazı (site of the sanctuary of Artemis Anaeitis and Men Tiamou south of Maionia). Edd.pr. Herrmann-Malay, *New Documents* 75/76 no. 51 (ph.; English translation).

Ἔτους ρπζ΄, μη(νὸς) Δαισίου βι΄·
Μέγας Μεὶς Οὐράνιος
Ἀρτεμιδώρου Ἀξιοττα
κατέχων καὶ ἡ δύναμις αὐτοῦ, κρ[ι]-
τὴς ἀλάθητος ἐν οὐρανῷ, εἰς ὃν
κατέ(φ)υγεν Ἀλέξανδρος Σωκράτο[υ]
ὑπὲρ κλοπῆς τῆς προδηλουμένης·
Ἄμμιον Διογᾶ γυνὴ ἔχουσα θυγα-
τέρα Μελτίνην ἦραν ἰδίου δ-
αέρος * δ΄, ὁρκιζόμενοι ὤμοσαν·
[ἀ]πέκτεινεν ὁ θεός· μέγας ὢν ὁ θ-
[εὸς - - - -]ΙΑΝΤΟΝΥ[- -]

1. Engraved in smaller letters after the other text; year 187 (Sullan era) = 102/103 A.D., edd.pr.; eta above M, horizontal bars above numerals || 2. Οὐράνιος: cf. Petzl, *Beichtinschriften* 55, *SEG* LIII 1344 and our lemma no. 1173, edd.pr., who add that rescue excavations in Mağazadamları have revealed part of the sanctuary of Μὴν Ἀρτεμιδώρου Ἀξιοττα κατέχων and his Τεκοῦσα (Μήτηρ) || 4-5. 'all-seeing judge in heaven', edd.pr.; ἀλάθητος: 'whose notice nothing escapes', 'all-seeing', edd.pr., who add that 'divine judgments in heaven' are perhaps to be related to the 'Council of the Gods' (see our lemma no. 1186) and point out that there is no evidence for human trials in sanctuaries (cf. *SEG* LIV 1881); priests play an essential role in so-called 'quasi-judicial procedures', acting as intermediaries in submitting cases to the god(s) and transmitting their oracles or comments to the disputing parties [cf. now A.Chaniotis, in H.M.Cotton et alii (edd.), *From Hellenism to Islam. Cultural and linguistic change in the Roman Near East* (Cambridge 2009) 132/ 133, Pleket] || 6. ΕΙΓΥΓΕΝ, lapis || 9. ἦραν: 'they took away', edd.pr. [for the use of this verb in the meaning 'to steal' see *SEG* LII 2002, Chaniotis] || 10. '(and) when they were asked to take an oath (sc. of innocence), they took it (and committed perjury)', edd.pr. || 11. ὢν = οὖν rather than ὤν ('being'), edd.pr.

1159. Hamidiye (area of: Dima?; Kerbia?). Praise of M(e)is Tiamou Artemidorou, late Imperial period. Upper part of a marble stele with flat-topped pediment; inscription in careless script, probably engraved in a rasura; above the inscription a crescent; found in Hamidiye and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 76/77 no. 52 (ph.; English translation).

Μέγας {Μ} Μὶς Τιαμου Ἀρ(τε)μιδώρου leaf?
Ἀξιοττα κατέχων καὶ ἡ δύναμις αὐ-
τοῦ· Ἀ(φ)φιὰς συνέθετο γάμου κοινω-
νίαν Γαι(ε)ίου (Ἰου)λίαν Κόσμου θυγατέραν,
[ἥ]τις οὐκ ἐτήρησε τὴν πίστιν τ-
ῷ Γαείῳ ἀλλ' ἐξήμαρτεν· μέγα-
ς οὖν ΟΠΩΝ ὁ θεός· ἐκόλασεν αὐτή-
[ν - - - -]CΠΑΙCΑΠC[- - -]Α
- - - - - - - - - - - - - - - - - - - -

1. ΑΡΜΙΔ, lapis; the cult of Μὶς Τιαμου Ἀρτεμιδώρου is new; Μεὶς Τιαμου and Μεὶς Ἀρτεμιδώρου are known from separate cults, edd.pr., who point out that in the Roman period worshippers may not have realized that originally there were two founders of two separate cults || 3. ΑΙΦΙΑΣ, lapis || 4. ΓΑΙCΙΟΥΛΙΑΝ, lapis (haplography) || 'Aphphias intervened for a matrimonial alliance of Gaius with Ioulia, daughter of Kosmos; she (ἥτις) did not keep the contractual fidelity towards Gaius but committed a fault', edd.pr., who point out that ἥτις (L. 5) refers either to Aphphias, in which case the narrator/dedicator would be Gaius, or to Iulia, in which case the narrator/dedicator would be either Gaius or Aphphias || 7. ΟΠΩΝ: enigmatic; perhaps ἐπ̣ών (from ἔπειμι)?, edd.pr.

1160. Hermokapeleia. Dedication to Claudius, 41-54 A.D. Lower part of a cylindrical marble altar moulded below; found in Büknüs. Edd.pr. Herrmann-Malay, *New Documents* 19 no. 1 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1341.

Τι(βερίῳ) [Κλαυδίῳ Καίσαρι] | Γερμα̣[νικῷ Σεβαστῷ] | οἱ κωμῆται ἀνέστησαν

3. κωμῆται: the inhabitants of a village succeeded by the polis Hermokapeleia or of an otherwise unknown village in the city's territory, edd.pr.

1161. Hermokapeleia. Epitaph of Dionysianos, Imperial period. Marble pedimental stele; above the inscription a wreath; the inscription seems to have replaced an earlier text; found in Evkaftekke. Edd.pr. Herrmann-Malay, *New Documents* 19 no. 2 (ph.; English translation). {ΔΗ} vacat | Δημητρὶς | Διονυσιανῷ | τῷ τέκνῳ || μνείας | χάριν

1. The mason apparently was not happy with this beginning: too big or too careless?, edd.pr. || 2. Δημητρίς (fem.) or Δημήτρι(ο)ς?, edd.pr.

1162. Hierokaisareia. Fragment of an honorary decree, late Hellenistic or early Imperial period(?). Right part of a marble stele now in the museum in Manisa; found in Sazoba. Edd.pr. Herrmann-Malay, *New Documents* 27 no. 12 (ph.; English translation).

[- ἔ]δοξε
[- - - - - - - - - - - - ἐπεὶ - - - - - - - - - - Πλ]ουτιάδ[1-2]
[- -]ΛΟΣ καὶ
[- - - - - - - - - - - - - - - - - ἀνδρῶν κα]λῶν καὶ ἀγαθῶν
[- - - - - - - - - ἐν παντὶ κ]αιρῷ εὔχρηστος καὶ κοι[νῇ]
[- - - - - - - - - - καὶ ἰδίᾳ ἑκά]στου ἡμῶ[ν] εὐεργέτη[ς]
[- - - - - - - - - - - - - - - - - -] παντὸς οὐδ[ὲν] λέλοιπ[ε]
[- - - - - - - - - - - - - - - - -]Ν τῷ δήμῳ τ[ει]μῆσαι α[ὐ]-
[τὸν - - - - - - - - - - - - - - - - - -]ς τειμαῖς· ἀγαθῇ τύχῃ·
[δέδοχθαι -]

First example of a decree from Hierokaisareia, edd.pr. ‖ 2. [Πλ]ουτιάδ[ης] or -[ου], edd.pr. ‖ 5. perhaps γενόμενος (or γέγονε) ἐν παντὶ etc., edd.pr. ‖ 5-6. probably καὶ κοι[νῇ | τοῦ δήμου (or τῆς πόλεως) καὶ ἰδίᾳ ἑκά]στου, edd.pr. ‖ 9. e.g. [ταῖς μεγίσται]ς or [καλλίσται]ς τειμαῖς, edd.pr.

1163. Hierokaisareia. Fragmentary milestone, reign of Vespasian (?). Lower part of a limestone column; found in Akselendi. Edd.pr. Herrmann-Malay, *New Documents* 27/28 no. 13 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1347.

- - - - - - - - - - - - - - - - - -
[- - - - - - - - - - - ὕ]πα[τ]ο[ς]
[τὸ] ςʹ, ἀποδεδε[ιγ]μένο[ς]
[τὸ] ζʹ, τειμητὴς τὰς ὁ-
δοὺς ἐποίησεν

Milestone set up on the road from Sardis to Pergamon, edd.pr., who suggest that the titulature should refer to Vespasian, who is known to have constructed the road, and refer to *SEG* XLIX 1568 (repairs of the road under Domitian) [I still wonder whether *SEG* XLIX 1568, like *SEG* XLVII 1656, should perhaps be assigned to Thyateira's territory: see app.cr. of 1568, Pleket].

1164. Hierokaisareia. Honorary inscription for a xystarch, Imperial period. Lower part of a large marble base moulded below; found in Sazoba. Edd.pr. Herrmann-Malay, *New Documents* 28 no. 14 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1348.

- -
ΟΥ Με[ν]εκ[ράτου? - - - - - - - -]
ξυστάρχην ἀγ[ώνων τῶν ἐν]
Περγάμῳ διά τε τὰς [ἰδίας]
αὐτοῦ καὶ παντὸς το[ῦ γένους]
εἰς τὴν πατρίδα εὐεργ[εσίας]
v v v τε καὶ φιλοτειμίας v v v ·
ἐπὶ ἀρχόντων Μενάνδ[ρου]
τοῦ βʹ τ̣ὸ̣ βʹ καὶ Γαΐου βʹ Τ[. .]
κ̣αὶ Ἀρτεμιδώρου τοῦ Διο[γέ]-
vacat νους, vacat
προνοησαμένου Νικήτου
vacat τοῦ Μίθρου vacat

1. J.-Y. Strasser (*An.Ép.*) prefers an accusative Με[ν]εκ[ράτην] ‖ [2. ξυστάρχην: for the ξυσταρχία and the way it is financed, see *SEG* LVI 1359 LL. 34-39, Pleket] ‖ 8. in fine probably Γαΐου βʹ τ[ὸ + numeral], edd.pr. ‖ 12. Μίθρης: Iranian name, edd.pr., with parallels.

1165. Hierokaisareia. Epitaph of the son of Mithres and relatives, Imperial period. Right part of a marble tabula; found in Akselendi and now in the museum in Manisa; inscription in a framed, slightly recessed field; L. 1 above the field, ends of LL. 2-10 left of the field. Edd.pr. Herrmann-Malay, *New Documents* 29 no. 16 (ph.; English translation).

[..] Μιθρέους Σαι̣
[-2-3-ν]ὸς κατεσκεύα-
[σε τ]ὸ μ̣ν̣η̣μεῖον αὐ-
[τῷ καὶ γ]υναικὶ καὶ ἐκ-
[γόνοις α]ὐτοῦ καὶ γο-
[νεῦσι]ν̣ μνείας ἕνε-
[κεν· μη]δενὸς ἔχον-
[τος ἑτ]έρου ἐξουσίαν
[- - - - ε]ἰσενενκεῖν· εἰ
[δὲ μή, δό]τω Καδουκώμῃ
[- - πρ]οστίμῳ ∗ ͵αφ′

1-2. Σαρ̣|[διαν]ός or Σαι̣|[τηην]ός, edd.pr., who prefer the former because of syllabic division [the photo seems to show ΣΑΤ̣Α̣ at the end of line 1, thus Σατ̣α̣|[λην]ός?, Corsten] ‖ 5-6. or γό|[νοις αὐτῶ]ν̣?, edd.pr. ‖ 9. [πτῶμα] or [νεκρόν], edd.pr. ‖ 10. Καδουκώμη: cf. *SEG* XLIX 1572 app.cr. ‖ 11. [ἐν or ἐπὶ πρ]οστίμῳ, edd.pr.

1166. Hierokaisareia. Fragmentary epitaph, Imperial period. Piece of a marble architectural element, probably belonging to a funerary construction; found in Tiyenli. Edd.pr. Herrmann-Malay, *New Documents* 29 no. 15 (ph.; English translation).

[- - -]τικῇ καὶ τέκνοις καὶ [- - -]

[- - -]τικῇ: dative of a feminine name ending in -τική, edd.pr.

1167. Hierokaisareia. Epitaph of Philoteimos, Imperial period. Lower part of a marble stele with tenon; above the inscription the lower parts of a wreath and vases (?) on each side; below the inscription a round object (rosette?) and a bird; very careful and elegant lettering; found in Akselendi and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 30 no. 17 (ph.; English translation).

Ἀπολλώνιο̣ς | Φιλοτείμῳ τ|ῷ ἀδελφῷ ἐ|ποίησεν μν|είας χάριν

1. In fine sigma above omicron, edd.pr.

1168. Hypaipa (area of). Epitaph of the painter Telesphorianos, Imperial period. Two joining pieces of a marble pedimental stele; found in Günlüce (formerly Datbey (Hypaipa)) and now in the museum in Ödemiş. Edd.pr. Herrmann-Malay, *New Documents* 132 no. 101 (ph.; English translation).

Τελεσφοριανῷ
Θυατειρηνῷ ζω-
γράφῳ v Ἀρτεμί-
δωρος ὁ ἀδελ-
φὸς μνείας ❦
vacat χάριν καὶ
Ἐλπ[ι]δ̣ηφόρῳ, Ὀν[.]-
[....]ρ̣ῳ τοῖς θρεπ[τοῖς]

6-8. The words after καί are probably later additions, edd.pr. [rather those after χάριν, Richardson] || 7-8. perhaps Ὀν[η|σιφό]ρ̣ῳ or Ὀν[η|σιδώ]ρ̣ῳ, edd.pr.

1169. Hyrkanis. Dedication to (all the?) gods, 3rd/2nd cent. B.C. Right part of a marble stele; in a rectangular recessed field a representation of a standing woman on the left, raising her right hand, and a standing naked man on the right holding a spear in his left hand; on the left possibly traces of the left foot of a third person, possibly a servant; inscription below the relief; found in Mütevelli, west of Hyrkanis, and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 35 no. 20 (ph.; English translation).

[- - - - - - Μ]αχάτου στρατηγῶν καὶ διυγι|[αίνων πᾶσι? θε]οῖς χαριστήριον vacat

The son of a certain Μαχάτας erected the stele because of his good health (the first attestation of διυγιαίνω in inscriptions) during his time in office as στρατηγός, edd.pr., who suggest that the dedicator may have been an Attalid appointee || the relation between text and relief is unclear, edd.pr.

1170. Hyrkanis. Epitaph of Alexandros, Imperial period. Upper part of a quadrangular altar of local stone; found in Bedeller, southwest of Hyrkanis. Edd.pr. Herrmann-Malay, *New Documents* 36 no. 21 (ph.; English translation).

❦ Χαίρετε ❦ ❦ | Ὀρβανὸς Ἀλε|ξάνδρῳ τῷ ἀδελ̣|φῷ κατεσκεύα||[σε]ν τ[ὸ] μνημε̣[ῖ]ον - - -]

1171. Iaza (Ayazviran). Honorary inscription for Philippikos, 124/125 A.D. (A) and Christian inscription (B). Marble pedimental stele; above the inscription a wreath; inscription (B) below (A) in careless script; through the first three lines of (B) a cross; found in Ayazviran (Iaza) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 79/80 no. 53 (ph.; English translation). Text **B** also in *An.Ép.* (2007) [2010] no. 1355.

A:

Ἔτους σθʹ, μ̣η̣(νὸς) Γορπιαίου ηιʹ· Φι-
λιππικὸν Νεικάνδρου τρὶς ἄρ-
χοντα, δὶς εἰρηνάρχην, ἀγορα-
[ν]όμον, ἄνδραν ἀγαθὸν ἡ Ἰαζη-
νῶν κατοικία τὸν ἑαυτῶν εὐερ-
γέτην ἀρετῆς ἕνεκα πάσης κα[ὶ]
εὐνοίας τῆς ἰς ἑαυτοὺς ἐτεί-
μησαν, ἐπιμεληθέντος τῆς
ἀναστάσεος Φιλοξένου τοῦ Δη-
μαινέτου vacat

1. Year 209 (Sullan era) = 124/125 A.D.; eta above mu || 2-4. archons and agoranomoi are attested in villages, εἰρηνάρχαι have not been, edd.pr., who wonder whether the honorand held those functions in the κατοικία Ἰαζηνῶν (LL. 4/5) or in one of the nearby cities [the latter seems preferable; urban eirenarchai are known to have functioned in (and to have been important for the population of) the countryside, Pleket] || 4-5. *TAM* V.1.468 (a) and 475 have the form ἐν Ἰαζοις; the new text is the first to call the settlement a κατοικία (village) || 9-10. *TAM* V.1.483 (a), also from Ayazviran (Iaza), records a Φιλόξενος, son of Δημαίνετος (LL. 19/20); the two may be identical, edd.pr.

B: Κατὰ κέλευσιν τῆς | ἁγίας ἐκλησίας κὲ | [τῶν] δεσποτῶν Κ̣Ο̣Ι[- -]ΟΥ κὲ Γ̣[- - -]

3-4. The names of emperors?, edd.pr.; J.-Y.Strasser (*An.Ép.*): 'la mention des empereurs --- n'est pas assurée'.

1172-1174. Iaza (Ayazviran). Confession inscriptions. Edd.pr. Herrmann-Malay, *New Documents* 80-83 nos. 54-56 (ph.; English translation), publish the following texts found in Ayazviran/Iaza.

1172: 80/81 no. 54. **Fragment of a confession, 175/176 A.D.** Lower part of a marble stele, now in the museum in Manisa.

- - - - - - - - - - - - - - - -
τ̣ῶν ἱε̣ρ̣ῶν ὅτ̣ι̣ 'μ̣ὴ̣ φ̣[ο]-
β̣οῦ'· ἐ̣πεζήτησεν
ἡ̣ θεὸς καὶ ἦραν τρίφωνα
τὰ τέκνα αὐτῆς καὶ
τὰ ἔγγονα αὐτῶν,
ἔ̣τους σξ', μ̣η̣(νὸς) Ἀπελ-
λ̣αίου βι' vacat

1-2. Initio possibly [εἰπόντων δὲ] τ̣ῶν ἱε̣ρ̣ῶν: the 'holy servants' (priests?) told the woman (cf. αὐτῆς in L. 5) 'not to be afraid'; A.Chaniotis, *EBGR* (2007) [2010] p. 299 no. 66, compares the verb θάρσει 'with which a divinity typically addresses an individual in need or a pious worshipper', cf., e.g., *IG* IV^2 1.128 and *I.Lindos* 2 D LL. 14-16 || 3-6. the woman had committed a sin and after an inquiry by the Goddess [i.e., the priests] her children and grandchildren took the sin away by means of three-voiced animals, edd.pr., who refer to Petzl, *Beichtinschriften* 6 and 55 for τρίφωνον (in 55 the expression ἦρε τρίφωνον; cf. *SEG* XLVII 1648 ad no. 6) and to the text in our lemma no. 1222 for an ἐννεάφωνον (triple offering of three animals as in *Beichtinschriften* 5); the plural τρίφωνα may imply that the ritual has been practiced more than once || 4. iota of καί squeezed in between alpha and eta (corrected from a nu); PAN above HT || 7. year 260 (Sullan era) = 175/176 A.D., edd.pr.

1173: 81/82 no. 55. **Confession of a punished woman, Imperial period.** Lower part of a marble stele, now in the museum in Manisa.

[...]\ ΙΡΟΡΑ Συνόδου Σαϊττη[νὴ ἐπεὶ?]
[....]αγωγουμ⟨έ⟩νων αὐτῆς [τ̣ῶν]

[.....]ων ἐπεύξατο Μῆνα Οὐρ̣[ά]-
[νιον Ἀρ]τεμιδώρου Ἀξιοττα κατέ̣-
[χοντα], καὶ ὡ̣ς πᾶσιν ἐπήκουες
[μου?] καὶ π̣αρενθυμηθείσης
[μου π]αράθερμον ἀποδοῦναι
[τὴν] εὐχήν, ἐκόλασέ με· διὸ ἔσ-
[τησ]α τὴν στήλλην καὶ ἐπιγέγρα-
[φα] τ̣ὰς τοῦ θεοῦ δυνάμεις καὶ ἀ-
[π]ὸ ν̣ῦν εὐλογῶ vacat

1. Σύνοδος: this name also in *TAM* V.1.103 (Saittai), edd.pr. || 2. ΜΣΝΩΝ, lapis; a compound formed with ἀγωγέω, edd.pr., who suggest LL. 2-3 e.g. [παρ]αγωγουμ(έ)νων αὐτῆς [τῶν | τέκν]ων or [ἐξ]αγωγουμ(έ)νων αὐτῆς [τῶν | κτην]ῶν (or κτημάτ]ων) [in L. 1 ἐπεί seems unnecessary: the text begins by saying that the woman, after things have been taken away from her, directed a prayer to the God, Pleket] || 5-6. 'and as in all (other) matters, you listened to me', edd.pr., who point out that the omega of ὡς has been engraved upside down || 6. παρενθυμέομαι: 'to disregard', edd.pr., who refer to *TAM* II 245 LL. 13-14 (ἐὰν δέ τις παρενθυμηθεὶς μὴ θύσῃ) || 7. [π]αράθερμον: 'over-hot' (*LSJ*) and from there 'over-hasty', 'immediately', edd.pr. || 9. ΑΛΗΚ, lapis, according to edd. pr. [but the photo shows a ligature: N̲K̲, Pleket].

1174: 82/83 no. 56. **Fragment of a confession, Imperial period.** Lower right part of a marble stele.

- -
[- - - -]ΝΟΥ διὰ τὸ Μ[- - - - - - - - - -]
[- - ἐκο̣λ]άσθην ὑπὸ τ[οῦ θεοῦ - - - -]
[- τὸν ἱερὸν δ]οῦμον ἱερα̣[- - - - - - -]
[- - -]ΕΙΚΡΩΝ καὶ Μ[- - - - - - - - - -]
[- - -] τὸ̣ν̣ θεὸν [- - - - - - - - - - - - -]
[- - τ̣ὴ̣ν̣ ε̣ὐ]χὴν ΕΠΙΘ[- - - - - - - - - - -]
[- - -]ΘΩ̣ΕΝ[- - - - - - - - - - - - - - - -]
[- - τὰς δυ̣νά]μις καθὼς ἐκέλ[ευσ- -]

1. διὰ τὸ μ[ή + infinitive], edd.pr. || 2-3. e.g. [ἐκολ]άσθην ὑπὸ το[ῦ θεοῦ καὶ | ἠρώτησα τὸν ἱερὸν δ]οῦμον; for ἱερὸς δοῦμος see our lemma no. 1186 || ἱερα̣[- -]: a form of ἱερατεύω?, edd.pr. || 4. [μ]εικρῶν?, edd.pr. [[μ]εικρῶν καὶ μ[εγάλων]?, Chaniotis] || 6. a form of ἐπιτίθημι?, edd.pr. || 7-8. e.g. [ἐστηλλογράφησα τὰς τοῦ θεοῦ δυνάμ]ις, καθὼς ἐκέλ[ευσεν (or -σθην)], edd.pr.

1175. Iaza (Ayazviran). Epitaph of Neikias, 164/165 A.D. Lower part of a marble stele with tenon; above the inscription a wreath. Edd.pr. Herrmann-Malay, *New Documents* 83 no. 57 (ph.; English translation).

Ἔτους σμθʹ, μηνὸς
Ὑπερβερταίου ζʹ· Ἱππό-
νεικος Ἀμφιλόχου
καὶ Πρόκλα Ἀρίου Νεικίαν
τὸν υἱὸν ἐτίμησαν, ὁ-
μοίως καὶ Ἀμφίλοχος ὁ
πάππος καὶ Ἀμφίλοχος
καὶ Νεικίας οἱ πάτρως καὶ
Λουκία καὶ Εὐτυχία αἱ πατρεῖ-
αι ἐτείμησαν χρυσοῖς στε-
φάνοις vacat

1. Year 249 (Sullan era) = 164/165 A.D., edd.pr. ‖ 8. πάτρως: 'paternal uncles', edd.pr. ‖ 9-10. πατρεῖαι: 'paternal aunts', edd.pr.

1176. Iulia Gordos (area of). Honorary inscription for Aphia, 5/6 A.D. Marble stele with triangular pediment, akroteria and tenon; in the pediment a basket; found in Korubaşı (formerly Eğrit; south of Gordos). Inscriptions above (A) and below (B) a large wreath. Edd.pr. Herrmann-Malay, *New Documents* 41 no. 24 (ph.; English translation).

A:
Ἔτους qʹ, μη(νὸς) Δείου νουμηνίᾳ vacat
ὁ δῆμος ὁ Λορηνῶν Ἀφιαν Ἀπολλωνίου
vacat χρυσῷ στεφάνῳ vacat

B:
[Ἀ]πολλώνιος Ἀφιαν τὴν γυναῖκα χρυσῷ
στεφάνῳ, Μινας τὴν μητέρα, Τατεις
τὴν θυγατέρα καὶ οἱ συνγενεῖς Ἀφιαν
vacat χρυσῷ στεφάνῳ

A 1. Year 90 (Sullan era) = 5/6 A.D., edd.pr. ‖ 2. In *TAM* V.1 (map) the settlement of Lora (for which see *TAM* V.1 p. 255) is tentatively placed in the triangle Hacıosmanlar, Kavakalan and Akçaalan (west of Iulia Gordos and southeast of Thyateira); new finds (two post mortem decrees from Tüpüler) point to a site around Korubaşı (Eğrit) and Tüpüler; for another inscription from Eğrit (honorary inscription for a woman by a δῆμος and by individual relatives) edd.pr. refer to *TAM* V.1.775 [edd.pr. translate 'Aphia, daughter of Apollonios', which conforms to normal linguistic practice; but in this case it is tempting to consider Apollonios Aphia's husband (**B** L. 1), Pleket] ‖ **B** 2. Μινας: Μινᾶς or Μινάς (fem.): a form of Μηνᾶς or Μηνάς or of Μιννᾶς (Robert, *Noms* 226), edd.pr.

1177. Iulia Gordos (area of). Honorary inscription for Tib. Claudius Stratoneikianos and Tib. Claudius Kyrenios, Imperial period. Marble plaque found in Kayacık (west of Gordos) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 41/42 no. 25 (ph.; English translation). Text also in *AnÉp.* (2007) [2010] no. 1350.

Ἡ βουλὴ καὶ ὁ δῆμ[ος καὶ οἱ νέ]-
οι ἐτείμησαν Τ. Κλ. [Στρα]-
τονεικιανὸν καὶ Τ. Κλ.
Κυρήνιον τὸν καὶ Κέλσο[ν]
λανπαδαρχήσαντας ἐν-
δόξως καὶ δεκαπρωτεύ-
σαντας, ὑοὺς Τ. Κλ. Στρα-
τονεικιανοῦ δεκαπρώτου,

στρατηγοῦ, σειτώνου

J.-Y. Strasser (*An.Ép.*) prefers a date in the beginning of the 3rd cent. A.D. ‖ 1-2. The νέοι participate because of the torch-race (λαμπάς) organized and financed by the two honorands, probably in the gymnasion, edd.pr. ‖ the stone is said to come from a place called Yarıkdağ Mevkii, north of Kayacık; this area is assigned to Iulia Gordos on the map in *TAM* V.1, edd.pr., who add that one of the honorands (Τι. Κλ. Κυρήνιος Κέλσος) and the father Τι. Κλ. Στρατονεικιανός are on record in an inscription (*TAM* V.2.927; Thyateira) and on a coin (reign of Elagabalos; *TAM* V.2 p. 312; Thyateira), respectively.

1178. Iulia Gordos. Epitaph of Aphrodite, 230/231 A.D. Marble stele with triangular pediment with decorated mouldings between the akroteria; in the pediment some blossoms; below the inscription a mirror (?) and a comb; found in Gördes. Edd.pr. Herrmann-Malay, *New Documents* 42/43 no. 26 (ph.; English translation).

Ἔτους τει´, μη(νὸς) Δείου
θ´ ἀπιόντος· ἐτίμη-
σαν οἱ γονῖς τὴν θ-
υγατέρα Ἀφροδίτην
Τρόφιμος κὲ Ῥοδίνη
ἡ μήτηρ, ὁμοίως καὶ
ὁ πάτρως Ἐ(λπ)ιδηφόρος,
σὺν αὐτοῖς ἑ ἀδελ-
[φὲ] Ῥοδίνη κὲ Ῥοδάρ(ι)ν

1. Year 315 (Sullan era) = 230/231 A.D., edd.pr. ‖ 7. the mason, misled by the next line, first engraved ΕΑΔΕΛ, edd.pr. ‖ 7-8. edd.pr. punctuate Ἐ(λπ)ιδηφόρος | σὺν αὐτοῖς, ἑ κτλ. ‖ 8-9. ἑ ἀδελφέ = αἱ ἀδελφαί, edd.pr. ‖ 9. ΡΟΔΑΡΝ, lapis.

1179. Kavakalan (southeast of Thyateira). Dedication to Zeus Patroos, Hellenistic period. Lower part of a marble stele; above the inscription part of a wreath; now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 45 no. 28 (ph.; English translation). Ἡρακλέων | Μενεσθέ|ως v Διὶ Πα|τρῴωι εὐχήν

3-4. Πατρῷος: 'ancestral' (like πάτριος), edd.pr. ‖ for Kavakalan see our lemma no. 1180 app.cr. in fine.

1180. Kavakalan (southeast of Thyateira). Dedication to Artemis Boritene, late Hellenistic period? Upper part of a marble stele; now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 46 no. 29 (ph.; English translation).

Μητροδώρα ὑπὲρ
Μητροβίου τοῦ ἀν-
δρὸς καὶ οἱ υἱοὶ Ἀρτ[έ]-
μιδι Βοριτηνῇ vacat
εὐχήν vacat

3-4. For Ἄρτεμις Βορ(ε)ιτηνή edd.pr. refer to *TAM* V.2.884 (Thyateira) and to homonoia-coins struck by Thyateira and Smyrna; the epithet may derive from a toponym [given the presence of this Artemis in Thyateira, would it be wiser to assign Kavakalan to that city's territory?, Pleket].

1181. Kavakalan (southeast of Thyateira). Epitaph of Ammion, 75/76 A.D. Marble pedimental stele with mouldings between the akroteria; between LL. 1 and 2 a mirror, wreath, basket, spindle and distaff. Edd.pr. Herrmann-Malay, *New Documents* 46 no. 30 (ph.; English translation).

Ἔτους ρξʹ, μη(νὸς) Δείου δʹ·
Ἥ[σ]υχος καὶ Τατας Ἄμμιον
[τὴν] θυγατέρα καὶ οἱ συνγε-
[νεῖ]ς vacat
vacat χαῖρε vacat

1. Year 160 (Sullan era) = 75/76 A.D. || for Kavakalan see our lemma no. 1180 app.cr. in fine.

1182. Köleköy (Tarsi?). Confession inscription, 154/155 A.D. Marble stele with flat-topped pediment and tenon; above the inscription in a slightly recessed rectangular field a representation of a leg (with foot); found in Köleköy and now in the collection of Y.Tatış (Izmir). Edd.pr. Herrmann-Malay, *New Documents* 93/94 no. 66 (ph.; English translation).

Ἐπεὶ ὗς ἀπόλετο Ἀπολλωνίου
ἔτει σζιʹ, περὶ τούτου σκῆπτρον ἐ-
φέστη Ἀπόλλωνος Ταρσίου· καὶ μη-
δενὸς ὡμολογήσαντος παρ' αὐτό,
ἐξ ὑστέρου εὑρεθεὶς παρὰ Ἀλεξάν-
δρῳ Τασιλα· πείσαντος τοῦ ἱερέως
προσλαβέσθαι τὸν ὗν τὸν Ἀπολλώ-
νιν, ἐπιγνοὺς ὅτι ἐντὸς τῆς προθεσ-
μίας τῶν ἡμερῶν, ὧν ὑπεξειρημέ-
νων ἦσαν, ὑπερχρόνον ἦν, ἀπελάσαν-
τος τὸν ὗν ὁ θεὸς ἐπεζήτησε στηλ-
λογραφῆσαι τὰς δυνάμεις τοῦ θεοῦ
Τατίαν γυναῖκα τοῦ Ἀπολλωνίου·
ἔτους σλθʹ vacat

1-3. In year 217 (Sullan era) = 132/133 A.D., the pig of Apollonios became lost (L. 1 ἀπόλετο = ἀπώλετο), i.e., was probably stolen; the setting up of the divine scepter initiated a judicial procedure, edd.pr. || 3-14. no one confessed in the presence of the scepter (παρ' αὐτό); the pig was later found with Alexandros Tasilas (Τασιλᾷ?; or Alexandros, son of Tasilas); subsequently the priest suggested to Apollonios that he (i.e., the priest) should keep the pig 'as he had judged that it was overdue (?) within the set term of days which were expected(?)'. Apollonios, however, drove the pig away (from the sanctuary to his own pigsty); the god punished him for this act; Apollonios suffered an ailment in one of his legs and died. The god (i.e., the priest) made it clear to A.'s wife Tatia that her husband's death was to be related to the affair with the pig and asked her to erect a stele, which she did in the year 239 (= 154/155 A.D. [not 144/145 A.D. as edd.pr. write, Pleket]). The whole affair took 22 years (from year 217 to 239 (Sullan era)) [there was apparently a fixed period within which the pig, when found, was to be returned to the owner; that period had expired long ago and as a result the pig was to be given to the temple; ὑπεξειρημένων (LL. 9-10): 'excepted', 'excluded' rather than 'expected?', Pleket].

1183. Kollyda. Dedication to Asklepios, 83/84 A.D. Lower part of a marble stele with tenon; found in Gölde (now Incesu = Kollyda). Edd.pr. Herrmann-Malay, *New Documents* 109 no. 82 (ph.; English translation): Ἔτους ρξη´· Ἀσκλη|πιῷ Μίθρης Διογ|ένου εὐχήν v

1. Year 168 (Sullan era) = 83/84 A.D., edd.pr.

1184. Kollyda. Dedication to Meter Tarsene and Apollo Tarsios, between 75 and 85 A.D. Left middle part of ■ marble stele; above the inscription in a recess the feet of an animal (horse?); found in Gölde (now Incesu = Kollyda). Edd.pr. Herrmann-Malay, *New Documents* 109 no. 81 (ph.; English translation).

Ἔτους ρξ[.´, μη(νὸς) - -]
ε´· Ἰουλία Γ̣[- - - - -]
Μητρὶ Ταρσ̣[ηνῇ καὶ Ἀπόλλω]-
νι Ταρσίῳ [- - - - -]-
σιν κατ᾽ ἐπ̣[ιταγήν]

1. Year 16[.] (i.e., between 160-169) (Sullan era) = between 75-85 A.D., edd.pr. ‖ Μήτηρ Ταρσηνή and Ἀπόλλων Τάρσιος are worshipped both separately and jointly in the Katakekaumene: *TAM* V.1.195-197 (Tabala); 202 (Kören); 240 (Kula); 353/354 and 501 (Gölde); 448, 460, and 461? (Ayazviran); 499 (Kavaklı); there is perhaps a relation between Ταρσηνή and the Ταζηνῶν κατοικία (*TAM* V.1.231), possibly located at Kavaklı, edd.pr. ‖ 4-5. perhaps [τὴν ἀναθέ]|σιν or [τὴν καθιέρω]|σιν, edd.pr.

1185-1187. Kollyda. Confession inscriptions. Edd.pr. Herrmann-Malay, *New Documents* 110-116 nos. 83-85 (ph.; English translation), publish the following texts, all found in Gölde (now Incesu = Kollyda); nos. 84 and 85 are now in the museum in Manisa.

1185: 110-113 no. 84. **Confession to Men Motylleites, 197/198 A.D.** Lower part of a large marble stele with tenon; above the inscription a moulded platform. Cf. A.Chaniotis, *EBGR* (2007) [2010] pp. 300/301 no. 66 ([slightly modified] English translation).

Μηνὸς Μοτυλλείτου ἱορτῆς γε-
νομένης, ἐρχομένου αὐτοῦ ἀπὸ
τῆς ἱορτῆς, συν̣ῆ̣λθεν ὄχλος ἐπὶ τ-
ὴν βασιλικὴν ἔχοντες ξίφη καὶ ξύλα
καὶ λίθους, συντρίψαντες τοὺς ἱερο-
δούλους καὶ τὰ ἀφυδρίσματα τῶν θεῶν,
καὶ μ̣η̣δενὶ χρῶμα τηρηθῆναι μ̣ή̣τε τῦ[ς]
θεοῖς μήτε τοῖς ἱεροδούλοις· εὑρε-
θεὶς δὲ Ὀνίσιμος Λάθυρος ἐν αὐτοῖς
καὶ μὴ δυνηθεὶς τὴν μάχη̣ν̣ ἀνακρ-
οῦσαι διαγενομένων ἐτῶν ε´ (ἐ)κολάσ-
θη ἰς τὸν ὦμον καὶ δυσαπιστῶν τῷ θε-

ᾧ καὶ ὑπὸ μηδενὸς δυνάμενος θαρα-
πευθῆναι ἐ(θ)αραπεύθην ὑπὸ τοῦ θεοῦ·
δευτέρᾳ οὖν κολάσει ἐδράχθη̣ν̣ κατὰ
τῶν ἁπαλῶν ἐπὶ ἡμέρας τρεῖς
καὶ ὥρας τρεῖς· σωθεὶς οὖν ὑπὸ τοῦ θεοῦ
κατὰ τὸ ἐμὸν μέρος εὐλογῶν ἀνέθηκα·
ἔτους σπβ΄, μ̣η̣(νὸς) Δαισίου κ΄

1. Μὴν Μοτυλλείτης: see the next lemma || 2. αὐτοῦ: most probably Onesimos (L. 9), edd.pr., who also consider (but ultimately reject) the god himself (represented by a person) or the ὄχλος (cf. L. 3) || 3-6. 'a crowd gathered towards the basilica [probably the temple of Men, given the ἱερόδουλοι and ἀφυδρίσματα] - - -', edd.pr. [for L. 4 βασιλική C. refers to Petzl, *Beichtinschriften* no. 5, where a praetorium is mentioned, and to our lemma no. 1186 LL. 6-8 (συνᾶτος καὶ σύνκλητον τῶν θεῶν)]; L. 6 ἀφυδρίσματα = ἀφίδρυ(σ)μα: 'image of the god', edd.pr. [for ἀφίδρυ(σ)μα see now A.Anguissola, *CQ* 56 (2006) 641-643, Pleket] || 7-8. 'and for nobody (was it possible?) to save his own skin (??), neither for the gods nor for the sacred slaves', edd.pr.; C. translates: 'and neither the dignity (?) of the gods nor that of the sacred slaves was preserved' || 8-17. Onesimos obviously argued that his presence amidst the ochlos was a coincidence and that he had not been able to stop the fight (LL. 10-11 ἀνακροῦσαι τὴν μάχην); but this was not enough to convince the gods (i.e., the priests) of his innocence; as a result he was punished with a disease in his shoulder, 'a comparatively light punishment', possibly 'connected with his' attempt 'to prevent the offenders', edd.pr. || 9. Ὀνίσμος for Ὀνήσιμος (iotacism), edd.pr., referring to *SEG* L 1133 bis L. 20 (Ὄνισχος for Ὀνήσιχος); Λάθυρος: nickname ('the pulse', 'the chick-pea'; cf. *I.Smyrna* 326), edd.pr. || 11. edd.pr. assume haplography or an unaugmented aorist: ἐτῶν ε΄ ⟨ἐ⟩κολάσθη; 'after 4 years had passed' would be 'strangely unprecise' according to edd.pr. [but not insurmountable; the precision in LL. 16/17 ('three days, three hours') concerns a *recent* inconvenience, whose duration Onesimos remembered very well, Pleket] || 12-13. 'I was disobedient towards the god', edd.pr.; 'I did not trust the god', C. || 15-16. the second disease (disease of the 'soft parts') was the punishment for Onesimos having first consulted doctors and only in the last instance the deity (cf. *SEG* LVI 2111) || 18. κατὰ τὸ ἐμὸν μέρος: 'for my own part'; Onesimos separates himself from the ὄχλος, edd.pr. || 19. year 282 (Sullan era) = 197/198 A.D., edd.pr.

1186: 113-116 no. 85. **Confession to Men Motyll(e)ites, Zeus Sabazios and Artemis Anaeitis, 205/206 A.D.** Lower part of a large marble stele with tenon; on a platform above the inscription representation of a man fallen on his knees and apparently having dropped a shield; at right an animal possibly attacking the man. Cf. A.Chaniotis, *EBGR* (2007) [2010] p. 301 no. 66 ([slightly modified] English translation).

Ἔτους σϙ΄, μ̣η̣(νὸς) Περιτίου· Ἀμμι̣-
ανὸς καὶ Ἑρμογέ̣ν̣η̣ς Τρύφω-
νος πάρισιν ἐρωτῶντες το-
ὺς θεοὺς Μῆ̣ν̣α Μοτυλλίτ-
η̣ν̣ καὶ Δία Σαβάζιον καὶ Ἄρτε-

μιν Ἀναεῖτιν καὶ μεγάλην συ-
νᾶτος καὶ σύνκλητον τῶν θε-
ῶν, ἐρωτῶντες τὴν κατοικία[ν]
καὶ τὸν ἱερὸν δοῦμον, ἵνα ἐλέ-
ου τύχωσιν, ἐπὶ ἐκολάσθη[σ]-
αν οὗτοι, ὅτι τὸν πατέρα ἐκρά-
τησαν ἐξομολογούμενον
τὰς δυνάμις τῶν θεῶν, καὶ ἐλη-
μοσύνην μὴ λαβόντος τοῦ πα-
τρὸς αὐτῶν, ἀλλὰ ἀποτελεσθέ-
ντος αὐτοῦ 'μή τίς ποτε παρευ-
τελίσι τοὺς θεοὺς' διὰ τὰς π̣[ρ]-
ώτας προγραφὰς αὐτοῦ ἔγρα̣[ψ]-
αν καὶ ἀνέθηκαν εὐλογοῦντε̣[ς]
τοῖς θεοῖς vacat

1. Year 290 (Sullan era) = 205/206 A.D., edd.pr.; eta within mu || 3. πάρισιν = πάρεισιν: 'appear', edd.pr. || 4. Μὴν Μοτυλλίτης: cf. the preceding lemma; the epithet Μοτυλείτης is on record in *TAM* V.1.457 (Ayazviran); perhaps to be connected with the name of the κατοικία (L. 8), viz. Motyla located around Kollyda, edd.pr.; cf. also Μήτηρ Μοτυλληνή in *SEG* LVI 1254 || 6-8. συνᾶτος: 'senatus', more or less synonymous with σύνκλητος; συνᾶτος may have been a sort of gloss to σύνκλητος; the latter is also on record in *Beichtinschriften* 5 L. 22 (*SEG* XXXVIII 1237); the members of the σύνκλητος are regarded as gods, their role being played by priests (?); in view of the text in our lemma no. 1158 it seems that the Lydians believed in the existence of divine councils and divine trials in heaven, edd.pr. || 9-10. ἔλεος: edd.pr. refer to *SEG* XLII 1680 and LIII 1344 || 10. ἐπί = ἐπεί || 10-13. the two brothers somewhat maltreated their father, who perhaps was about to confess 'a sin in which they might have played a role — which they disliked'; alternatively, they may have wanted to keep their father from an unwanted transaction, edd.pr.; C. suggests that the 'father may have attempted to propitiate a sin by giving property to the sanctuary', an act which is sometimes mentioned in confession inscriptions || 13-20. the father, though he had acknowledged the power of the gods (LL. 12/13) and even made a written statement (LL. 17/18), did not obtain mercy and was killed (LL. 15-16 ἀποτελεσθέντος; cf. *Beichtinschriften* 72 L. 8); the representation on the relief possibly refers to the father's death: an accident with an animal, apparently interpreted by the people as an ordeal (lack of divine mercy); the brothers decided, after all their consultations (LL. 3-9: ἐρωτῶντες), to engrave an excerpt of their father's 'first declarations', viz. 'nobody should ever disparage the gods' (LL. 16-17 παρευτελίζω: previously unattested; but see κατευτελίζω in *Beichtinschriften* 10 and 36), edd.pr.; C. suggests alternatively that the quotation is 'part of the gods' answer to the question of the sinners' and that in this case ἔγραψαν (LL. 18-19) 'refers to the record of the punishment'.

1187: 110 no. 83. **Confession to Meter Anaeitis, Meis Tiamou and Meis Ouranios, Imperial period.** Upper part of a marble pedimental stele; in the pediment two leaves and a patera.

Μεγάλη Μήτηρ Ἀναεῖτις
καὶ Μεὶς Τιαμου καὶ Μεὶς
Οὐράνιος Κόλλυδα κατέχον-
τες καὶ ἡ δύναμις αὐτῶν·
Τρύφαινα Βαβυλωνίας δού-
λη εἰσῆλθεν ἄθετος καὶ
ἐκολάσθη καὶ ἐξομολογη-
[σ- - - - - - - - - - - - - - - -]

5. Βαβυλωνία: previously unattested as a personal name, edd.pr., who refer to Βαβυλών in *TAM* V.1.511 ‖ 6. ἄθετος: also in *Beichtinschriften* 6 (*SEG* XXXIX 1279) L. 8: 'unsuitable'; the slave entered (part of) a temple 'unsuitably', was punished and subsequently confessed her sin, edd.pr.

1188. Koloe (Kaystros-valley). Honorary decree of the association of Heroistai for the deceased priestess Stratoneike, 2nd cent. B.C. Large marble stele with pediment and tenon; above the inscription a wreath; found in Çayağzı, east of Kiraz (Koloe), and now in the museum in Ödemiş. Edd.pr. Herrmann-Malay, *New Documents* 123-125 no. 96 (ph.; English translation). Republished with a convincing new interpretation by C.P.Jones, *Chiron* 38 (2008) 195-204 (text; English translation). Edd.pr. put a colon after Ζωστᾷ (L. 3) but in their translation they ignore this punctuation and presuppose a colon after ἡρωϊστῶν (LL. 1/2). They connect the passage from Ἁρπάλωι to Ζωστᾷ (LL. 2-3) with ἐπεὶ προσήγγελται (LL. 3-4) and assume that the four persons lived abroad, that Stratoneike's death was announced to them and that ambassadors were sent to inform them about the honors awarded to her by the association and to offer consolation (LL. 24-31). C.Brixhe, *BE* (2007) no. 451, similarly connects the four datives with ἐπεὶ προσήγγελται and puts a colon after ἡρωϊστῶν. Jones argues that the four persons in LL. 2/3 were already being worshipped by the association: 'It was resolved by the association of hero-worshippers who gather for [i.e., in honor of] Harpalos, Athenodoros, Menodote and Zostas'. Furthermore he argues that the Harpalos and Athenodoros from L. 2 are not identical with the homonyms in L. 26; the latter clearly are Stratoneike's sons and are alive; the former were dead and are likely to have been Stratoneike's husband and father (cf. LL. 4/5), respectively. Her two sons were named after their father and maternal grandfather and are identical with the Ἅρπαλος Ἁρπάλου and Ἀθηνόδωρος Ἁρπάλου who head the list of συμβοληφόροι (our lemma no. 1189) found in the same place as this honorary decree. Menodote may have been Stratoneike's mother. J. suggests that Stratoneike, Harpalos' widow, may have inherited the priesthood of the association, which had probably been founded by her husband and/or father. After the enacting formula (ἔδοξε etc.) the 'considerations' begin with the ἐπεί-clause and continue with the phrase δίκαιον δέ ἐστιν (L. 14); the dispositions begin with ὅπως ἄγηται (L. 16) and continue with στεφανῶσαι δέ (L. 19) all the way to ἀποστεῖλαι (LL. 24/25).

Ἔδοξεν τῶι κοινῶι τῶν συναγομένων ἡρωϊσ-
τῶν Ἁρπάλωι τε καὶ Ἀθηνοδώρωι καὶ
Μηνοδότηι καὶ Ζωστᾷ· ἐπεὶ προσήγγελ-
ται μετηλλαχέναι Στρατονίκην Ἀθη-
νοδώρου τὴν ἱέρειαν, μητέρα δὲ Ἁρπά-
λου καὶ Ἀθηνοδώρου γεγενημένην κα-
λὴν καὶ ἀγαθήν, πρός τε τὸ κοινεῖον

καὶ κατ' ἰδίαν ἑκαστῶι προσενηνεγμένην
φιλανθρώπως διὰ τὴν τοῦ κοινείου σύνο-
δον, τόν τε τῆς ζωιῆς χρόνον ἀνεστραμ-
μένην ἐνδόξως, πειρωμένην ἀεί ποτε δια-
φυλάσσειν τήν τε εὐκοσμίαν καὶ φιλανθρω-
πίαν ἀξίως τῶν προγόνων, οὖσαν θεο-
σεβῆ{ι}, δίκαιον δέ ἐστιν καὶ καλῶς ἔχον γε-
γονυίας αὐτῆς ἀνενκλήτου τιμηθῆναι αὐ-
τὴν ὑπὸ τῶν κοινεαστῶν, ὅπως ἄγηται
καὶ ταύτης ἡμέρα, ὅταν αἱ λοιπαὶ συντε-
λῶνται θυσίαι, καθάπερ καὶ τοῖς προγό-
νοις αὐτῆς· στεφανῶσαι δὲ αὐτὴν καὶ χρυ-
σῶι στεφάνωι ἀπὸ χρυσῶν δέκα· ἀναθεῖνα[ι]
δὲ καὶ εἰκόνα γραπτὴν ἐν τῶι ἡρώιωι· στῆσα[ι]
δὲ καὶ ἐγ λίθου λευκοῦ στήλην καὶ ἐνγράψ[αι]
τὸ ψήφισμα, ὅπως ὑπάρχηι αὐτῆι αἰώνιον ὑπ[ό]-
μνημα τῆς πρὸς πάντας φιλαγαθίας, ἀ-
ποστεῖλαι δὲ καὶ ἄνδρας, οἵτινες συμ-
μείξαντες Ἁρπάλωι τε καὶ Ἀθηνοδώρωι τάς
τε ἐψηφισμένας τιμὰς ἀποδώσουσιν καὶ
παρακαλέσουσιν αὐτοὺς μετρίως ἐνεγκεῖν
τὴν ἀποθέωσιν, γεγενημένης αὐτῆς φιλο-
τέκνου καὶ ἀμεμψιμοιρήτου παρὰ πᾶσιν ἀν-
θρώποις ἐν τῷ τῆς ζωιῆς χρόνωι

1. συναγομένων: 'those who assemble', J.; 'the assembled', edd.pr. ‖ 3-4. προσήγγελται: J. adduces various parallels for the concept of an announcement made to an association ‖ 7 (and 9). κοινεῖον = κοινόν, edd.pr.; J. refers to *IG* XII.3.330 (Epicteta's foundation on Thera) and *IG* XII.2.104 (Nisyros) [cf. also our lemma no. 1474 and *SEG* LII 1197 A L. 15, Pleket] ‖ 9-10. 'for the sake of the community's gathering', edd.pr.; 'through the meeting of the association', i.e., 'by giving funds to support its gatherings', J. ‖ 15. ἀνεκλήτου, edd.pr. and J. [but the photo clearly shows ΑΝΕΝ, Pleket] ‖ 16. κοινεαστής: 'member of the koinon'; previously unattested, edd.pr. ‖ 16-19. A.Chaniotis, *EBGR* (2007) [2010] pp. 302/303 no. 66, argues that ἡμέρα 'is used metaphorically in the sense of "celebration"', and that the deceased priestess was added 'to the list of those who were honoured during the association's traditional sacrifices' ‖ 20. the golden crown 'is probably to be placed on her body or bier at the impending funeral', J. ‖ 28. μετρίως ἐνεγκεῖν: the expression is common in consolation-decrees, edd.pr., referring to J.Strubbe, *AC* 67 (1998) 71-75 ‖ 29. ἀποθέωσις: 'deification', edd.pr., who refer to *SEG* XXXIV 1300; Jones provides other parallels, which support the interpretation that Stratoneike was believed to have joined the gods ‖ edd.pr. point out that Stratoneike and her sons are likely to have belonged to a relatively well-to-do, estate-owning family from the upper Kaystros valley. Çayağzı is located in the Κιλβιανὸν πεδίον; Jones points to the veteran colony of Mysomakedones close to the Upper Kilbianoi, perhaps founded under the Seleukids. Stratoneike's family perhaps were descendants of military settlers.

1189. Koloe (Kaystros valley). List of Συνβοληφόροι, 2nd cent. B.C. Marble pedimental stele; above the inscription in a rectangular field a wreath; found, together with the inscription in our lemma no. 1188, in Çayağzı (east of Kıraz (Koloe)) and now in the museum in Ödemiş; the lettering of our no. 1188 and the present inscription is almost identical; the same mason may have been at work. Edd.pr. Herrmann-Malay, *New Documents* 126-129 no. 97 (ph.; English translation). C.P.Jones, *Chiron* 38 (2008) 195-204, comments on the text and wonders whether the findspot of the two stelai may have been the actual site of the shrine of the heroistai; there has been no formal excavation.

wreath

Col. A

Γραφὴ συνβοληφόρων·
Ἅρπαλος Ἁρπάλου,
Ἀθηνόδωρος Ἁρπάλου,
Ἡδύλος Ἀντιφάνου·
vacat Τροκεττων· vacat
Ἀριστομένης Τιμοθέου,
ἀδελφὸς Ἑρμογένης,
Ἄνδρων v v v Ἀττάλου·
vacat Κιρεικώμης· vacat
Μητρόδωρος Ἡρακλείδου
vacat Κανατείχους· vacat
Μενεκράτης Μενεκράτου,
Ὀλύμπιχος Δημητρίου,
Ἡρακλείδης Ἀνδρονίκου,
Ἑρμοκλῆς v v v Εἰκαδίου,
Μενέλαος v v v Κρατέρου,
ἀδελφὸς v v Κράτερος,
Λαρεισαῖος v Μενελάου·
vacat Ἀλγείζων· vacat
Ἀνδρόνικος Ἀθηναγόρου,
Ἡρακλείδης Ἀριστοκράτου,
Μῆνις v v v Μηνοφάνου,
Ἡρωΐδης v v v Ἀνδρονίκου,
Διονύσιος v v v Μητροδώρου,
Ἑρμόλαος v Ἀπολλοδότου,
Πλουτίων v v Ἑρμολάου,
Ἑρμόλαος v Ἀπολλωνίου,
Μητρόδωρος v Ξένωνος·
vacat Δαπλατων· vacat
Ἀσκλαπίων v Ἀρτέμωνος,
ἀδελφὸς v v v Θεογένης,
Μοσχίων v Μενεκράτου,
Ἑρμόλαος v v v Μήνιδος·

Col. B

vacat
Δημήτριος Βιάνορος,
Διογένης v Διογένου·
vacat Ταρσοῦ· vacat
Μητρόδωρος Ἡρα{ρα}κλίδου,
Ἰατροκλῆς v Μενεκράτου,
Ἑρμόλαος Μηνοδότου,
Μένανδρος Ἀπολλωνίου,
Λεύκιππος Μητροδώρου,
Πάμφιλος v Μενάνδρου,
Μένανδρος v Ἡρωΐδου·
vacat Σιων· vacat
Π⟨λ⟩ούτ⟨α⟩ρχος Ἀσκληπιάδου,
Ἀθηνα⟨γ⟩όρας Μηνογένου,
Ἀρίστων v v Μαιανδρίου,
Ἀσπάσιος v v Ἑρμοκ⟨λ⟩έους,
Ἀριστόδημος Μαιανδρίου,
Ἀθηναγόρας v v Ἀσπασίου,
Ἀπολλώνιος Πλουτάρχου,
Ἀντίμαχος v v Μενεκράτου,
Ἀντίπατρος v Ἡροδότου·
vacat Αμψυρων· vacat
Ἄρατος v v Μενάνδρου·
vacat Δαρεδων· vacat
Χαιρέας Διονυσίου,
Ἡρῴδης v Χαιρέου,
Μητρᾶς v Μενεκράτου,
Ἀπολλώνιος Μενεκράτου·
vacat Οαυροης· vacat
Ἄλκιμος Ἡρακλείδου·
vacat Διγινδων· vacat
Διονύσιος Πλουτίωνος·
vacat Οεκρ⟨α⟩δων· vacat

vacat Ἀγρεικώμης· vacat
Ἀπολλώνιος v v Μενεκρ̣άτου·
vacat Ταυρου κώμης· vacat
Μενεκράτης v Μενάνδρου,
Μενεκράτης v Ἡφαιστίωνος·
vacat Σαλτρου κώμης· vacat
Μῆνις vacat Διονυσίου,
vacat

Θάλλος Νικάνορος,
Ἱππόνεικος Ἱππονείκου,
Ἀθήναιος Ἀθηναίου,
Μένης Αμμιδοαλιδος,
Μένης v Κέρδωνος,
Μενεκράτης Καταδρουπο[υ],
Μηνᾶς v Μήνιδος,
Ἰσίδωρος Διογένου

1. συνβοληφόρου: 'bearers of sacred symbols', edd.pr., who refer to *SEG* XLIX 1623; we have a list of 64 synbolephoroi, from fifteen villages; the latter go back at least to the Hellenistic period; only four of them are known from other sources. J. convincingly interprets συνβοληφόροι as 'bringers of contributions'; he adduces several parallels for συμβολή as 'contribution' and refers to *SEG* XLVII 1806, which has the verb συμβολαφορεῖν ('to make contributions'); cf. also our lemma no. 1199 || 2-3. for Harpalos and Athenodoros cf. our lemma no. 1188 || 5. Τροκεττων: Τροκεττα appears in an oracle found by Buresch in 1888 somewhere between Turgutlu and Derbent (Καισαρεῖς Τροκεττηνοί; Merkelbach-Stauber, *SGO* I 396-399 no. 04/01/01) and in *I.Manisa* 192 (Καισαρεῖς Τμωλεῖται Τροκεττηνοί; Silandos; *SEG* XXXII 1211); the location of this village is uncertain: perhaps in the hills between Turgutlu and Gökkaya (Tmolos); edd.pr. point out that some of the villages may have been situated on the northern slope of the Tmolos mountain and that, therefore, the text provides evidence for social contacts between communities in the Kaystros and Hermos valleys || 19. Ἀλγείζων: the village Ἄλγειζα is on record in Hierocles and in the *Notitiae*, edd.pr., who add that in a recently discovered inscription from the vicinity of Koloe two stone-cutters from Algiza are recorded (Ἀλγιζηνοί; see our lemma no. 1193) || 51. Σιων (gen. plur.): possibly identical with the settlement mentioned in *Acta Conc. Oecum.*: Νεστόριος ἐπίσκοπος Σιων (431 A.D.), edd.pr. || 52. ΠΑΟΥΤΑ, lapis || 53. ΠΟΡΑΣ, lapis || 55. ΚΔΕΟΥ, lapis || 63. Δαρεδων: edd.pr. refer to *I.Eph.* 3716 (Ζεὺς Δαρεδδηνός), found north of Çayağzı || 69. Ἄλκιμος Ἡρακλείδου: see *SEG* LVI 1324 for a homonym || 70. Διγινδων: cf. Ζεὺς Διγινδηνός in the text in our lemma no. 1194, edd.pr. || 72. ΟΕΚ̣ΡΑΔΩΝ, lapis [but on the photo I seem to discern ΟΕ.ΙΔΔΩΝ; as to the third letter I see a vertical hasta; possibly a rho or gamma?: Οεριδδων or Οεγιδδων?, Pleket] || 78. Καταδρουπος (or -ης); previously unattested, edd.pr.

1190-1193. Koloe (Kiraz/Akpınar, upper Kaystros valley). Dedications to Zeus Tar(i)gyenos, 1st cent. B.C.-3rd cent. A.D. Four marble stelai; the texts attest the cult of Zeus Tar(i)gyenos. Edd.pr. Y.Akkan, H.Malay, *EA* 40 (2007) 16-21 (ph; English and Turkish translations). Text and French translations of nos. 1/2 and 4 in *An.Ép.* (2007) [2010] nos. 1375-1377. The cult was previously attested in two inscriptions now lost (*TAM* V.3.1542; *I.Ephesos* 3717).

1190: 17 no. 1. **Dedication of Hephaistion, 40/41 A.D.** Found in Dibektaşı Mevkii, south of Akpınar, now in the museum of Ödemiş. On the upper part of the shaft a rectangular panel with a wreath, inscription below.

Ἔτους ^ πη΄·
ὑπὲρ τῆς Γαΐου Ἰουλίου Ἡρα-
[κ]λίδου υἱοῦ Ἡρακλίδου
[κ]αὶ Πολεμαΐδος καὶ τῶν
τέκνων αὐτῶν σωτηρίας
Ἡφαιστίων Γαΐου Ἰουλίου
Ἡρακλίδου vac. Διὶ Ταριγυηνῷ
εὐχήν·
Λευκίου χείρ

A dedication for (the salvation of) Gaius, Iulius Heraklides, Polemais (wife of one of the men or sister of Heraklides and Hephaistion?), and their children, edd.pr. [rather a couple (C. Iulius Heraklides and Polemais; thus also the translations) and their children; Hephaistion may be the son of C. Iulius Heraklides from an earlier marriage, or may be one of the children mentioned, Corsten; O.Salomies, *An.Ép.* (2007) [2010] no. 1375, suggests that Hephaistion was a slave of C. Iulius Heraklides] || 1. year 88 (era of Pharsalos) = 40/41 A.D.; small triangle probably used as separation mark, edd.pr. || 9. for χείρ ('handiwork of an artist or workman') see *LSJ* s.v. VI.b, edd.pr.

1191: 18 no. 2. **Dedication of Gaius and family, late Hellenistic/early Imperial period.** Found in Dibektaşı Mevkii, south of Akpınar, now in the museum of Ödemiş. Stele with pediment, akroteria and tenon. Eagles between the akroteria, a shield in the center of the pediment. On the shaft, two wreaths above a recessed rectangular panel showing Zeus, holding a small Nike with a wreath in his right and a staff in his left hand, and a female goddess with polos and staff. To the left a herm on a pedestal; below, the scene of a sacrifice at an altar: a woman, a figure carrying something on its head ['a sacrificial basket?', A.Chaniotis, *EBGR* (2007) [2010] no. 4], a slave leading a ram to the altar, and a bull or ox. Inscription below the relief.

Διὶ Ταριγυηνῶι Γάϊος Ἀριῆους τῶν ἐκ
Ταριγυης καὶ Ἄμμιον ἡ γυνὴ αὐτοῦ καὶ υἱ-
οὶ Διόγνητος, Ἀρίης, Πλουτίων καὶ θυγα-
τέρες Στρατονίκη, Ἀμμιὰς εὐξάμενοι ἀ-
νέθηκαν

1, 3. For the rare name Ἀρίης cf. *LGPN* I (Crete); the otherwise unattested Ἀριῆου in *I.Ephesos* 1008 (cf. the index in *I.Ephesos* VIII.2 p. 24) should be connected with Ἀρίης rather than with Ἀρίηος (Ἀριῆας?), edd.pr.

1192: 19 no. 3. **Dedication of Artemon and his sons, late Hellenistic/early Imperial period.** Lower part of a marble stele found by M.Ricl in a private house in Akpınar.

Ἀρτέμων Μητροδώρου καὶ υἱ-
οὶ Ἀσκλαπίων, Θεογένης
Διὶ Ταριγυηνῷ εὐξάμενοι

1193: 19-21 no. 4. **Dedication of Herodiane and Zeuxis, 259/260 A.D.** Lower part of a marble stele, found in Dibektaşı Mevkii, south of Akpınar; now in the museum of

Ödemiş; above the inscription a wreath with teniai. Cf. A.Chaniotis, *EBGR* (2007) [2010] no. 4.

Ἔτους τζʹ, μηνὸς Λώου·
Διὶ Ταργυηνῷ μεγάλῳ κὲ
ἐπηκόῳ· Ἡρῳδιανὴ Ἀπφί-
ου ἡ καὶ Ὀνησίμη, Ζευξί-
ου δὲ ἀνδρός, κατελού-
σετον καὶ ἐπέθυσεν εἰς
τὸ δωδεκάθην καὶ ἐποί-
ησε μίαν ἡμέραν Καισ-
άριον· ἠρτοδότησε καὶ
ἐξεστοδότησεν τὴν
κατοικίαν καὶ τοῖς περι-
πλήσι πᾶσι ποιήσασα τ-
ὴν δαπάνην ἐκ τῆς ἰδία-
ς προικός· ἐγένετον
νόμιμος ἱέρεια Ἥρας
καὶ Διὸς καὶ πάντων θ-
εῶν καὶ εἰς πάντες κατ-
ελούσετο καὶ ἐδαπάνησε·
Σύνφορος καὶ Ἀπολλών-
ιο⟨ς⟩ Ἀλγιζηνοὶ ἐποίησαν

1. Year 307 (era of Pharsalos) = 259/260 A.D., edd.pr. ‖ 4-5. Ζευξίου δὲ ἀνδρός: probably genitive absolute omitting ὄντος; Ζευξίου: genitive of the male name Ζευξίας (cf. *LGPN* III.A s.v.) or Ζεύξιος (cf. Ramsay, *CB* 143 no. 31 [Thiounta]) rather than Ζεῦξις (cf. *I.Ephesos* 1040), edd.pr. [Ζευξίου here and in *I.Ephesos* 1040 are identified as genitive of Ζεύξιος in *LGPN* V.A s.v. Ζεύξιος (1) and (7) as are the examples in *I.Priene* 313.350/351, mentioned by edd.pr. in note 16 (*LGPN* (4)-(6)), Corsten] ‖ 5-6 and 17-18. κατελούσετον (aorist I with ending of aorist II): erroneous addition of final nu in L. 6, edd.pr.; the medium κατελούσετο suggests that the priestess alone took a ritual bath; for this term cf. the καταλουστικοί in Lydia: *TAM* V.1.351 and 490, C. ‖ 5-18. for becoming a νόμιμος ἱέρεια (L. 15; 'legitimate' priestess) of Zeus (Targyenos), of Hera and of all the gods, Herodiane had to spend summae honorariae for activities specified in these lines, edd. pr. ‖ 5-7. κατελούσετον καὶ ἐπέθυσεν εἰς τὸ δωδεκάθην: Herodiane performed the ritual of purification and sacrifice for the Twelve Gods, edd.pr. ‖ 7-9. she also organized a Καισάρειον (neuter) of one day, doubtless a celebration in honor of the emperor(s), edd.pr.; ἡμέρα Καισάριος, ('a day for the Caesars'), C. ‖ 10. ἐξεστοδότησεν from *ξεστοδοτέω, which is to be connected with ξέστης ('pitcher, cup', *LSJ*); in addition to bread, Herodiane probably distributed wine, edd.pr.; cf. *I.Perge* 66 and *EBGR* (1999) no. 114., C. ‖ 11-12. περιπλήσι for περιπλησίοις, a form of a so far unattested περιπλήσιος, edd.pr. ‖ 14. ἐγένετον: the final nu is either an erroneous addition (cf. LL. 5/6) or dittography in connection with the following νόμιμος, edd.pr. ‖ 17. εἰς πάντες = εἰς πάντας, edd. pr. ‖ 19-20. ΑΠΟΛΛΩΝΙΟΓ lapis, edd.pr. ‖ 20. for Ἀλγιζηνοί cf. our lemma no. 1189 L. 19, edd. pr.

1194-1195. Koloe (Kaystros valley). Dedications. Edd.pr. Herrmann-Malay, *New Documents* 129-131 nos. 98/99 (ph.; English translation), publish the following two inscriptions.

1194: 130/131 no. 99. **Dedication to Zeus Digindenos, 200/201 A.D.** Marble pedimental stele with tenon; above the inscription a wreath; found in Çayağzı (east of Kiraz (Koloe)) and now in the museum in Ödemiş.

Ἔτους σμη΄, μη(νὸς) Λῴου κ΄·
Διὶ Διγινδηνῷ μεγάλῳ
καὶ ἐπηκόῳ ἡ κατοικία
ὑπὲρ Μενάνδρου β΄ τοῦ
Δαμᾶ ψηφισάμενοι
τὴν στῆλλην ἀνέστη-
σαν δόντος αὐτοῦ εἰς
ἀγῶνα ἀέναον *ρν΄ ❦
προπεποιηκότος αὐ-
τοῦ τὸν ἀγῶνα ἔτη
ἕξ ❦ vacat

1. Year 248 (Pharsalian era) = 200/201 A.D., edd.pr., who for the Pharsalian era used in this area refer to W.Leschhorn, *Antike Ären* 293 and 503/504; in μη(νός), eta superimposed on mu || 2. Διγινδηνός: for Dığında see the text in our lemma no. 1189 L. 70; the cult of Ζεὺς Διγινδηνός is also on record in *I.Eph.* 3720 (from Kayacık Asar, east of Kiraz (Koloe)), edd.pr., who add that the site of Dığında is still called by the locals 'Dığında Harabeleri' ('the Ruins of Dığında'); *I.Eph.* 3719, found at the same place, is a subscription-list, recording Ζεύς and a κατοικία: obviously the same village as the one in L. 3 of the present text, edd.pr. || 7-11. edd.pr. suggest that the honorand has given money, over a period of seven years, from which an 'everlasting (ἀέναον)' contest was to be financed; however, the revenues from that money were insufficient and as a result 'Menandros *repeatedly* (italics are mine, Pleket) helped to supply the missing amount' [Menandros had given money over a period of six years and in year seven supplied a new amount of 150 denarii; if he had established a capital stock (so edd.pr.), he may have added the 150 den. either to the capital or to the annual revenues from it, Pleket] || 8. A.Chaniotis, *EBGR* (2007) [2010] p. 303 no. 66, infers from the lack of the article before ἀγῶνα that Menandros made the endowment 'in order that the agon becomes everlasting'; the annual revenues (presumably 10 denarii) 'would have been sufficient for a modest prize in a small village, if the agon consisted of a single discipline'.

1195: 129/130 no. 98. **Dedication to Perkoos Theos Heron, 244/245 A.D.** Marble stele; above the inscription a representation of a man riding a horse (or mule or donkey?); found in Karaburç (east of Kiraz (Koloe)) and now in the museum in Ödemiş.

Ἔτους σqβ΄ v · Ἡρακλείδης
φύλαξ εὐχαριστῶν Περκω-
ῳ θεῷ Ἥρωνι περὶ ὧν εὐξά-
μην ἐπακουσθεὶς ἀνέθηκα

1. Year 292 (Pharsalian era) = 244/245 A.D., edd.pr. (for the era cf. our lemma no. 1194 || 2-3. *IGBulg* I² 283 and 283bis (found near Odessos/Varna) record dedications to Περκῳ ἐπηκόῳ and Ἥρωει Περκωνει, edd.pr., who conclude that Herakleides was a worshipper of a special Thracian rider-god and probably came from that area; he may have been a slave: no patronymic, only his function (φύλαξ).

1196. Lamyana(?). Epitaph of Iulianos, Hermione and Mousa, Imperial period. Quadrangular marble altar moulded above and below; found in Büyükbelen (Lamyana?). Edd.pr. Herrmann-Malay, *New Documents* 37 no. 22 (ph.; English translation).

[Ἰο]υ̣λιανὸς Μο[ύ]-
[σ]ης vacat
[κ]αὶ Ἑρμιόνη
Π̣εριγένους
ἑαυτοῖς καὶ
Μούσῃ τῇ θυ-
v v γατρί v v v v

[The Λαμυανεῖται are on record in *TAM* V.2.1320, found in Büyükbelen, Pleket || 1-2. Μο[ύ|σ]ης is a metronymic, Chaniotis.]

1197. Moschakome (?). Dedication of a sun-dial to Claudius, 43-45 A.D. Limestone column; found in Bahadır, north of Sarıçam (Moschakome). Edd.pr. Herrmann-Malay, *New Documents* 31/32 no. 18 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1349.

Τιβερίῳ Κλαυδίῳ
Καίσαρι Σεβαστῷ Γερ-
μανικῷ αὐτοκράτορ[ι]
τὸ η´ καὶ τῷ δήμῳ καὶ τῇ
κατοικίᾳ Διονύσιος
Σωκράτους, φύσει δὲ
Ἀριστοβούλου τοῦ Ζω-
ΐλου ἱερεὺς γενόμε-
νος τῶν Σεβαστῶν
τὸ ὡροσκόπιον ἐ-
κ τῶν ἰδίων ἀνέθηκ[.]

4. 8th proclamation of Claudius as imperator: 43-45 A.D., edd.pr. || 5. κατοικία: Bahadır is not the site of an ancient settlement, edd.pr., who mention several villages in the area: Μοσχακώμη (*TAM* V.2.1408), Ορμοιτα (*TAM* V.2.1412/1413; cf. also our lemma no. 1218) and the settlement at Ishakçelebi (formerly Mihailli; *TAM* V.2. 1414).

1198. Maionia. Honorary decree for Kleandros, 17/16 B.C. Upper part of a marble pedimental stele; in the pediment an eagle and two disks; found in Gökçeören (formerly Menye = Maionia) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 85-89 no. 58 (ph.; English translation). LL. 1-8 also in *An.Ép.* (2007) [2010] no. 1356.

wreath
Ἐπὶ ἀρχιερέως Θεᾶς Ῥώμης καὶ Αὐτο-
κράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ Εὐ-
κλήους τοῦ Αἰσχρίωνος Μάγνητος ἀπὸ Μαι-
άνδρου, στεφανηφόρου δὲ καὶ ἱερέως
τῆς Ῥώμης Μενεκράτους τοῦ Ἀπολλωνίου
Σαβηλου νεωτέρου, τοῦ δὲ Διὸς τοῦ Ὀλυμπί-
ου Φιλίνου τοῦ Μωγέτου, ἔτους ξ̱θ̱´, μηνὸς Λώ-
ου κ´· v v ἔδοξεν τῇ βουλῇ καὶ τῶι δήμωι, γνώμη
στρατηγῶν καὶ γραμματέω(ς) τοῦ δήμου Θρασυ-
μάχου τοῦ Μητροδώρου· v v ἐπεὶ Κλέανδρος Μω-
γέτου, ἀνὴρ τετελημωμένος εἰς ἀρετὴν, τὰ τῶν

προγόνων περὶ πᾶν ἀγαθὸν πρωτῆα μεγαλόφρο-
νι ψυχῇ νενίκηκεν, ὥστε πρὸς τὴν ἐκείνω⟨ν⟩ ἀρε-
τὴν μηθενὸς ἀν[θρώπου?] συνκριθησομένου
πρὸς τοῦτον ἀσύνκριτα φαίνεσθαι καὶ τὰ
ἐκεινοῖς πεπραγμένα· καθ' ἡμέραν δὲ νει-
κῶν ἑαυτὸν τῆι περὶ τῆς πατρίδος σπου-
δῆι περισ⟨σ⟩εύειν ἀεὶ προθυμῖται τῶν εἰς τἀγαθὰ
δεόντων, ἰδιωτεύων μὲν φιλοτειμότερον ἄρ-
χοντος, ἄρχων δὲ σπουδαιότερον ἑαυτοῦ· v καὶ
προτίθεται μὲν ἀεὶ περὶ τῆς πατρίδος τὰ κράτι-
στα ὥστε ἂν μὴ δόξαι δύνασθαι τῶι πόνωι τὴν
πρόθεσιν· ⟦Ε⟧ v συνδιοικεῖται μέντοι γε τὰ προτ[ε]-
θέντα ὥστε πλῆον τῆς βουλήσεως αὐτοῦ τὸν πό-
νον πράσ⟨σ⟩ειν v τὰ δὲ λαμπρὰ τῶν εἰς τὸ κοινὸν ἔργω[ν]
ἕτεραι διαδέχονται πρὸς τὸ καθ' ἕνα τῆς ψυχῆς ἀρε-
ταί· πίστι τε γὰρ καὶ δικαιοσύνῃ καὶ φιλανθρωπίᾳ
καὶ καταστολῇ πραΰτητος καὶ τὸ κεφάλαιον
οἷς ἂν ἡ φύσ⟨ις⟩ φιλοτιμουμένη τεληώσῃ τινα πρὸ[ς]
τἀγαθὰ ἅπασιν ἤρτισται v κἂν πλήονα το[ύ]-
των μαρτυρῶμεν αὐτῶι, πρὸς τὴν ὑπεροχὴν
τῶν ἔργων ἀκμὴν τοὺς λόγους ἐνλιπεῖν·
τὴν δὲ πρόσφατον καὶ διὰ χερὸς ἔτι χάριν
τῆς ἐν Ἀθήναις συνθυσίας καὶ τῆς [- - -]
- -

1-8. The decree is dated by a number of eponymous priesthoods and an era; Eukles, son of Aischrion, citizen of Magnesia on the Maeander (LL. 2-3), is likely to have been high priest of the provincial cult of Ῥώμη and Augustus established in 29 B.C.; in note 136 further remarks about the earliest high priests; on Magnesian coins dated to 'after c. 190 B.C.' a homonymous person appears: either the same as our Eukles or an ancestor; Menekrates (LL. 4-6) was priest in the local, urban cult of Ῥώμη; *TAM* V.1.602 LL. 1-2 (Maionia) mentions ■ Μενεκ[ράτην -- γενό]|μενον ἱερέ[α--]; he may have been the same person; edd.pr. suggest restoring *TAM* V.1.602 L. 2 ἱερέ[α τῆς Ῥώμης]; his father's second name (Σαβηλος, L. 6) confirms the reading Σαβηλος in *TAM* V.1.537 L. 13; the third eponym is the local priest of Zeus Olympios (LL. 6-7); year 69 (Sullan era) = 17/16 B.C., edd.pr. ‖ 7. ξθ': theta superimposed on xi ‖ 9. ΤΕΩΤΟΥ, lapis ‖ 10-11. Μωγέτης (cf. also L. 7): name attested in *TAM* V.1.375, 447 and 468b, edd.pr. ‖ 13. ΝΩΑΡ, lapis ‖ 18. ΠΕΡΙΣΕΥ, lapis ‖ 22-23. ὥστε -- πρόθεσιν: 'in such a way that it does not appear that his proposition could (be thwarted, reduced?) by the trouble involved', edd.pr., who assume that after πρόθεσιν a verb depending on δύνασθαι (in the sense of 'thwarted', 'reduced': ἐμποδίζεσθαι or ἐλασσοῦσθαι) is lost and wonder whether the deleted epsilon in L. 23 reflect this disturbance. M.R.Errington (apud edd.pr.) proposes: 'so that his position does not seem to be equivalent to the trouble involved'; G.Petzl (apud edd.pr.) hesitatingly wonders whether we have a haplography: πρόθεσιν ⟨ἶν⟩ε (= εἶναι): 'in such a way that it should possibly not appear that the proposition could (only) be made with a certain amount of trouble (τῶι = τινι; alternatively, 'with the (= his) trouble)' ‖ 25. ΠΡΑΣΕΙΝ, lapis ‖ 28-30. ἀρτίζω normally means 'prepare' or 'adapt'; edd.pr. translate 'he is endowed with ---'; they translate LL. 28-30 as follows: 'and - to sum it all up - with all qualities by

which the soul in its ambition contributes to welfare (?)' || 29. the stone has ΦΥΣΦΙ || 33. πρόσφατον: 'recent'; διὰ χερὸς ἔτι: a recent favor that Kleandros (cf. L. 10) is still engaged in, viz. his role as συνθύτης (cf. L. 34), on behalf of his city, during a ceremony in Athens ('some festival or agonistic event'); for συνθυσία see *SEG* XLVIII 2178, edd.pr.

1199. Maionia. Fragment, 174/175 A.D. Part of a marble slab; found in Gökçeören (formerly Menye = Maionia) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 90 no. 60 (ph.; English translation).

[῞Ε]τους σνθʹ, μη(νὸς) Ἀπελλαίου βιʹ· π̣[αι|ρ]αθέμενοι συνβολὰς εἰς [- - - - - - - -]

1. Year 259 (Sullan era) = 174/175 A.D., edd.pr.; eta superimposed on mu; the iota of Ἀπελλαίου inserted later || 2. συνβολαί: 'contributions' (cf. our lemma no. 1189 for συνβοληφόροι).

1200. Maionia. Milestone, 4th cent. A.D. Marble column found in Gökçeören (formerly Menye = Maionia), said to have been brought there from outside the town; now in the museum in Manisa. The stone was used at least three times as a milestone. Text **A** (293-305 A.D.) is the oldest; text **B** (333-335 A.D.) is engraved in a rasura on the reverse of **A**; text **C** was engraved on the stone after it had been turned upside down. Edd.pr. Herrmann-Malay, *New Documents* 89/90 no. 59 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1357 (a-c).

A:

Τοῖς κυρίοις ἡμῶν Γ. Οὐαλε-
ρίῳ Διοκλητιανῷ Σεβ. κὲ Μ.
Αὐρ. Οὐαλερ. Μαξιμιανῷ
Σεβ. ἀνεικήτοις κὲ τοῖς ἐπι-
φανεστάτ[οις Κα]ίσαρσιν Φλ.
Οὐαλ. Κω[νσταντίῳ κὲ] Γαλ. Οὐα-
λερ. Μ[αξιμιανῷ· ἀπ]ὸ τῆς
λαμπ[ροτάτης Σαϊτ]τη-
νῶν [πόλεως]
[μί(λια) θʹ]

B:

Τοῖς [δεσπόταις ἡμ]ῶν
Φλ. [Κωνσταντίνῳ] Σεβ.
καὶ Φ[λ. Κωνσταντ]ί̣νῳ
καὶ Φ̣[λ. Κωνσταντί]ῳ
κα[ὶ Φλ. Κώνσταντι τοῖς Κ]α̣ί̣-
[σαρσιν· ἀπὸ τῆς Σαϊττ]η̣νῶν
[πόλεως]
[μί(λια) θʹ]

C:

[- - - - - - - - - - - - - -]
[- - - ἀπὸ τῆς Σαϊττηνῶν πόλεως]
μι(λια) θʹ

A 8-9, B 6, and C 2. Σαϊττηνῶν: the stone presumably stood on the road that extended from Saittai southward; for another milestone from that road see *SEG* XLIX 1651, edd.pr.

1201. Maionia. Dedication to Men Tiamou, 183/184 A.D. Lower part of a marble stele; above the inscription a small part of a relief showing only the feet of a man and a woman; found in Soğanlı (southwest of Maionia). Edd.pr. Herrmann-Malay, *New Documents* 90/91 no. 61 (ph.; English translation).

Μ̣ηνὶ Τιαμου Εὐέ̣[λ]-
π̣ιστος κατ' ἐπιτα̣-
γῆν τοῦ θεοῦ διὰ̣
[Τ]ελεσσίρ(η)ς τῆς
[τ]ε̣κούσης εὐχαρισ-
[τ]ήριον ἀπέδωκα·
[ἔτ]ους σξη', μη(νὸς) Λώου

4. ΣΙΡΝΣ, lapis; Τελεσσίρη: cf. Τελέσιρα in *TAM* V.1.212 and 220, edd.pr. ‖ 7. year 268 (Sullan era) = 183/184 A.D.; μη(νός): eta superimposed on mu.

1202-1205. Maionia. Epitaphs. Edd.pr. Herrmann-Malay, *New Documents* 91/92 nos. 62-65 (ph.; English translation), publish the following texts.

1202: 91 no. 62. **Epitaph of Menekrates, late Hellenistic/early Imperial period.** Marble pedimental stele with decorated mouldings between the akroteria; in the pediment a rosette; above the inscription in a rectangular panel a wreath; found in Esenyazı (southeast of Maionia).

Ἄμμιον Μενάνδρου
Μενεκράτην Μαρσύου
τὸν ἑατῆς ἄνδρα vvv·
vacat ἥρως χρησ- vvv
vacat τέ, χαῖρε vacat

1203: 91 no. 63. **Epitaph of Apphion, 108/109 A.D.** Marble stele with flat-topped pediment; found in Eminbey (west of Maionia) and now in the collection of D.Beyazıt (Germencik).

Ἔτους ρqγ', μη-
νὸς Αὐδναίου·
Ἀνχίαλος ἐτεί-
μησεν Ἄπφιον
τὴν αὑτοῦ γυναῖκα

1. Year 193 (Sullan era) = 108/109 A.D., edd.pr.

1204: 91/92 no. 64. **Epitaph of Stratoneike, Imperial period.** Lower part of a marble stele with tenon; found in Derbent (southwest of Maionia) and copied by edd.pr. in Soğanlı; now in the collection of D.Beyazıt (Germencik).

Ἔτο[υς numeral], μη(νὸς) Δείου ζ'· [.....]-

πίας Ἑρμογένου
Σ̣τροτανείκην (sic)
τὴν ἑαυτοῦ θυγ[α]-
[τ]έραν ἐτείμησε̣ν
[κα]ὶ̣ Μητρᾶς καὶ Ἑρμ̣-
ογένης ἐτείμ̣ησ-
αν τὴν ἑαυτῶν ἀδ-
ελφήν, Ἐπιγένης
τὴν ἑαυτοῦ γυναῖ̣-
καν ἐτείμησεν
Στρατανείκην (sic)

2. μ̲η̲(νός): eta superimposed on mu.

1205: 92 no. 65. **Epitaph of Pagilla, Imperial period.** Middle part of a marble stele; above the inscription a wreath; found in Gökçeören (formerly Menye = Maionia) and now in the museum in Manisa.

Ἀλκαῖος Πάγιλλαν τὴ̲ν̲ γυ̣-
ναῖκαν καὶ Ἀμμιὰς τὴν
νύνφην καὶ Ἀσκληπιά-
δης καὶ Ἀπολλώνιος [τὴν]
[ἀδελ]φ̣ὴ̣ν καὶ Ἀμμια[- - -]

1. Πάγιλλα: previously unattested, edd.pr. [a Herennia Pagilla in Dion (Macedonia): *SEG* XXXIV 623; cf. also A.Tataki (*SEG* LVI 695) 247 no. 13, Sverkos] || 2-3. 'Ἀμμιάς was either the mother or the sister of the deceased', edd.pr.; νύνφην: 'daughter-in-law' (so *SEG* XLII 1211) or 'sister-in-law' (so *SEG* XL 1067), edd.pr. [edd.pr. must have meant 'mother or sister of Alkaios', Pleket].

1206. Philadelphia. Corpus. G.Petzl, *Tituli Asiae Minoris*. Volumen V: *Tituli Lydiae*. Fasc. 3: *Philadelpheia et Ager Philadelphenus* (Vienna 2007), completes the *TAM*-Corpus on Lydia. For *TAM* V.1 (northeastern Lydia) and 2 (northwestern Lydia), both by P.Herrmann, see *SEG* XXXI 986 and XXXIX 1271, respectively. *TAM* V.3 covers the southeastern part of Lydia, i.e., the region around Philadelphia (Alaşehır). Sardis and its territory still lack their Corpus but Petzl has started preparations for a repertorium and possibly a corpus. *TAM* V.3 is in German and has a handier format.

In a succinct introduction P. sketches the problems concerning the precise identification of Philadelphia's territory. *TAM* V.1.221-223) have now been assigned to Philadelphia by P.: a new text (no. 1913), found in the same area as V.1.221-223, uses the Aktian era typical of the city. Various villages belonging to the city's territory are on record: Καστωλλός (1415), Τετραπυργία (1422), Κοβηδυλη (1423; οἱ ἐκ Κοβηδυλης Μακεδόνες), Ἀδρουτα (1429), Καπολμεια/Καπολμηα (1432, 1435; cf. also 1523, 1729), Ορεσα (1433), [..]λβα (or -λβοι) (1439), Σασοτρεῖς (1485), Κερδανεττα (1488), Μυλεῖται (1494), Μ[υλου κ]ωμῆται (1882) and various anonymous κατοικίαι (1430/1431, 1434, 1436 (οἱ κάτοικοι), 1445, 1474a, 1515, 1544).

TAM V.3 continues the numbering of V.1 and 2 and contains 545 texts (nos. 1415-1953 + 7 (a)-numbers minus one vacat). Six texts are in Latin (1467, 1529, 1768-1771), three are bilingual (1675, 1692, 1695), the rest are Greek. Seventy-eight texts are new, most of them insignificant fragments (see p. 348 under 'Unpubliziert'). Important texts include nos. 1417/1418 (petitions to the emperor concerning extortion of villagers and imperial tenants by officials), 1421 (a diplomatic response be the emperor Valerian to a petition for exemption of the contribution to the celebration of provincial festivals: τῆς ἐπὶ τὰς [ἀρχιερ]ωσύνας καὶ τὰς τῶν πανηγύρεων ἀρχὰς πρὸς τὰς μητροπόλεις συντελείας), 1422 (dossier concerning market-rights of the village of Τετραπυργία) and 1539 (series of regulations for a religious association convening in the οἶκος of its founder). For no. 1659 cf. F.Maltomini, *ZPE* 164 (2008) 176 no. 17. Worthy of note among the new texts are nos. 1489 (honorary inscription for a priest/magistrate and his wife), 1674 (epitaph of members of a family calling themselves Μακέτται = Macedonians; Philadelphia was founded in the territory of a settlement of Macedonian veterans), 1700 (epitaph of family-members, carrying Greek and Latin names), 1840 (epitaph of Αὐρ. Βάσσος, Χρειστιανός; 229/230 A.D.) and 1912 (epigram for a man who died at thirty years of age, having lived σεμνῶς, μήτε γάμου μνησθείς, μὴ παίδων, μὴ φιλότητος).

The texts are arranged by categories: decrees, petitions to and letters from emperors, honorary inscriptions, agonistic and gladiatorial texts, building-inscriptions, milestones, religious texts (including dedications) and funerary inscriptions; small fragments (nos. 1916-1953); German translations of all but the most fragmentary texts. Excellent, detailed indices and a concordance conclude this impressive monument of scholarship. In the indices P. has incorporated references to attestations on coins.

Administration vel sim.: an honorand ἐκ προγόνων βουλευτικοῦ καὶ ἀρχικοῦ τάγματος (1489) [ἀρχικός does not refer to archons (so P.) but to ἀρχή/ἀρχαί: 'magistracies'; ἀρχοντικός refers to archons: see our lemma no. 1440 B, Pleket], ἐφήβαρχος ἐν παιδί (1441), κουρατορεύω (1474, 1476), οἰκονόμος τῆς πόλεως (1463), πρώτη στρατηγία (1491, 1493), ὁ ἐπὶ τῶν ἔργων (1500), στεφανηφορικός (1455).

Onomastics: Ἀγέλη (1772), Ἀμμαλεις (1674), Ἀρκουνία (1700; Latin: Arquinia), Αὐρ. Βούδιος (1849), Ενα (1735), Εὐτόνειος (1812), Ἰωνική (1782), Κόντουμαξ (1854), Κυνόκωλος (1488), Μακεδονικός (Μ. Τίτιος --; 1714), Μακεδόνιος (1888), Μουσίκι(ο)ς (1872), Οὖλος (1821), Πιγωλλης (1741), Πλάταξ (1737), Ποῦρκλα (1841), Πραΰλ(λ)ιος (1785), Σέβουλλος (1717), Συμβιώτης (1485).

Geography: Μακεδόνες (1669), Μακέτται (1674).

Religion: ἀποθεόω (1797), ἐπιφανής (Θεά; 1625), Θεὰ Ματυηνή (1625/1626), Μήτηρ Σιλινδηνή (1627), ὁ ἐκ τῆς διατάξεως μύστης (1462), Φιλοσεβαστοί (1641), Χρειστιανός (1840).

Vocabulary: ἀκατάγνωστος (1845), διαπέττω (διαπέψαντα; 1495), δομοτέκτων (1902), εὐστάθεια (1470), εὐτεκνία (1447), ἔφηβος πανκρατιάστης (1480), καλλίτεκνος (1840), νακοτίλης (1554), νεμεονείκης (1544), οἰκιακός (1513; 'Hausgenosse'), ὁρκομνήμων (1551), περιοικοδομή (1547), σκανδαλάριος (1852), συνβίωσις Φιλονείκων (1521), ἡ πρώτη τρειάς (1506; in pentathlon), υἱόθρεπτος (1798).

For a review see H.W.Pleket, *Mnemosyne* 64 (2011) 171-174; cf. also C.Brixhe, *BE* (2008) no. 474.

We provide a comparatio numerorum with *IG*, *SEG*, *TAM* V.1, *IGR* IV, *I.Sardis*, *Syll.*^{3}, *OGIS*, *GV*, Pfuhl-Möbius, Merkelbach-Stauber, *SGO*, and *CIL*.

IG II^2	*TAM* V.3
3966 (a)	1456 (a)
SEG **XIII** 518	1422
SEG **XIV** 759	1636
SEG **XVII**	
524	1425
525	1427
526	1454
527	1479
528	1421
529	1554
530	1773
531	1790
SEG **XX** 14	1635
SEG **XXVI** 1313	1424
SEG **XXVII** 788	1675
SEG **XXVIII** 911	1885
SEG **XXIX** 1155	1644
SEG **XXX**	
1389	1658
1395	1857
SEG **XXXI** 1002	1539
SEG **XXXII** 1220	1422
SEG **XXXV**	
1169	1428
1170	1545
1171	1670
1172/1173	1710/1711
1174-1231	1557-1614
SEG **XXXVI** 1077	1663
SEG **XXXVIII**	
1239	1415
1240	1663
SEG **XL**	
1054	1515
1055	1777
1056	1486
1057	1522
SEG **XL**	
1058	1756

SEG **XL**	*TAM* V.3
1059	1544
1060	1823
SEG **XLI**	
143	1456 (a)
1036	1898
SEG **XLII** 1081	1895
SEG **XLIII** 869	1671
SEG **XLIV**	
961	1495
962	1447
963	1695
SEG **XLVI**	
1493	1433
1494	1732
1499	1517
1500	1734
1501	1826
1502	1733
1503	1641
1504	1432
1505	1523
1506	1729
1507	1677
1508	1728
1509	1775
1510	1913
1511	1699
1512	1807
1513	1536
1514	1537
1515	1885
1516	1767
1517	1920
1533	1731
1534	1776
1535	1655
SEG **XLVI**	
1536	1923
1537	1784

SEG XLVI	*TAM* V.3	*SEG* LVI	*TAM* V.3
1540	1521	1328	1524 (a)
1541	1899	1329	1901
SEG XLVII 2320	1539	1330	1821 (a)
SEG XLIX		1331	1835 (a)
1631	1436	*TAM* V.1	
1632	1615	221	1423
1633	1621	222	1415
1634	1619	223	1662
1635	1620	224	1845
1636	1622	225	1658
1637	1640	226	1802
1638	1713	227	1887
1639	1834	228	1485
1640	1848	229	1530
1641	1765	230	1422
1642	1932	232	1801
1643	1875	233	1921
1644	1839	261	1616
1645	1806	262	1617
1646	1805	*IGR* IV	
1647	1804	1381	1422
1648	1803	1525	1448/1449
1649	1661	1614	1634
1745	1701	1615	1434
SEG L		1616	1933
1186	1473	1617	1456
1187	1420	1618	1656
SEG LII		1619	1420
1168	1646	1620	1450
1169	1667	1621	1461
1170	1668	1622	1465
1171	1779	1623	1466
1172	1925	1624	1498
SEG LIII 1348	1914	1625	1458
SEG LIV 1223	1880	1626	1443
SEG LV		1627	1473
1291	1556	1628	1812
1292	1685	1629	1476
1293-1297	1702-1706	1630	1463
1298	1712	1631	1495
SEG LVI		1632	1490
1327	1474 (a)	1633	1441

IGR IV	*TAM* V.3
1634	1480
1635	1494
1637	1484
1638	1442
1639	1483
1640	1474
1641	1876
1642	1500
1643	1472
1644	1455
1645	1507
1646	1852
1647	1851
1648	1901
1649	1870
1650	1866
1651	1871
1652	1907
1653	1439
1760	1635
1761	1506
1762	1512
I.Sardis	
41*	1448
42*	1449
Syll.[3]	
883	1420
985	1539
OGIS	
488	1415
526	1871
GV	
351	1905
380	1911
437	1901
608	1909
685	1896
780	1900
1132	1904
1165	1894
1805	1895

Pfuhl-Möbius	*TAM* V.3
334	1801
354	1783
423	1673
546	1894
633	1675
701	1816
795	1819
1093	1680
1230	1907
1618	1744
2087	1895
2189	1821
Merkelbach-Stauber, *SGO* I	
04/02/99	1898
04/23/01	1658
04/23/02	1913
04/24/01	1527
04/24/02	1895
04/24/03	1504
04/24/04	1906
04/24/05	1907
04/24/06	1905
04/24/07	1910
04/24/08	1909
04/24/09	1901
04/24/10	1900
04/24/11	1911
04/24/12	1894
04/24/13	1902
04/24/14	1896
04/24/15	1904
04/24/16	1903
04/24/97	1899
04/24/98	1908
04/24/99	1534
05/01/12	1503
***SGO* V**	
no. 24.11 (04/23/03)	1914
no. 24.12 (04/24/17)	1557
no. 24.13 (04/24/96)	1528

CIL III		*CIL* III Suppl.	
408	1769	7103	1692
		7104	1770

1207. Rahmiye (between Thyateira and Hierokaisareia). Funerary imprecation, Imperial period. Block of local stone, a wallblock of a funerary building; the beginning of the text was inscribed on a block or blocks above it or to its left; now in the museum in Manisa. Edd.pr. H.Malay, M.Ricl, *Arkeoloji Dergisi* 9 (2007) 117-121 (ph.; English translation). Cf. A.Chaniotis, *EBGR* (2007) [2010] no. 88 ([slightly modified] English translation).

- -
v v ἐκτὸς Μητροδώρου [τοῦ Ἀ]σκληπιάδου τοῦ πεποιηκότος τὸ μνῆ-
μα ἀποθανόντος Ἀσκληπιάδου τοῦ υἱοῦ αὐτοῦ· τῶν δὲ λοιπῶν, ὃς ἂ[ν] τοῦτο
τὸ μνημεῖον ἢ τῶν προσκειμένων ἀμπέλων ΩΣΕ[...]ΝΕΙΣ ἐπὶ θεραπείᾳ τοῦ μνή-
ματος ἐκ τοῦ γεουχικοῦ καρποῦ τὸ ἀρκοῦν ἀφώρισται ⟦- - - - - ca. 18 - - - - -⟧
⟦- - - - - - - - - - ca. 26 - - - - - - - - - - Δ⟧ δόλῳ τε πονηρῷ ποιήσει τι ἀπαλλοτρι-
ώσεως χάριν ἢ τῶν ἐν αὐτοῖς ἢ τῶν περὶ αὐτά, ἐπ᾽ ἀδικίᾳ κόψῃ, βαστάσῃ, κα-
τεάξῃ, κολοβίσῃ, καθελκύσῃ, εἰκόνος τε ἢ σοροῦ θραύσῃ τι, ἐνπυρίσῃ, μολύνῃ,
ἀποτροπιάσηται, ἀπόρ[ου φαρ]μάκου τε ἕνεκεν ἢ καταδέσμου προσχώσῃ, {ε}-
⟦ἵ τε⟧ προσχύῃ, νόσον τε ἢ πόνον ἀπολύσῃ, τῶν τε κειμένων ἄρῃ, μεταθῇ, ἐκκενώ-
σῃ, ἔξω τινα βάλῃ, νεκρόν τε ἀλλότριον ἐπισενένκῃ, ἐκτὸς εἰ μὴ τῇ τοῦ Μητροδώρου
συνχωρήσι βάλῃ, ἑτέρ[αν] αἰτίαν κακώσεως παράσχῃ εἴ τε δι᾽ ἑ[τέ]ρου, γνώμην τε χαλε-
πὴν δώσει, συνιδήσας τε μήδ᾽ εἴπῃ ὡς ἔσεσθαι ἄ[δηλ]ον, πρᾶγμά τε παράσχῃ πο-
τέ τις περί τινος αὐτῶν τι, τούτῳ μήτε γῆ καρπὸν [ἐκφέ]ροι, μὴ θάλασσα πλωτή,
μὴ γάμος, μὴ τέκνων γένεσις ἢ κα[ὶ μ]ηδὲ ἔσοι[το] μήτε ὀνήσαιτο ἂν θῇ, μηδὲ ἐ-
χ θεῶν ἢ δαιμόνων μηδὲ ἐξ ἀνθρώπων μηδὲ ἐκ τοῦ ἰδίου σώματος ἔλεος μερι-
σθῇ, μὴ ἔχοντι δὲ μηδεὶς ἐπιδο[ίη, κακ]ῶς τε πάσχοντι βοηθὸς μὴ εὑρεθῇ, ὁδοι-
⟦- 2 -⟧ποροῦντί τε ὁδὸς ἀποκλεισθῇ, πραγματευομένῳ τε πραγματήα μὴ εὑρε-
θῇ, πυρός τε καὶ ὕδατος ἀποστερηθῇ, πᾶν τε τὸ ἐν ἀνθρώποις καλὸν ἀρθήτ[ω]
αὐτῷ, ἀποθανόντα τε γῆ μὴ δέξοιτο, ὤλη τε καὶ πανώλη μετὰ τοῦ ἰδίου γ[έ]-
νους γένοιτο καὶ μήτε λίθος ἐπὶ λίθῳ ἀπολειφθῇ αὐτῷ, πᾶν δὲ αὐτοῦ γ[έ]-
νος ὡς ἐκ προγόνων εἰς ἐκγόνους ἐκγό[ν]ων ἐξολεθρευθῇ ὑπό τε θεῶν v v
καὶ δαιμόνων, μαινόμενος δὲ [κ]αὶ τὰς ἰδίας σάρκας ἔσθων ὃ ἂν ἁμάρτῃ
ἐξείποιτο καὶ εἴ τι κατάρας δίκαιον ἔστιν [ὃ] οὐκ ἀναγέγραπται, καὶ v v?
τοῦτο αὐτῷ γένοιτο vacat

Lines lost from the beginning of the text contained a clause prohibiting the use of the tomb for the burial of persons other than Metrodoros, who erected the tomb after the death of his son Asklepiades, edd.pr. || 2. τῶν δὲ λοιπῶν: Metrodoros' descendants, one of whom will be in charge of the funerary complex, edd.pr. || 3. ΩΣΕ[...]ΝΕΙΣ or ὡς Ε[...]ΝΕΙΣ, edd.pr., who were unable to establish 'the nominal/verbal form hidden' in these letters || 3-5. apparently some part of the revenues of a vineyard, adjacent to the complex, were earmarked for the maintenance of

the complex and for rituals; γεουχικὸς καρπός: 'agricultural production of the estate', edd.pr. ‖ 5-24. a complex conditional clause (LL. 5-13), followed by a complex curse (LL. 13-24). The subject of the conditional clause is the person who will be responsible for the tomb after Metrodoros' death, edd.pr. ‖ 6-7. κ̣ατεάξῃ: from κατάγνυμι or κατάσσω, edd.pr., referring to Strubbe, *Arai Epitymbioi* no. 55 ‖ 7. κολοβίσῃ for κολοβώσῃ ('to mutilate'); εἰκών: of Asklepiades; the sarcophagus (σορός) is that of Asklepiades (and, in the future, of Metrodoros and descendants [but the descendants seem to be excluded, see LL. 1-2, Richardson]), edd.pr. ‖ 8. ἀποτροπιάσηται: 'performs sacrifice to avert evil', edd.pr. ‖ 8-9. 'for the sake of an invincible spell or a binding curse heaps up earth, makes a libation and removes illness or pain', edd.pr. ‖ 9. τῶν κειμένων: genitive of οἱ κείμενοι, not of τὰ κείμενα, edd.pr. ‖ 9-10. ἐκκενώ|σῃ: 'strips him bare', edd.pr. ‖ 11-12. 'and (if) he will give a bad advice', edd. pr.; C. refers to a parallel clause in *TAM* V.3.1542 ‖ 12-13. 'and if ever someone causes some annoyance in connection with any of these things', edd.pr. ‖ 14. ἂν θῇ: 'if he adopts any', edd.pr. ‖ 14-16. 'may he be granted no mercy from gods or daemons nor from men or from his own body', edd.pr. ‖ 17-18. εὐ[πορη]|θῇ is possible but seems too long, edd.pr. ‖ 18. Greek equivalent of the Roman aquae et ignis interdictio, edd.pr. ‖ 20. λίθος ἐπὶ λί|θῳ: possibly inspired by Jewish or Christian sources, edd.pr. ‖ 22-23. μαι̣ν̣ό̣μ̣ε̣ν̣ος: the wish for madness is rare in imprecations; καὶ τὰς ἰδίας -- ἐξείποιτο: probably modeled on the Septuagint, *Ec.* 4, 5; cf. also *I.Alexandreia Troas* 188, edd.pr.; C. refers in addition to *I.Knidos* 147-159.

1208. Saittai. Honorary inscription for Tib. Cl. S[- -], Imperial period. Marble base (?) broken above and at right; found in the ruins of Sidaskale (Saittai). Edd.pr. Herrmann-Malay, *New Documents* 69 no. 44 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1353.

Τι(βέριον) Κλ(αύδιον) Σ̣[.... τῶν]
Ἀσίας Ἑ̣[λλήνων]
πρῶτον ἡ Ἀ[πολ]-
λωνιὰς φυλὴ̣
τὸν ἴδιον εὐ-
εργέτην ❦

1. The article τῶν restricts the number of letters for the honorand's cognomen, edd.pr., who consider Σ̣[άλβιον] and Z[ήνωνα] ‖ [2-3. πρῶτος Ἑλλήνων occurs in several inscriptions; instead of τῶν, τῆς can be restored but the article is not indispensable; for the formula see now P.Nigdelis, A.Lioutas, *GRBS* 49 (2009) 101-112, Pleket]; edd.pr. suggest that the honorand has been the ἀρχιερεύς of the Κοινὸν Ἀσίας [doubts in *An.Ép.*] ‖ 3-4. for the phyle edd.pr. refer to *TAM* V.1.74 and *SEG* XL 1063.

1209. Saittai. Dedication to Men Axiottenos, 98/99 A.D. Upper part of a marble stele with flat-topped pediment; above the inscription a crescent; found in Gökveliler (southwest of Saittai). Edd.pr. Herrmann-Malay, *New Documents* 69/70 no. 45 (ph.; English translation).

Ἔτους ρπγʹ, μ̣η̣(νὸς) Γορπιαί-
ου ζʹ· Ἱππόνικος Ἀσ-
κ̣ληπιάδου Μηνὶ Ἀξι-
[οτ]τηνῷ ὑπὲρ τῆς γυ-
[ν]αικὸς καὶ τῶν τεί-
κνων εὐχήν vacat

1. Year 183 (Sullan era) = 98/99 A.D., edd.pr.; eta superimposed on mu ‖ 5-6. τείκνων for τέκνων, edd.pr.

1210. Saittai. Confession inscription, 288/289 A.D. Lower part of a marble stele; found between Saraycık and Gökveliler (southwest of Saittai). Edd.pr. Herrmann-Malay, *New Documents* 70/71 no. 46 (ph.; English translation); cf. R.Parker, *ZPE* 163 (2007) 121/122. Text also in *An.Ép.* (2007) [2010] no. 1354.

Ἀγαθῇ [τύχῃ· ἔτ]ους τογʹ,
μη(νὸς) Δίου ιβʹ· Τιβ. Κλ. Τραϊ(α)νὸς
Στρατονεικιανὸς κατὰ τὴν
μητέραν Στρατονείκη(ν), κατὰ
τὸ ἀνελθεῖν αὐτὴν ἐπὶ τὸν θε-
ὸν ἐλθόντων αὐτῇ τῶν φυσικῶν
ἐθυμολύτησεν, ἐστηλογράφη-
σεν· ὁ ὑὸς αὐτῆς Τραϊανὸς
Ἀπόλωνι Αξυρεῳ εὐχαρειστ-
τῶν ἀνέθηκεν vacat

1. Year 373 (Sullan era) = 288/289 A.D., edd.pr. ‖ 2. μη(νός): eta superimposed on mu; in fine ΤΡΑΙΝΟΣ, lapis ‖ 3 (and 4). κατά: 'in respect to (the fact that)', edd.pr. ‖ 4. ΝΕΙΚΗ, lapis ‖ 6. final nu above the line; 'she went up to the god (only) after the doctors had come to her', edd.pr., who assume that the god felt insulted because in the first instance the woman had relied upon doctors; Parker suggest a different explanation: τῶν φυσικῶν refers to the woman's menstruation; she was impure when she went to the temple ‖ 7. ἐθυμολύτησεν: 'he mitigated (the divine wrath)', edd.pr., who refer to G.Petzl, *Beichtinschriften* 6 and 21 ‖ 9. Ἀπό(λ)λων Αξυρ(ε)ος: edd.pr. refer to *Beichtinschriften* 21/22 (one of them from Saraycık); 'further discoveries by H.Malay in 2005 enable us to localize a κατοικία and the sanctuary of Apollon Axyr(e)os between Saraycık and Gökveliler in the neighbourhood of Saittai'.

1211. Saittai. Fragment of a confession inscription, Imperial period. Lower right part of a marble stele; found between Saraycık and Gökveliler (southwest of Saittai). Edd.pr. Herrmann-Malay, *New Documents* 71 no. 47 (ph.; English translation).

- - - - - - - - - - - - - - -
[- - -]ΟΝ καὶ κολασθε-
[ὶς/εῖσα - -]Ν ἀνέθηκεν τὴ-
[ν εὐχὴν] τῷ θεῷ v v v
[Ἀπόλλ]ωνι vacat

5. Apollo: Apollo Axyr(e)os; cf. our lemma no. 1210.

1212-1213. Saittai. Two epitaphs. Edd.pr. Herrmann-Malay, *New Documents* 71/72 no. 48/49 (ph.; English translation), publish the following texts.

1212: 71/72 no. 48. **Epitaph of Hermogenes, Hellenistic period.** Upper part of a large marble pedimental stele with akroteria; above the inscription in a rectangular panel a wreath; found in Topuzdamları (south of Saittai) and now in the museum in Manisa.

Δοδδους Μενεκράτου Ἑρ-
μογένην Ἀθηνοδίκου
τὸν ἑαυτῆς ἄνδρα ἐστε-
φάνωσεν τῷ προκιμέν[ῳ]
στεφάνῳ vacat
vacat χαῖρε vacat

1. Δοδδους: see our lemma no. 1145.

1213: 72 no. 49. **Epitaph of Asklepiades, 242/243 A.D.** Lower part of a marble stele; above the inscription the feet of a man and an animal (dog?) are preserved; found in Gökveliler (southwest of Saittai).

Ἔ̣τ̣(ους) τκζʹ, μ̣η̣(νὸς) Περιτίου ζʹ·
ἐτείμ̣η̣σε Φωσφό- v
ρος τὸν πατέρα Ἀσ-
κληπιάδην σαλτάρι-
ον Σε(πτ)ιμίου Ἰόλλα
❦(?)

1. Epsilon above tau and eta above mu; year 327 (Sullan era) = 242/243 A.D., edd.pr. ‖ 4-5. σαλτάριος: cf. *TAM* V.1.616 and V.2.1214; 'steward' of Sept. Iollas' estate, edd.pr. ‖ 5. ΣΕΊΤ, lapis; an ἄρχων Σεπ(τίμιος) Ἰόλλας is on record on a coin from Saittai (time of Philippus Arabs); he probably was a wealthy estate-owner in Saittai, edd.pr.

1214. Saittai. Fragment, Imperial period. Upper right part of a marble pedimental stele; in the pediment a rosette and ivy-leaves; below the inscription a wreath; re-used in a wall in Gökveliler (southwest of Saittai). Edd.pr. Herrmann-Malay, *New Documents* 73 no. 50 (ph.; English translation): [- - - ἀρ]τ̣οκόπος

Edd.pr. refer to *TAM* V.1.966 (Thyateira) for an association of ἀρτοκόποι.

1215. Sardis (area of: Gölmarmara). For an inscription possibly from Sardian territory see our lemma no. 1157.

1216. Sardis (area of). Dedication to Caligula, 37-41 A.D. Lower part of a cylindrical marble altar moulded below; below the inscription olive branches; found in Ahmetli (west of Sardis) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 67/68 no. 43 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1352.

Γαΐῳ Καίσαρι Γερμανικοῦ
υἱῷ Γερμανικῷ Σεβαστῷ,
αὐτοκράτορι, νέῳ θεῶι
⟦- - - Ἑρμ̣ογένη[ς] Χ̣αρι̣ξέ-
νου ὑπὲρ τῆς ἀ[χ]θεί-
σης Α̣ὐ̣γου̣σ[τείο]υ̣ ὑ̣πὲρ⟧
τοῦ Σεβαστοῦ ὑπὸ τῆς
Ταγηνῶν κατοικίας
ἐκ τοῦ ἰδίου βίου τὸν
βωμὸν κατεσκεύα-
vacat σεν vacat

1. νεῷ θεῶι: unparalleled, edd.pr., who refer to *Syll.*[3] 798 (*IGR* IV 145; Kyzikos) recording Caligula as νέος Ἥλιος and his sister Drusilla as θεὰ νέα Ἀφροδίτη [J.-Y.Strasser (*An.Ép.*) points out that Caligula as νέος θεός

occurs in *Fouilles de Xanthos* VII 25 L. 1] || 5-7. 'on the occasion of the celebration of (the panegyris?) Augusteios for Augustus', edd.pr.

1217. Sardis. Jewish names. Cf. our lemma no. 2135.

1218. Sarıçam. Honorary inscription for Diodoros, undated. *TAM* V.2.1397. Rediscovered and republished by Herrmann-Malay, *New Documents* pp. 31/32.

Οἱ κατοικοῦντες τὸ χω[ρ]ίον Ορμοιτηνο[ὶ]
[ἐ]τε[ίμησ]αν Διόδωρον Ἀπο[λλ - - - - - -]
[.]ΟΝ[- - -]ΟΝ ἥρωα, τὴν τ[ιμὴν ἀναστή]-
σαντος [. . .]Ω[- - -]ΩΝ Ἀπολλων[ι - - - -]
ΟΥΣΤΑ[. .]ΟΥ vacat

TAM V.2.1397 has only Οἱ κατοικοῦντε[ς] τὸ ΧΟ[- - || 'This makes the location of (H)Ormoita uncertain, since Sarıçam and Karaağaclı [where *TAM* V.2.1412/1413 recording Ορμοιτα were found] are about 15 km. distant from one another', edd.pr.

1219. Silandos (area of)? Honorary inscription for Zenon, 45/44 B.C. Lower part of a marble stele with tenon; above the inscription in a slightly recessed rectangular field a wreath; reportedly found in Kalburcu (southwest of Silandos, but reliable information about the provenance is unavailable; see also our lemma no. 1222) and now in the collection of Y.Tatış (Izmir). Edd.pr. Herrmann-Malay, *New Documents* 95 no. 67 (ph.; English translation).

Ἔτους μʹ, μηνὸς Δαισίου·
οἱ ἐν Μορει κάτοικοι Ζήνω-
να Ἑρμοκράτου τὸν ἑαυ-
τῶν κάτοικον φιλαγαθή-
σαντα ἐν πολλοῖς καὶ ἐπι-
δόντα ἐκτενῶς, ὑπάρ-
χειν τε αὐτῷ προκλισίαν
καὶ στεφανοῦσθαι αὐτὸν
ἐν ταῖς δημοτελῆ (sic) θυσ[ί]-
αις διὰ γένους vacat

1. Year 40 (Sullan era) = 45/44 B.C., edd.pr. || 2. ἐν Μορει: these katoikoi are also on record in the text in our lemma no. 1220, found in Selmanhacılar (possible site of the village Tamasis: *TAM* V.1.156 (οἱ ἐν Ταμάσει κάτοικοι)) || 7. προκλισία: 'reclining in a front seat' during public banquets, edd.pr., who add that the word is new; they refer to *SEG* XLIX 1622 (Nisyra in Lydia) LL. 4/5 (ἀνακλε[ί]νειν) || 9. δημοτελῆ for δημοτελέσιν, edd.pr., who for δημοτελεῖς θυσίαι refer to *TAM* V.2.960 and 983 (Thyateira) and *SEG* XLIX 1622 (Nisyra) || edd.pr. point out that the village (L. 2) is likely to have been situated in the 'regio inter flumina Ilke, Çay et Hermum sita' (*TAM* V.1 pp. 49/50). This region is attributed to Saittai in *TAM* V.1, to Silandos by C.Naour, *ZPE* 44 (1981) 41/42 and *EA* 2 (1983) 120.

1220. Silandos (area of)? Honorary inscription for Tiberius [Iuli]us (?) Damas, 1st cent. B.C. Marble architrave block re-used for the present inscription; found in Selmanhacılar (Tamasis) at the left side of the gate of a mosque. Edd.pr. Herrmann-Malay, *New Documents* 96 no. 68 (ph.; English translation). Text also in *An.Ép*. (2007) [2010] no. 1358.

['Ετους . κ]ạὶ α', ϛ' vacat
οἱ κατ[οικοῦντ]ες ἐν Μορει
ΚΑΙΣΑΡ [. . . . .] ἐτείμησαν Τι-
βέριον [. . . . .]ọν Δημητρίου
υἱὸν Φα[βία Δ]αμᾶν ἀσιάρ-
χην κα[ὶ . . . .]ΤΟΝ σεβαστο-
φάντην, [τὸν ἑ]αυτῶν σωτῆρα
καὶ εὐε[ργέτη]ν

1. 'In the sixth month of the year ...', edd.pr. ‖ 2. for ἐν Μόρει see our lemma no. 1219 ‖ 3. probably καί followed by the name of a second village Σαρ[- -], edd.pr. [unless, as S.Follet (*An.Ép.*) suggests, one reads Μορεικαισαρ[εία]] ‖ 4. probably ['Ιούλι]ον, since [Κλαύδι]ον seems too long, edd.pr. ‖ 6. κα[ὶ ἄρισ]τον?, edd.pr., who point out that this asiarch is otherwise unknown.

1221. Silandos (area of). Honorary inscription for Gaius Iulius Aelianus, reign of Severus Alexander. Upper part of a quadrangular marble base moulded above; L. 1 of the inscription on the band of the moulding; found in Aşağı Güllüce (southwest of Silandos). Edd.pr. Herrmann-Malay, *New Documents* 97 no. 69 (ph.; English translation). Text also in *An.Ép*. (2007) [2010] no. 1359.

Κατὰ τὰ ψηφίσματα
ἡ βουλὴ καὶ ὁ δῆμος
καὶ αἱ περιπολιστι-
καὶ σύνοδοι ἐτεί-
μησαν Γ. 'Ιούλιον
Αἰλιανὸν ἀρχιερέα
κ̣ε̣ στεφανηφόρον
κὲ ἀγωνοθέτην κ̣ε̣
ταῖς ἄλλαις φιλοτι-
μίαις καὶ ἀρχαῖς
[κ]αὶ τῇ πρὸς τὴν π[α]-
[τ]ρίδα [εὐν]οίạ [ἄνδρα]
[κ]αλὸ[ν καὶ ἀγαθόν?]

3-4. The two associations of the 'wandering' athletes and artists, who may have contributed their own ψηφίσματα, edd.pr. ‖ 5-6. the high priest C. Iulius Aelianus is otherwise unknown; his homonymous son is on record on a coin from Silandos from the time of Severus Alexander as 'first archon for the second time' (*TAM* V.1 p. 19), edd.pr. [J.-Y.Strasser (*An.Ép.*) wonders whether the honorand is in fact identical with the homonym on the coin] ‖ for another inscription from Aşağı Güllüce cf. *SEG* XLIX 1686.

1222. Silandos (area of). Confession inscription, 180/181 A.D. Marble stele with flat-topped pediment with representation of ivy-leaves on both sides; above the inscription a crescent; found in Kalburcu (southwest of Silandos; see also our lemma no. 1219) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 97-99 no. 70 (ph.; English translation).

Μηνὶ Ἀξιοττηνῷ· ἐπει-
δὴ ὁ Γλύκων ἐκολάσθη ὑ-
πὲρ παππικῶν ἐνγαίων, ἅ-
τινα Ἄτταλος παρευχερί-
σας τὰ τοῦ θεοῦ ἔνγεα, ἐν-
επορεύσετο ἐξουθενή-
σας τοὺς θεοὺς τοὺς ἐν Νον-
νου· ἃ παραδίδει Γλύκων τῷ
θεῷ χωρὶς δόλου πονηροῦ
δαπανήσ(ας) πυ κύ δ∠΄, οἴνου πρ δ∠΄, ἐ-
λαίου κότυλην· συνεβάλε-
το Μαρκία Ἀπφίας, τῆς ἀδελ-
φῆς μου· ἐγένετο δὲ καὶ ἡ
προάπαρσις ἐξ ἐννεαφώνου·
ἔτους σξε΄, μη(νὸς) Ἀρτεμε[ι]-
vacat σίου η΄ vacat

3. πάππικα ἔνγαια: 'his grandfather's land', edd.pr., who conjecture that it somehow passed into the possession of the god (L. 5: τὰ τοῦ θεοῦ ἔνγεα) and that Glykon's father or a person acting on his behalf (Attalos, if he was not the father himself) did not hand over the land but drew profit from it himself ‖ 4-5. παρευχερίζω: previously unattested, edd.pr., who refer to εὐχέρεια ('recklessness', 'irresponsibility') and translate: 'handling recklessly the god's land' ‖ 5-8. 'made a trade, setting at naught the gods in Nonnou', edd.pr.; ἐξουθενέω = ἐξουδενόω (*LSJ*); for the gods ἐν Νον(ν)ου edd.pr. refer to Petzl, *Beichtinschriften* 5 (*SEG* XXXVIII 1237; from the territory of Silandos) LL. 12/13 ‖ 8-11. Glykon (grandson), who remained ultimately responsible because he did not oppose Attalos' sinful act, eventually delivered the land to the god, paying a fee of 4.5 kyproi of wheat, 4.5 prochoi of wine and one kotyle of oil; in L. 10, edd.pr. prefer δαπανήσ(ας) to δαπάνης (gen. part.); in L. 10 upsilon superimposed on pi and kappa, rho on pi = πυ(ρῶν) κύ(πρους) ... πρ(όχους) ‖ 9. A.Chaniotis, *EBGR* (2007) [2010] p. 300 no. 66, points out that χωρὶς δόλου πονηροῦ ('probably part of Glykon's excuses') is influenced by Roman legal language (sine dolo malo), cf. id., in G.Thür, J.Vélissaropoulos-Karakostas (edd.), *Symposion* 1995 (Cologne 1997) 353-384 ‖ 13-14. 'the preceding removal of sin took place by an enneaphonon', edd.pr., who refer to Petzl, *Beichtinschriften* 5, where a sinner takes away his three sins, each by a group of three animals (τρίφωνον); three τρίφωνα constitute one ἐννεάφωνον (previously unattested); the προάπαρσις took place *before* the delivery of food and wine to the temple('s personnel) ‖ 15. year 265 (Sullan era) = 180/181 A.D., edd.pr.

1223. Silandos. Propitiation fee paid to gods, 248/249 A.D. Five joining fragments of a marble stele; above the inscription in an arched recess supported by two columns two standing male figures, each holding a skepter in his left hand; the figure on the left is Men (?) with a crescent behind his shoulder; he raises his right hand; the other figure is perhaps also a god; found in Yeniceköy (northeast of Silandos) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 100/101 no. 72 (ph.; English translation). Cf. A.Chaniotis, *EBGR* (2007) [2010] p. 300 no. 66.

[.....]ΝΙΟΙΝΟΚΩΜΗΤΕΚΑΙ[.]
[.....]ΣΑΜΕΝΗΟΙ τάχειον
[.....]λυτρούμεθα τοὺς θε-
[οὺς ἐφ' ἱε]ρέως Πολυχρονίου
[.... ἔ]τους τλγ΄, μη(νὸς) Δύστρο[υ]
vacat ει΄ vacat

'Ransom paid to the gods', edd.pr.; 'propitiation fee', C. ‖ 1. Edd.pr. suggest [Οἱ --]νιοινο κωμῆτε (= κωμῆται), or [---]νι οἱ Νοκωμῆτε or [--]νι Οἰνοκωμῆτε; they comment that in view of τοὺς θεούς in LL. 3/4 a restoration of the name of a god in the dative ([Ἀπόλλω]νι or [Μη]νί) is improbable [in fine edd.pr. read ΚΑΙ[.] but the photo suggests καὶ, Pleket] ‖ 2. σαμενη: perhaps the end of a fem. aor. med. referring to the preceding κώμη?,

edd.pr., who suggest that οἱ τάχειον may introduce a formula indicating an earlier name; C. suggests that τάχειον indicates 'that the villagers did not delay the propitiation' || 3. λυτρούμεθα or [ἐκ]λυτρούμεθα: 'we paid ransom to the gods', edd.pr. || 5. year 333 (Sullan era) = 248/249 A.D., edd.pr.

1224. Silandos. Dedication to Zeus Ἐγ Διδύμων Δρυῶν, 209/210 A.D. Lower part of a marble stele with tenon; on a platform above the inscription the remains of the feet of two persons; found in Kalburcu (southwest of Silandos; see also our lemma no. 1222) and now in the collection of Y.Tatış (Izmir). Edd.pr. Herrmann-Malay, *New Documents* 99/100 no. 71 (ph.; English translation). Cf. A.Chaniotis, *EBGR* (2007) [2010] p. 300 no. 66.

Μέγας Ζεὺς ἐγ Διδύ-
μων Δρυῶν Ποπλιανῷ
παρέστη καὶ ἀπήτησεν
αὐτὸν στήλλην, ἣν ἀπο-
δίδει μετὰ τῆς συνβίου
εὐλογῶν καὶ εὐχαρισ-
τῶν τῷ θεῷ· ἔτους • σ • q •
vvvv • δ' •, μ̣η̣(νὸς) Ἀπελλαίου v

This inscription shows 'that there are no strict dividing lines between dedications, praises, and confession inscriptions', C. || 1-2. for this Zeus see Petzl, *Beichtinschriften* 9-12 and *SEG* LIV 1225 (also from Kalburcu), edd.pr., who add that the sanctuary of this god must have been somewhere between Kalburcu and Börtlüce, both south of Saittai and on the northern bank of the Hermos; C. understands Μέγας ... Δρυῶν as an acclamation || 3. παρέστη: 'appeared to Poplianos', sc. in a dream (cf. Petzl, *Beichtinschriften* 1 and 106; also 11), edd.pr. || 7-8. year 294 (Sullan era) = 209/2109 A.D., edd.pr.

1225-1226. Silandos. Epitaphs. Edd.pr. Herrmann-Malay, *New Documents* 101/102 nos. 73/74 (ph.; English translation), publish the following texts found in Karaselendi (Silandos).

1225: 101/102 no. 73. **Epitaph of Papas, 68/69 A.D.** Marble pedimental stele; above the inscription a large wreath; now in the museum in Manisa.

Ἔτους ρνγ', μ̣η̣(νὸς) Δύσ-
vacat τρου v π(ροτέρᾳ?)· vacat
Ἀτικὸς καὶ Γάμος καὶ
Θάλ(α)μος ἐτείμησαν
Παπαν τὸν πατέραν̣
καὶ Νύνφη ἡ̣ σύνβιος αὐ-
τοῦ vacat

1. Year 153 (Sullan era) = 68/69 A.D., edd.pr.; eta superimposed on mu || 2. small zeta superimposed on pi; abbreviation of π(ροτέρᾳ): 'day before the last day(?) of the month', edd.pr., referring to a similar abbreviation in *TAM* V.3.1724 L. 3 || 3. Ἀτικός for Ἀττικός || 4. ΘΑΛΑΜ, lapis.

1226: 102 no. 74. **Epitaph of Epagathos, Imperial period.** Marble stele with flat-topped pediment; in an arched recess a representation of a standing man holding a spear in his right and a dagger in his left hand (soldier or policeman?); inscription above, at left, at right and in the arched recess.

Ἐπάγαθος Μηνογένην τὸν
σύντροφον μνείας
χάριν· εἴ τις
4 τὸν τάφον ὀρύξι, θή-
σει ἰς τὸ ταμεῖον
∗ φ´

1227. Tabala (area of). Epitaph of Phoibos, Imperial period. Quadrangular marble altar moulded above and below; found in Dereköy (southwest of Tabala). Edd.pr. Herrmann-Malay, *New Documents* 107 no. 80 (ph.; English translation).

Φοῖβον τὸν πατέρα | ἡ θυγάτηρ Ἀνθοῦσ[α] | μνείας χάριν v v v

1228-1231. Thermai Theseos (area of). Dedications. Edd.pr. Herrmann-Malay, *New Documents* 103/104 nos. 75-78 (ph.; English translation), publish the following texts.

1228: 103 no. 75. **Dedication to Zeus Megistos, Hellenistic period.** Lower part of a large marble stele with tenon; above the inscription a wreath in a rectangular panel; guidelines of the mason preserved; found in Şeremet (west of Thermai Theseos).

vacat Διὶ Μεγίστωι vacat | Μητροφάνης Μητροφάνου | vacat εὐχήν vacat

1229: 103 no. 76. **Dedication to the river-god Hermos, Imperial period.** Middle part of a marble stele built into a wall; in a rectangular recess above the inscription a representation of a bull; found in Kalınharman (south of Thermai Theseos).

Ἕρμῳ ἐπηκόῳ [Ἀλέ]|ξανδρος εὐ[χὴν ἀ]|πέδωκεν vacat

Alexander prayed for his animals, edd.pr. || 1. for other dedications to the river-god Hermos edd. pr. refer to *I.Smyrna* 767 and the text in the next lemma; they also point out that the god appears on imperial coins of several cities.

1230: 104 no. 77. **Dedication to the river-god Hermos, 212/213 A.D.** Quadrangular marble altar moulded above and below; found in Şehitlioğlu (north of Thermai Theseos) and now in the museum in Manisa.

[Ἔ]τους σqζ´, μη(νὸς) Λ[ώ]-
ου ηι´· Μᾶρκος Αὐρ[ή]-
λιος Ἄνβεντος
4 Ἕρμῳ ποταμῷ
θεῷ ἐπηκόῳ v v
vacat εὐχήν vacat

1. Year 297 (Sullan era) = 212/213 A.D., edd.pr. || 3. Ἄνβεντος: Latin Adventus?, edd.pr.

1231: 104 no. 78. **Fragment of a dedication, ca. 150-200 A.D.** Lower part of a marble stele with tenon; found in Şehitlioğlu (north of Thermai Theseos) and now in the museum in Manisa.

- - - - | Ἀμύντας [ὑπὲρ τῶν] | παιδίων Τατιανοῦ [κ(αὶ)] | Γερμανοῦ εὐχήν

The same persons appear in *TAM* V.1.286 (Kula), where Tatianos and Germanos erect a stele for their deceased father Amyntas (202/203 A.D.), edd.pr.

1232. Thermai Theseos (area of). Epitaph of Agathopous, 161/162 A.D. Lower part of a marble stele; above the inscription the remains of a relief with the feet of a standing person; found in Şehitlioğlu (north of Thermai Theseos) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 104/105 no. 79 (ph.; English translation).

Ἔτους • σ • μ • ς´•, μη(νὸς) • Δείου·
Ἀγαθόπους καὶ Βαναυ-
σὶς Ἀγαθόπουν τὸν υ-
4 ἱὸν • ἐτείμησαν vacat

1. Year 246 (Sullan era) = 161/162 A.D., edd.pr.; eta inside the mu; horizontal strokes above the numerals.

1233. Thyateira (area of: Akselendi). Honorary inscription for M. Cn. Licinius Rufinus, shortly after 238 A.D. *SEG* XLVII 1656. On Rufinus see our lemma no. 2120.

1234. Thyateira. Dedication of a statue (?) of Zeus, Imperial period. Right part of a quadrangular marble base (?); found in Medar (near Thyateira). Edd.pr. Herrmann-Malay, *New Documents* 21 no. 3 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1342.

[Θεοῖς Σ]εβαστοῖς ❦
[καὶ τῇ] πατρίδι v v
[αὐτοῦ] Δία Σωτῆρα
4 [Μᾶρκος? Ἀν]τώνιος Μάρ-
[κου υἱ]ὸς Σεργία Μον-
[τανὸς?] ἐκ τῶν ἰδίων
[ἀν]έθηκεν vacat

1-2. Edd.pr. refer to *IGR* III 365 (Adada) for a dedication to the Θεοὶ Σεβαστοί and the πατρίς ‖ 4-6. edd.pr. refer to *TAM* V.2.865 and 936 (Thyateira) recording a M. Ἀντώνιος Μάρκου υἱὸς Σεργία Γαλάτης ‖ J.-Y. Strasser (*An.Ép.*) finds [αὐτοῦ] in L. 3 superfluous; he prefers [τόν]; in L. 4 he prefers Μᾶρ(κος); the lettering points to the 1st/2nd cent. A.D.

1235. Thyateira. Epitaph of Aurelia Ammion and ancestors, 3rd cent. A.D. Marble block; inscription in a slightly recessed, framed field; now in the collection of I.Akçura in Ma-

nisa. Edd.pr. Herrmann-Malay, *New Documents* 22 no. 5 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1343.

Αὐρ(ηλία) Ἄμμιον Σίμωνος ἡ καὶ Μα[... κα]-
τεσκεύασεν τὸ μνημεῖον καὶ ἔθ[ηκεν]
τὰς τρεῖς σοροὺς τῶν προπάππω[ν]
καὶ πάππων καὶ τὸν βωμ[όν, μ]ηδε-
νὸς ἑτέρου ἔχοντος ἐξουσίαν
εἰς τὰς σοροὺς τεθῆναι ἢ [?αὐ]τῆς
μόνης· ὃς δὲ ἂν παρὰ ταῦτα πο[ι]-
ήσῃ, δώσει εἰς τὸ ἱερότατον (sic) τ[α]-
μεῖον * ͵βφ'· τούτου ἀντίγρ[α]-
φον ἐν ἁπλῷ ἐτέθη εἰς τὸ ἀρ-
[χεῖον - - - - - -]ỌK[.]OΛ̣IỌ[- -]

1. E.g., Μα[τα (or -τις, -τας, -ια vel sim.), edd.pr. ‖ 6-7. [Μα]ίτης is also possible, edd.pr. ‖ 10. ἐν ἁπλῷ: 'a single copy of this (inscription)', edd.pr., who refer inter alia to *TAM* V.2.1144 and *SEG* XLV 1749 ‖ 11. in fine possibly a date by the name of the proconsul?, edd.pr.

1236. Thyateira. Epitaph of Amion, Imperial period. Rectangular marble funerary altar moulded above and below; found in Çamönü (formerly Karasonya; northeast of Thyateira). Edd.pr. Herrmann-Malay, *New Documents* 22 no. 6 (ph.; English translation).

Τελεσφόρος | Ἀμίῳ τῇ μητρὶ | μνείας χάριν

1237. Thyateira. Fragment, Imperial period. Part of a large marble architrave block; very careful, elegant lettering; found in Bekirler. Edd.pr. Herrmann-Malay, *New Documents* 21 no. 4 (ph.; English translation).

[- - - -?κω]λυθέντων· οἱ δὲ λοιποὶ ἀπελεύθεροι καὶ δοῦλοι αὐτῶν ἐξουσίαν EΞO[- - - -]

Part of an inscription authorizing the usage of a funerary complex to which the block belonged, edd.pr. ‖ 1. perhaps initio [ὑπὸ μηδενὸς κω]λυθέντων; in fine ἔξο[υσι - -], edd.pr., who also consider ἔξουσι ἀνεξο[δίαστον e. g. τόπον or σορόν].

1238. Tyanollos. Honorary inscription for Aurelius Bassos, 3rd cent. A.D. Two pieces of a marble base; found in Lütfiye (north of Tyanollos) and now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 33 no. 19 (ph.; English translation).

Ἀγαθῇ τύχ[ηι]·
ἡ πατρὶς Αὐρ(ήλιον) Βάσσον
ἄρχοντα πρῶτον κὲ
ἀγωνοθέτην, ἐκ πα[ι]-
[δὸ]ς ἡλικίας ἔν τε
παιδείᾳ κ[αὶ - - -]
καὶ ἤθεσιν τ[ὸ πρωτεῖ]-
ον τῆς ἀρετῆς [ἐπι]-
v v δειξάμενον v v,
υἱὸν Αὐρ(ηλίου) Δημητρίου
ἀγωνοθέτου καὶ
στρατηγοῦ καὶ βου-
λάρχου καὶ τὰς λοι-
[πὰ]ς πάσας ἀρχὰς
- - - -

4-5. ἐκ παιδὸς ἡλικίας: edd.pr. refer to *TAM* V.2.983 L. 23 and *SEG* LIII 1357 L. 5 || 6. κ[αὶ ἀρετῇ or σπουδῇ or λόγοις], edd.pr. || 15. e.g. [καὶ λιτουργίας ἐκτελέσαντα], edd.pr. || in *TAM* V.2.1316-1319 (cf. also p. 465) the Τυαν(ν)ωλειτῶν κατοικία situated near Lütfiye is attributed to Hyrkanis; edd.pr. point out that Hierokaisareia is not to be excluded, given the fact that in that city an ἄρχων πρῶτος, στρατηγός, βούλαρχος and ἀγωνοθέται are on record (see *TAM* V.2 p. 447).

1239. Yayakırıldık (between Iulia Gordos and Thyateira). Dedication to Apollo Tolou, Hellenistic period. Lower part of a marble stele with tenon; now in the museum in Manisa. Edd.pr. Herrmann-Malay, *New Documents* 45 no. 27 (ph.; English translation).

⟦- - - - - -⟧ | Ἀπόλλωνι Τολου | Διόφαντος ⟦- - Ι⟧ | [Ζ]ωΐλου εὐχήν· || ⟦- -ΩΠ-Υ-Λ-⟧

Text engraved in a rasura, edd.pr. || 2. Ἀπόλλων Τολου: previously unattested; Τολου: either an indeclinable word or the genitive of the founder of the cult, edd.pr., who refer to the name Τόλλος (otherwise unattested in Asia Minor).

1240-1241. Unknown provenance. Dedications. Edd.pr. Herrmann-Malay, *New Documents* 117/118 nos. 86/87 (ph.; English translation), publish the following texts, the exact provenance of which is unknown; general characteristics point to northeast Lydia ('the main source of material for the antiquities market').

1240: 117 no. 86. **Dedication to Zeus Oreites, late Hellenistic.** Marble stele with flat-topped pediment and tenon; now in the collection of D.Öz in Söke.

Ζωΐλος Ἀνδρωΐνος Διὶ Ὀρείτῃ v | v v εὐχὴν v v v

2. Ζεὺς Ὀρείτης: edd.pr. refer to *SEG* XXXVIII 1236 (*Beichtinschriften* 7), XXXIX 1279 (*Beichtinschriften* 6) and XLIX 1655, all from northeast Lydia; edd.pr. point out that the sanctuary at the Toma (Yeşiloba) Mountain does not belong to Zeus Oreites but to Μήτηρ/Θεὰ Λαρμηνή (unpublished finds from an excavation).

1241: 117/118 no. 87. **Dedication to Meter Tazene, 92/93 A.D.** Lower part of a marble stele; in a rectangular recess above the inscription a representation of a man (raising his right hand) and a woman.

Ἔτους ροζʹ, μη(νὸς) Πανήμου ςʹ·
[Μ]ητρὶ Ταζηνῇ Εὐτύχης
[- - -]ου εὐχήν [vacat?]

1. Year 177 (Sullan era) = 92/93 A.D., edd.pr.; eta superimposed on mu; horizontal strokes above the figures ‖ 2. Μήτηρ Ταζηνή: see the text in our lemma no. 1184; the stone may have been brought from the site of the Ταζηνῶν κατοικία located between Gölde, Ayazören and Kavaklı, edd.pr.

1242-1249. Unknown provenance. Epitaphs. Edd.pr. Herrmann-Malay, *New Documents* 118-122 nos. 88-95 (ph.; English translation), publish the following epitaphs, probably all from northeast Lydia.

1242: 119 no. 91. **Epitaph of Trophime, 139/140 or 193/194 A.D.** Marble pedimental stele with tenon; in the pediment a round object; above the inscription a wreath; shallow, careless script possibly engraved in a rasura; now in the collection of D. Öz (Söke).

Ἔ(τ)ου(ς) σκδʹ, μη(νὸς) Ἀπελ(έ)ου·
Εὔκαρπος ἐτείμησεν Τροφί-
vacat μη(ν) τὴν γυνἐκα vacat

1. Initio ΕΤΟΥΕ (upsilon superimposed on omicron); in fine ΛΕΟ, lapis; year 224 (Sullan era) = 139/140 A.D. or (Aktian era) 193/194 A.D., edd.pr. ‖ 3. initio ΜΗΗ; in fine, upsilon above ΓΝ, lapis.

1243: 118 no. 88. **Epitaph of Aelia Zmyrna, 166/167 or 220/221 A.D.** Marble pedimental stele with tenon; in the pediment a round disk; now in the collection of H.Gökçımen (Söke).

Ἔτους • σναʹ•, μη(νὸς) •
Ἀπελλαίου • λʹ·
Αἴλιος Ἑρμῆς [ἐ]-
τίμησεν τὴν ἑ-
αυτοῦ σύνβιον
Αἰ(λίαν) • Ζμύρναν ὁμίω(ς)
καὶ τὰ τέκνα τὴν ἑ-
αυτῶν μητέραν
Αἴ(λιος) • Διωνιανὸς καὶ
Αἴ(λιος) • Φλάκος καὶ • Αἰ(λία) •
Λουπέρκα μνήμη-
ς χάριν vacat

1. Year 251 (Sullan era) = 166/167 A.D. or (Aktian era) 220/221 A.D., edd.pr. ; eta superimposed on mu ‖ 6. ὁμίω(ς) (= ὁμοίως): edd.pr. apparently assume that there is no room for the sigma ‖ 9.

Διωνιανός: previously unattested, edd.pr. [common expansion of a name, here Δίων, by adding -ιανός, Corsten] || 11. Λουπέρκα = Luperca, edd.pr.

1244: 120 no. 92. **Epitaph of Herakleides, 175/176 or 229/230 A.D.** Marble pedimental stele; in the pediment a round object; now in the collection of H.Gökçımen (Söke).

Ἔτους {ι} σξ´, μηνὸς Γορ-
πιαίου η´· Μένανδρος
καὶ Ἀμμιὰς Ἡρακλεί-
δην τὸν υἱὸν ἐτῶν
ιε´, Μᾶρκος, Μοσχια- ❦
νὸς οἱ πάτρωνες, Τε-
λεσφόρος, Βασσια-
νὸς οἱ μήτρωνες ❦
καὶ οἱ συνγενεῖς κα-
τὰ κοινὸν μνείας χά-
ριν· χαῖρε, παροδεῖτα ❦

1. Year 260 (Sullan era) = 175/176 A.D. or (Aktian era) 229/230 A.D.; after ΕΤΟΥΣ a short vertical stroke, edd.pr. || 9-10. the formula (τιμᾶν) κατὰ κοινόν ('commonly') leads edd.pr. to attribute the stone to the area of Daldis (cf. *I.Manisa* 427 and *SEG* XLIX 1562); if that attribution is correct, the era should be Aktian, edd.pr. || 6. πάτρωνες: 'paternal uncles', edd.pr. || 8. μήτρωνες: 'maternal uncles', edd.pr.

1245: 119 no. 90. **Epitaph of Artemidora, 182/183 or 236/237 A.D.** Marble pedimental stele with tenon; in the pediment a round object and two leaves; above the inscription a wreath; now in the Collection of H.Gökçımen (Söke).

Ἔ̣τ̣(ους) σξζ´, μ̣η̣(νὸς) Αὐδναίου
• ι´ •· Ἀπολλωνι(ς) Ἀρτε-
μιδώραν τὴν μητέ-
ραν ἐτίμησεν ζ̣ή̣(σασαν) ἔ̣τ̣(η) ξ´

1. Year 267 (Sullan era) = 182/183 A.D. or (Aktian era) 236/237 A.D., edd.pr.; tau superimposed on epsilon, eta on mu || 2. ΩΝΙΙ, lapis; Ἀπολλώνι(ο)ς or Ἀπολλωνίς, edd.pr. || 4. eta above zeta, tau above epsilon, lapis.

1246: 118/119 no. 89. **Epitaph of Theodora, 186/187 or 240/241 A.D.** Marble pedimental stele with tenon; in the pediment a round object and two leaves; above the inscription a wreath; now in the collection of H.Gökçımen (Söke).

Ἔτους σοα´, μ̣η̣(νὸς) Λώου ζ´· Ἑρ-
μοκράτης Θεοδώραν τὴν
ἑαυτοῦ γυναῖκαν ἐ- vv
τείμησεν ζήσασαν
ἔτη ϙη´, σεμνῶς ἀνα- vv
στραφεῖσαν περὶ τὸν vvv
vacat βίον vacat

1. Year 271 (Sullan era) = 186/187 A.D. or (Aktian era) 240/241 A.D., edd.pr.; eta superimposed on mu || 5. Theodora lived 98 years!

1247: 120 no. 93. **Epitaph of Ammion, 195/196 or 249/250 A.D.** Marble stele with decorated triangular pediment and tenon; below the inscription a comb, mirror, spindle and distaff; on each side of the representation a depiction of a rightangle.

Ἔτους σπ´, μη̣(νὸς)
Δείου ε´· Μάρων
Ἀμμίῳ τῇ γυνε-
κὶ, Μάρων τῇ μη-
τρὶ ἐποίησαν
μνείας χάριν

1. Year 280 (Sullan era) = 195/196 A.D. or (Aktian era) 249/250 A.D., edd.pr.

1248: 121 no. 94. **Epitaph of Stratoneike and Syntyche, Imperial period.** Marble stele with triangular pediment; in the pediment a basket; above the inscription a wreath; now in the collection of Dr Ü.Evran (Izmir).

Ῥοῦφος Στρατ-
ονείκῃ τῇ γυνα-
ικὶ καὶ Συντύχῃ
τῇ πενθεριδίσ-
σῃ, Ἀπολλώνιος
καὶ Ῥοῦφος τῇ
μητρί, Ἀπολλώ-
νιος καὶ Ἀφφιὰς
Στρατονείκῃ κα-
ὶ Συντύχῃ ταῖς θ-
υγατράσι, Ἀρτεμ-
[.?]ων καὶ Ἄρτεμε-
ι̣ς ταῖς ἀδελφαῖς

4-5. πενθεριδίσσα: 'sister-in-law', edd.pr., who refer to *TAM* V.1.65 (Silandos) ‖ 12. initio, either a damaged area in the stone or place for a iota: viz., LL. 11-12 Ἀρτέμ|ων or Ἀρτεμ|[ί]ων, edd.pr.

1249: 121/122 no. 95. **Epitaph of Teimon, Imperial period.** Lower part of a marble stele; above the inscription a representation of two vases and a wreath in between; now in the collection of Dr Ü.Evran (Izmir).

Στρατονίκη Τείμωναν τὸ[ν]
αὐτῆς ἄνδρα ἐτίμησεν, Τίμ̣-
ων καὶ Στρατονίκη τὸν πα[τέ]-
ρα, Τατις τὸν ὑκερόν, Στρα[το]-
νείκη τὸν πάπον, Ἐπίκτητο̣[ς]
καὶ Ψαρᾶς, Γαμικὴ καὶ Σωτ[ή]-
ριχος τὸν θρέψαντα καὶ οἱ λ-
οιποὶ συνγενεῖς ἐτίμησαν·
vacat
χαῖρε

1. Τείμωναν for Τείμωνα, edd.pr. [or Τειμωνᾶν from Τ(ε)ιμωνᾶς? (cf. *LGPN* I s.v.), Corsten] ‖ 4. ὑκερόν: 'father-in-law', edd.pr. ‖ 5. πάπον for πάππον ‖ 6. Ψαρᾶς: either 'fisherman' or to be related to ψάρος (bird or fish), edd.pr.

1250. Unknown provenance (north-east Lydia). Epitaph of Glykon, 192/193 or 245/246 A.D. Tapering stele topped by a triangular pediment with three palmette akroteria; in the

tympanon a circular ornament in the center, and two triangular filling ornaments in the lower corners; in the field a wreath above the inscription. Offered for sale by Gorny & Mosch (cf. our lemma no. 2052) 107 no. 256 (defective majuscule text; color ph.). Read from the ph. by R.A. Tybout.

Ἔτ(ους) σοζʹ, μη(νὸς) Ἀρτε|μισίου δʹ · Γλύνν|κωνα Ἀρίου ἐτείμη|σεν
Χρύσιον ἡ σύν||βιος καὶ Ἀρτεμίδω|ρος ὁ ὑὸς ζήσαν|τα ἔτη μεʹ

[Punctuation: dots before and after the numerals (L. 1); before and after the numeral M (L. 7); abbreviation marks: T above E (L. 1); horizontal stroke after MH (L. 1) || 1. year 277 = 192/193 (Sullan era) or 245/246 A.D. (Aktian era), Tybout.]

AIOLIS

1251. Larisa (area of: Kallipatrai). (Jewish?) epitaph, late Imperial period. Right part of a marble block, belonging to a funerary monument (a heroon?) of a family or funerary association, with remains of what may have been a tabula ansata; found in the village of Kesik near Menemen (south of Larisa), now in the archaeological museum in Izmir. Ed.pr. H.Malay, *EA* 40 (2007) 13-15 (ph.; dr.). Cf. A.Chaniotis, *EBGR* 2007 [2010] no. 87.

[- -]X.C̣ṬḤ.Ẹ.Ṭ.Ξ[- - - - - - - - -]
[- - - - - - - - - τῷ δε⟩νι οἱ]κοῦντι ἐν χωρ¤ῳ Καλλιπᾶτ̣ραις · Ọ
[- - - - - - - - - - - - - - σ]ορὸν καθαρὰν ἀπὸ πτω(μάτω)ν μύλινον τὴν
[- - - - - - - - - - - ἐν χ]ωρίῳ Καλλιπάτραις · τειμῆς με̣[τ]αξὺ αὐτῶ-
[ν - - - - - - - - - - - -]η̣ς τουτέσ̣τιν δηναρίων μυριάδ̣ων ἑκατὸ-
[ν - - - - - - - - ὁ δεῖνα Κυ]μ̣α̣ῖος ἀγοράσας σορὸν μ̣ύλινον
[- - - - - - - - - - - - - - - - - - -]Ọ Ỵ Κυμαίου καὶ ἔθηκα ἐ̣ν τῷ
[- Καλλι]πάτραις ❦ vacat

2. Kallipatrai: probably a village or estate near the find-spot, ed.pr. || 3. σορὸς καθαρὰ ἀπὸ πτω(μάτω)ν (ΠΤΩΝ, lapis): 'sarcophagus in which no corpses have been buried' (cf. *I.Smyrna* 214, 234, and 250); μύλινος: 'made of millstone', here feminine, ed.pr., who refers to *I.Smyrna* 202, 219/220, and 753 || 4-7. e.g., τειμῆς με̣[τ]αξὺ αὐτῶ|[ν συμφωνηθείσ]ης, τουτέσ̣τιν δηναρίων μυριάδων ἑκατὸ|[ν κτλ.], 'as/for the price that has been agreed upon between them, that is to say, one million denarii', i.e. the sarcophagus would have been bought by ▪ Cymaean (L. 6) from another Cymaean (L. 7), ed.pr. || Chaniotis discerns among the decorative elements ('some vegetables', ed.pr.) a palm branch and some fruit; possibly Jewish symbols: ethrog and lulab [confirmed on a ph. sent by H.Malay, Chaniotis.]

TROAS

1252. Assos. Rhodian amphora stamps. Amphora handles, found in Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 113 nos. 1/2 (ph.).

A: 113 no. 1. **Ca. 182-176 or 165-163 B.C.** Found in the theater. Inscription around a rose: Ἐπὶ Ἀρχ[ι]λα[ΐ]δα, Ὑ[ακιν]θίου (Date: ca. 182-176 B.C. following V.Grace, *Hesperia* 54 (1985) 8; 165-163 B.C. after G.Finkielsztejn's new chronology [see *SEG* LI 1013; cf. LIII 815], ed.pr.)

B: 113 no. 2. **Ca. 107-86 B.C.?** Found in the necropolis. N.[- - -] or [- - -].N (Perhaps [Μνάσ]ων, fabricant of period VI; cf. V.Grace, *Nessana* 1 (1962) 117, ed.pr.)

1253. Assos. Knidian amphora stamps. Amphora handles, found in Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 113/114 nos. 3-13 (ph.); the inscriptions on nos. 14-17 are illegible.

A: 113 no. 6. **Ca. 188-166 B.C.** Found in the necropolis. Retrograde, lines in inverse order: Εὐκρ|άτ[ε]υς

B: 114 no. 9. **Ca. 166-146 B.C.** Found in the necropolis. Ἐπὶ Κλευμ[βρότου]· | Κνίδιον· ivy leaf | Ἑρμοκράτευ[ς] (for another example see G.Jöhrens, *Amphorenstempel im Nationalmuseum von Athen* (Mainz 1999) 476 no. 478, ed.pr.)

C: 114 no. 10. **Ca. 107-98 B.C.** Found in the necropolis. [Κρ]άτερος | Νικασίβουλο|ς

D: 114 no. 11. **Ca. 107-98 B.C.** Found in the city. Retrograde, lines in inverse order: Ἐπὶ Πο[λί]|του· [Κνί]|διον· Ἀπ[ο|λλο]δότο[υ]

E: 114 no. 12. **Ca. 107-98 B.C.** Found in the necropolis. Inscription around a caduceus: [Κνίδιον· Πτολεμαίου] καὶ Ἰάσ[ονος καὶ Καλλίππου] (for other examples see, e.g., Jöhrens, *Amphorenstempel* 228/229 nos. 764-766, ed.pr.)

F: 113 no. 4. **Late 2nd/early 1st cent. B.C.** Found in the theater. [Ἄνδρων | Ἀρισ]τοβούλ[ου] | Μελάντας

G: 114 no. 13. **Late 2nd/early 1st cent. B.C.** Found in the necropolis. Inscription around a bull's head: [- - -]Ν[- - -]· Κνίδιον

H: 114 no. 8. **Late 2nd/early 1st cent. B.C. or ca. 97-88 B.C.** Found in the necropolis. Inscription around a bull's head with fillet: Ἄνδρων Καρνηάδας Ε[ὔ]βουλ[ος] (for the date cf. V.Grace, *Hesperia* 54 (1985) 34, ed.pr.)

I: 113 no. 3. **Ca. 97-88 B.C.** Found in the necropolis. Ἐπὶ Ἀνδρο[μέ]|νευς Χρυσίπ|που· Κνίδιον | [sun?] (for another example see, e.g., Jöhrens, *Amphorenstempel* 229 no. 769, ed.pr.)

J: 113 no. 5. **Ca. 97-88 B.C.** Found in the necropolis. [Ἀρτέ|μ]ων | [Ἀρισ]το- anchor |[κλ]ῆς (for another example see, e.g., M.T.Lenger, *BCH* 79 (1955) 492 no. 22, ed.pr.)

K: 114 no. 7. **Ca. 97-88 B.C.** Found in the necropolis. [Ἐπὶ] Εὐφραγόρα | [Ἀν]τιόχου· | [Κνίδιον]

1254. Assos. Thasian amphora stamps. Amphora handles, found in Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 115/116 nos. 18-27 (ph.).

A: 115 no. 21. **Ca. 305-290 B.C.** Found in the agora. Θασίων | horizontal kyathos | Κύχρις (for another example see M.Gramatopol, P.Poenaru-Bordea, *SCIV* 19.1 (1968) 51 no. 7, ed.pr.)

B: 115 no. 19. **Ca. 300-250 B.C.** Found in the necropolis. Θασίων | horizontal grape; monogram, perhaps of A and P | [Ἀ]ντιάναξ

C: 115 no. 18. **Ca. 270-260 B.C.** Found in the necropolis. To the right of a palm tree: [Θασ]ίως | man, his arm stretched out to the left | Ἄμφανδρος ([Θασ]ίως for [Θασ]ίων, ed.pr.) (Cf. A.M.Bon, A.Bon, *Les timbres amphoriques de Thasos* (Paris 1957) no. 192, ed.pr.)

D: 115 no. 22. **Ca. 270-260 B.C.** Found in the necropolis. Θασίων | horizontal vase | [Λ]εωμέδ[ων]

E: 115 no. 23. **Ca. 270-260 B.C.** Found in the necropolis. Θασίων | horizontal vase and kyathos | Λεωμέδων (Cf. Bon, Bon, *op.cit.* no. 1099, ed.pr.)

F: 116 no. 24. **Ca. 260-250 B.C.** Found in the necropolis. Ṗọλ̣ụ́τ̣[ιμος] | crescent | Θασ[ίω]ν (Cf. Bon, Bon, *op.cit.* no. 1385, ed.pr.)

G: 115 no. 20. **Undated.** Found in the necropolis. Δημη[- - -] | horizontal symbol? | Θασί[ων]

H: 116 no. 25. **Undated.** Found in the necropolis. [Θασίω]ν | symbol? | [- - -]ΛΛ[- - -]

I: 116 no. 26. **Undated.** Found in the agora. Ι[- - -] | Ρ[- - -] | Ν[- - -] (L. 2: rho retrograde, ed.pr.)

J: 116 no. 27. **Undated.** Found in the theater. Inscription around a phallus (?): [- - -]φιδ[- - -] (ed.pr. refers to stamps with a phallus from ca. 380 B.C.)

1255. Assos. Chian amphora stamp, 2nd cent. B.C.? Amphora handle, found in the necropolis of Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 116 no. 28 (ph.): Ζηνᾶς

1256. Assos. Parian amphora stamp, 3rd cent. B.C.? Amphora handle, found in the necropolis of Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 118 no. 39 (ph.): Φρ(- -) Πάριον

1257. Assos. Sinopean amphora stamps. Amphora handles, found in Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 116/117 nos. 29/30 (ph.).

A: 116/117 no. 29. **3rd cent. B.C.** Found in the necropolis. Inscription to the left of a lion sitting on a bull: Ἀστυνόμου | Μαντιθέου | τοῦ [Πρ]ωταγόρου, | [Ψάμμις] (for another example see, e.g., N.Conovici, *Les timbres amphoriques* 2. *Sinope* (Histria VIII, Paris 1998) 131 no. 466, ed.pr. [Mantitheos is dated to ca. 255-245 B.C., cf. *LGPN* V.A s.v. (5), Corsten])

B: 117 no. 30. **Ca. 250-220 B.C.** Found in the necropolis. Inscription to the left of the head of a satyr: [Ἀστυνό(μου) | Ἴφιος τοῦ | Ἑστι]αίου, | [Ἀγάθω]ν (for other examples see, e.g., Conovici, *op.cit.* 144/145 nos. 542/543, ed.pr., who follows the date suggested by N.Fedoseev, in Y.Garlan (ed.), *Production et commerce des amphores anciennes en Mer Noire* (Aix-en-Provence 1999) 33 no. 89 [Iphis is dated to ca. 220-205 B.C., cf. *LGPN* V.A s.v. (5), Corsten])

1258. Assos. Amphora stamp of the 'Nikandros Group', ca. 150-100 B.C. Amphora handle, found in the necropolis of Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 117 no. 31 (ph.): Δ (for the identification and the date of this group, ed.pr. refers to V.Grace, M.Savvatianou-Petropoulakou, *EAD* 27 (Paris 1970) 365-367)

1259. Assos. Amphora stamps of the 'Parmeniskos Group', early 3rd-early 2nd cent. B.C. Amphora handles, found in Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 117/118 nos. 32-38 (ph.).

A: 117 no. 32. Found in the theater. Ἀλκ[άν]|ορος (ed.pr. refers to M.Lawall, *Studia Troica* 9 (1999) 191, who dates Alkanor to ca. 250-225 B.C.)

B: 117/118 no. 33. Found in the theater. Ἀλκά|νορος (for another example see, e.g., M.L.Benhard, *Pamietnik w Zabytkow z Wykopalisk w Mirmekiw 1957 r* (Warsaw 1959) 96 no. 450, ed.pr.)

C: 118 no. 34. Found in the theater. Ἀ[λκ]ά|[νο]ρος (probably the same stamp as the previous one, ed.pr.)

D: 118 no. 35. Δημο(- - -)

E: 118 no. 36. Found in the theater. Παρμε|νίσκο[υ]

F: 118 no. 37. Found in the necropolis. Παρμε|νίσκου

G: 118 no. 38. Found in the theater. XP or MP

1260. Assos. Amphora stamps of unknown provenance. Amphora handles, found in Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 118/119 nos. 41/42 and 46 (ph.).

A: 118/119 no. 42. **Ca. 250 B.C.?** Found in the necropolis. Inscription below a monogram (perhaps M and H, or M with horizontal bar): Μοιρίου (perhaps from the northern Aegean, ed. pr.)

B: 118 no. 41. **Undated.** Found in the agora. XP or star P (perhaps an imitation of a Rhodian stamp of ca. 250 B.C.: cf. J.-Y.Empereur, A.Hesnard, *Céramiques hellénistiques et romaines* II (Paris 1987) 60/61, ed.pr.)

C: 119 no. 46. **Undated.** Found in the agora. Oval stamp with a kantharos; below to the right the left half of a retrograde N [doubtful, Corsten.]

1261. Assos. Inscribed amphora handle, Roman period. Handle of an amphora of the 'Dressel 1' type with an incised rho, after which the handle is broken; found in the theater of Assos during the excavations. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 120 no. 48 (ph.).

1262. Assos. Monogram on a vessel, 5th-7th cent. A.D.? Foot of a jar or of an unguentarium, found in the theater of Assos during the excavations, with a monogram probably con-

sisting of the letters Φ, P, K, E, O, X?, and A?. Ed.pr. G.Cankardaş-Şenol, *Arkeoloji Dergisi* 10.2 (2007) 120 no. 49 (ph.).

1263. Hamaxitos. History. A.Bresson, in *Espaces* --- (cf. our lemma no. 773) 139-158, gives an overview of the city's history: part of Mytilene's Peraia; after 427 B.C. an independent city, appearing in *ATL* as contributor of four talents (a relatively large amount, to be related to the city's substantial income from its saltpans); incorporation, together with other small cities, into one new city. Concerning the date of the incorporation, B. argues that it was not until 188 B.C. that the incorporation into Alexandreia Troas took place; the received opinion is that H. was already incorporated into Antigoneia (Alexandreia's predecessor) ca. 310 B.C.

B. discusses in some detail *I.Alexandreia Troas* 3 (Greek text; ph.) and on palaeographical grounds (comparison with *I.Sinope* 1, from 353-345 B.C.) argues that it is to be dated to the mid-4th cent. B.C. This date and the provenance (the Smintheion) prompt B. to assign the text to Hamaxitos rather than to Alexandreia Troas. *I.Alexandreia Troas* 1 and 2 have a different script; they probably date to the beginning of the 3rd cent. B.C. and are perhaps related to the construction of Alexandreia's vast city-wall by Lysimachos. The mention of Hamaxitos in the Delphian list of theorodokoi *SEG* LV 574 (late 3rd/early 2nd cent. B.C.) shows that at that time H. was an independent city. There is no need for a theory concerning a sort of sympoliteia between H. and Alexandreia. Numismatical evidence corroborates B.'s views. Cf. also our lemma no. 773. [A.G.Akalın, in E.Schwertheim (ed.), *Studien zum antiken Kleinasien* VI (*AMS* 55; Bonn 2008) 1-38, esp. 21-24, briefly reports on recent survey-work and sticks to the received opinion concerning the synoikismos with Antigoneia under Antigonos Monophthalmos, Pleket].

1264. Ilion. Fragment of a text concerning a synoikismos, 3rd cent. B.C. (300-250 B.C.?). Fragment of an inscribed marble stele broken on all sides except at left. Ed.pr. K.J.Rigsby, *Studia Troica* 17 (2007) 43-45 (ph.).

Κατὰ τάδε [- - - - - - - - - - - - - - - - - -]
[Κ]οκκυλῖτα[ι - - - - - - - - - - - - - - - ὅρ]-
[κ]ον ὃν ὤμ[οσαν - - - - - - - - - - - - - - -]
τες τόνδε Ο[- - - - - - - - - - - - - - - - - Ἰ]-
λιάδα, πολιτ[- - - - - - - - - - - - - - - - -]
καὶ ἐκγόνου[ς - - - - - - - - - - - - - - - ἐπὶ]
τῆι ἴσηι καὶ τῆ[ι ὁμοίαι - - - - - - - - - - -]
καὶ τῶν ἄλλ[ων - - - - - - - - - - - - - - - -]
ουμενος [- - - - - - - - - - - - - - - - -τὸν ὅρ]-
κον ὤμ[οσαν - - - - - - - - - - - - - - - - - -]
ΠΕΔΑ. [- -]
ἀπο[- -]
- -

Lettering: 3rd cent. B.C., probably the first half; *I.Ilion* 24 and 66 (ca. 300 B.C.) look a bit earlier; cf. also *I.Ilion* 25, 31, 36 and 40, ed.pr. ‖ the text is prompted by a synoikismos, with the typical oath to be a just citizen (L. 5) and to share rights on an equal basis (L. 7), ed.pr. ‖ 2. [K]οκκυλῖτα[ι]: Xen., *Hell.* 3.1.16, mentions the Νεανδρεῖς καὶ Ἰλιεῖς καὶ Κοκυλῖται; Pliny, *NH* 5.122, lists a number of cities that no longer existed by his day; one of them is called, with many variants, Cocylium, Cocylum, Coccylle etc. Our fragment probably records the synoikismos of Kokkylion and Ilion and, thus, the end of K. as an independent polis ‖ 3-5. possibly [τὸν ὅρκον ὀμνύον]τες τόνδε· ὀ[μνύω Δία (κτλ) - - καὶ Ἀθηνᾶν Ἰ]λιάδα, ed.pr. ‖ 5-7. ed.pr. refers to *Staatsverträge* III 492 L. 75: ποιήσομαι αὐτοὺς πολίτας πάντας καὶ τοὺς ἐκγόνους αὐτῶν ἐφ' ἴσηι καὶ ὁμοίαι τοῖς ἄλλοις πολί[ταις] ‖ 8 in fine. ἄλλ[ων τιμίων or πολιτῶν], ed.pr.

1265. Ilion. Honorary decree of the κοινὸν τῶν πόλεων for Antikles, late 3rd cent. B.C. *SEG* LIII 1373. J.Ma, *EA* 40 (2007) 55-57, places the decree in the context of *I.Ilion* 2, 3 (?), 5/6 and perhaps 11, and dates it accordingly either before 222 (accession of Antiochos III) or between 216 (end of Achaios' rule) and 202 B.C. (attacks of Philip V).

MYSIA

1266. Hadrianoutherai? (area of: Demirkapı). Grave-epigram for a boy, Imperial period. *SEG* XIX 728; *I.Kyzikos* 538; Merkelbach-Stauber, *SGO* II 104 no. 08/06/11. C.Hahnemann, *EA* 40 (2007) 58 (ph.), reports that she has rediscovered the stone, now missing its upper part, at its original find-spot.

1267. Kyzikos. Epitaph of Attalos, son of Asklepiodoros, ca. 200-150 B.C. *I.Kyzikos* I 100; Pfuhl-Möbius 1555. M.Sève, *Mètis* 5 (2007) 221-237 (ph.), provides a meticulous description of the funerary relief and an exhaustive survey of the various interpretations of the cylindrical object carried by the female servant standing to the left of the seated women. He rejects the interpretation of the object as either a circular building (tholos), specifically the Samothrakian Arsinoeion, or a model for such a building, and he recects the attempt to associate Attalos with the Kyzikene architect Ἀσκληπιάδης, son of Ἄτταλος, who was sent to Samothrake for a building operation (*IG* XII.8.188 [now also in N.M.Dimitrova, *Theoroi and initiates in Samothrace. The epigraphical evidence* [*Hesperia* Suppl. 37; Princeton 2008] 135-137 no. 56, Pleket]). S. points out that in the left part of the relief the attributes belong to the 'univers féminin'; as a result the object carried by the servant is likely to be a 'boîte à objets féminins' (232). The special form of the box may allude to 'un acte d'évergétisme de la famille du défunt' (234), e.g. the construction of a tholos-like building in a local sanctuary. Attalos certainly was not an architect.

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ve, with πρύτανις καὶ ἱερεὺς Φιλεταίρου (for whom cf. *SEG* L 1211 LL. 1 and 22). In the list from 146/145 B.C. (*MDAI(A)* 29 [1904] 170-173 no. 14) the παιδονομοῦντες are followed by the ἐπὶ τῶν πόρων καὶ τῆς μισθώσεως τοῦ τε τῶν νέων καὶ ἐφήβων ἐλαιοχρειστίου καὶ τῶν ἀφωρισμένων ἐξοδιάζεσθαι εἰς τὰ ὀψώνια τῶν παιδευτῶν καὶ τὸ ἄλειμμα τῶν πρεσβυτέρων καὶ τῶν ἀλειφομένων ἐν τῶι πανηγυρικῶι γυμνασίωι.

1270. Pergamon. Fragment of an epitaph mentioning the prytaneia of Pactumeia Rufina. *IGR* IV 513. F.Bertrandy in *Espaces* --- (cf. our lemma no. 773) 73-103, offers a stemma of the family of the Pactumeii, known from inscriptions from Cirta, Italy and Pergamon [for the latter see *I.Pergamon* 434 and 622; *AvP* VIII.3.2 and 153]. The family originated in Capua and contained negotiatores involved in business in Rome, North Africa and the Greek East. L. Cuspius Pactumeius Rufinus was consul ordinarius in 142 A.D. and the son of Pactumeia Rufina, granddaughter of Q. Aurelius Pactumeius Clemens (the first consul from Africa) and married to L. Cuspius Camerinus, a descendant of an old family of Italian immigrants. On 97/98 a tabular survey of Pactumeii attested in the East in Latin and Greek inscriptions. Cf. also C.Hamdoune in *An.Ép.* (2007) [2010] no. 106.

BITHYNIA

1271. Bithynia. Thracian names. T.Corsten, in E.Matthews, *Old and new worlds in Greek onomastics* (Oxford 2007) 121-133, argues that the Thracian names occurring in Hellenistic inscriptions from Nikaia, Nikomedeia and Prusa belong to rich Thraco-Bithynian land-owners who served as cavalry officers. This explains why such names hardly occur in the Bithynian cities. In an appendix he collects six Hellenistic inscriptions from the region of Nikaia and Prusa (*I.Iznik* 195 (a), 1381, 1588; *I.Prusa* 56, 80, 152) and six from Nikomedeia (*TAM* IV.1.123, 126, 146; *SEG* XLIV 1010 = Merkelbach-Stauber, *SGO* II 213/214 no. 09/06/18; *SEG* LII 1223/1224). The high quality of the reliefs fits in with the socially superior status of the deceased and refutes the idea of indigenous inhabitants pushed back by urban Greek colonists to the countryside and continuing to bear their original 'barbaric' Thracian names.

1272. Bithynion-Klaudiupolis. Honorary inscription for Ulpius Aristaeus, ca. 150-200 A.D. Marble statue base with mouldings, found in the center of Bolu (ancient Klaudiupolis), now in the local museum. Ed.pr. M.Adak, *Gephyra* 4 (2007) 155-163 (ph.; German translation).

Οὔλπιον ❦
Ἀρισταῖον,
τὸν γλυκύ-
4 τατον θεῖον,

Οὔλπιος ❦
Ἀραβιανός,
ὑπατικός

Both persons are known, but this inscription is the first evidence to clarify their family relationship. (M.) Ulpius Arabianus (*PIR*[2] III D 134): cos. suff., governor of Syria Palaestina (*IGR* III 85; Greek text, different line breaks; 190 A.D.) and Africa (*IGR* I 933; Latin and Greek text; ca. 200 A.D.); the dates formerly suggested (194-197 and ca. 210 A.D., respectively) are to be corrected since the era of Amastris (*IGR* III 85) had already begun, in 70 B.C. (Marek, *Stadt* 88, 129 and 164 no. 16; Leschhorn, *Ären* 162-168). The new inscription points to Klaudiupolis being the family's hometown as was already suggested by H.-L.Fernoux, *Notables et élites des cités de Bithynie aux époques hellénistique et romaine (III[e] siècle av. J.-C. – III[e] siècle ap. J.-C.)* (Lyon 2004) 469/470 on the basis of *I.Klaudiupolis* 66 (Greek text), in preference to Amastris (communis opinio). His son M. Ulpius Domitius Aristaeus Arabianus, who uses his father's and great uncle's cognomina, is attested in *MAMA* IV 10 and 331, T.Ritti, *Fonti letterarie* --- (see *SEG* XXXV 1368) 108 no. I a [now also in our lemma no. 1367, Corsten]; his nomen Domitius must come from his mother's side; since she (M. Ulpius Arabianus' wife) should also have come from a consular family, she could have been a sister or daughter of the only known senatorial Domitius in Bithynia, M. Domitius Euphemus from Klaudiupolis (*I.Klaudiupolis* 65; assuming that he married within his home province), ed.pr., who adds that the two men in our inscription may be identical with two homonymous Athenian archons (*Agora* XV nos. 452 and 469-471).

1273-1274. Modrene (area of). Epitaphs, Imperial period. Two funerary altars, found in the territory of Modrene (modern Mudurnu). Ed.pr. M.Oktan, *Olba* 15 (2007) 63-66 nos. 4/5 (ph.; dr.; English translations).

1273: 63-65 no. 4. **Epitaph of Asinius Glaucus and his family, ca. 251-300 A.D.** Altar with dowel-hole on the upper surface; found near the village of Kurtlar.

Ἀσίνιος Γλαῦκος ἐφιλο-
τειμήθη· αὐτῷ καὶ τῇ γυναι-
κὶ Εὐποσίᾳ κὲ Γ. Οὐάλεν{τ}-
τι Βαθύλλῳ καὶ τῇ θυγατρὶ

Ἀσινίᾳ Τύχῃ· ἀνεξοδίαστον
vacat
vacat χαίρετε vacat

[1-2. φιλοτιμέομαι with 'dat. rei' (*LSJ*): 'present with a thing'; rather unusual in epitaphs, Pleket] || 3-4. C. Valens Bathyllus is the husband of Asinia Tyche; he must have received Roman citizenship during the reign of C. Valens Hostilianus (251 A.D.), ed.pr.

1274: 65/66 no. 5. **Epitaph of P. Aelius Rufus and his wife Octavia Longina.** White marble altar, exact provenance unknown, now in Asarlık near Mudurnu.

Π. Αἴλιος Μαρκια-
νὸς καὶ ❦ Π. Αἴλιος
Ῥοῦφος καὶ Π. Αἴλιος
Φίρμος ❦ Π. Αἰλίῳ ❦

Ῥούφῳ ❦ καὶ Ὀκταίᾳ
Λονγείνῃ τοῖς ἑαυ-
τῶν γονεῦσι ❦ μνη-
μης χάριν, ❦ χαῖρε

1275. Nikaia (area of: Tahtalı, east of Lake Apollonia). Honorary inscription for Domitian, 81-96 A.D. Moulded marble socle of a statue. Edd.pr. M.-F.Auzépy et alii, *Anatolia Antiqua* 15 (2007) 342/343 (ph.); the text also in *An.Ép.* (2007) [2010] no. 1331.

Αὐτοκράτορα
⟦Δομιτιανὸν⟧ Καίσαρ̣α
Σεβαστὸν Γερμανικὸ̣[ν]
4 Ἀγελαῒς Λυσικλέους
φύσει δ̣ὲ Ἀγελάου, γυν̣ὴ
Δομιτίου Ἀνδρονείκο̣υ
κατὰ διαθήκην Λυσικλ̣έ̣ο[υς]
8 τοῦ πατρός

1276. Nikaia (area of: Arpalık/Beyyayla, southeast of Iznik). Dedication to Zeus (H)Iarazaios, 3rd cent. A.D. (?). Moulded white limestone altar; the upper element between the akroteria is decorated with a rosette (front) and boukephalos; inscription below the upper moulding of the front. Ed.pr. E.N.Akdoğu Arca, *Gephyra* 4 (2007) 145/146 no. 1 (ph.; English translation); the text also in *An.Ép.* (2007) [2010] no. 1326.

Διεὶ Ιαραζαίῳ | κατὰ ἐπιταγὴν | Κέλερ Διογένου

1. The epithet, in Doric spelling, is previously unattested, ed.pr.

1277. Nikaia (area of: Çatak/Göynük). Epitaph of Aristeidianos, 2nd cent. A.D. *I.Iznik* 1041. T.Corsten, *Gephyra* 4 (2007) 140/141, argues that M. K. Ἀγρίππας and Αἴ. Ἀσκληπιόδοτος were not brothers (different nomina) and that they did not erect the tomb for their father ([πατρί], *I.Iznik* 1041 L. 7), but for their friend ([φίλῳ]).

1278-1280. Nikaia (area of). Epitaphs, Imperial period. Three funerary texts, found in the territory of Nikaia. Ed.pr. M.Oktan, *Olba* 15 (2007) 60-63 nos. 1-3 (ph.; dr.; English translations).

1278: 60/61 no. 1. **Epitaph of Timotheos and his wife, 2nd cent. A.D.** Limestone altar, found in the village of Karlık Kaya.

Ἔτους ϛʹ·
Ἑρμιόνη Τει-
μοθέῳ τῷ ἑ-
4 αυτῆς ἀνδρὶ
τὸ μνημεῖο̣ν
κατεσκεύασεν
ζήσαντι ἔτη
8 λθʹ καὶ ἑαυτῆι

1. Year 6 stated in terms of the regnal year of an emperor, apparently of the 2nd cent. A.D., cf. *I.Iznik* II.1 pp. 39-44, ed.pr. [cf. also *SEG* LV 1349-1351, 1354, 1358, and 1360, Corsten].

1275. Nikaia (area of: Tahtalı, east of Lake Apollonia). Honorary inscription for Domitian, 81-96 A.D. Moulded marble socle of a statue. Edd.pr. M.-F.Auzépy et alii, *Anatolia Antiqua* 15 (2007) 342/343 (ph.); the text also in *An.Ép.* (2007) [2010] no. 1331.

Αὐτοκράτορα
⟦Δομιτιανὸν⟧ Καίσαρα̣
Σεβαστὸν Γερμανικὸ̣[ν]
Ἀγελαῒς Λυσικλέους
φύσει δ̣ὲ Ἀγελάου, γυνὴ
Δομιτίου Ἀνδρονείκου̣
κατὰ διαθήκην Λυσικλέο̣[υς]
τοῦ πατρός

1276. Nikaia (area of: Arpalık/Beyyayla, southeast of Iznik). Dedication to Zeus (H)Iarazaios, 3rd cent. A.D. (?). Moulded white limestone altar; the upper element between the akroteria is decorated with a rosette (front) and boukephalos; inscription below the upper moulding of the front. Ed.pr. E.N.Akdoğu Arca, *Gephyra* 4 (2007) 145/146 no. 1 (ph.; English translation); the text also in *An.Ép.* (2007) [2010] no. 1326.

Διεὶ Ιαραζαίῳ | κατὰ ἐπιταγὴν | Κέλερ Διογένου

1. The epithet, in Doric spelling, is previously unattested, ed.pr.

1277. Nikaia (area of: Çatak/Göynük). Epitaph of Aristeidianos, 2nd cent. A.D. *I.Iznik* 1041. T.Corsten, *Gephyra* 4 (2007) 140/141, argues that M. K. Ἀγρίππας and Αἴ. Ἀσκληπιόδοτος were not brothers (different nomina) and that they did not erect the tomb for their father ([πατρί], *I.Iznik* 1041 L. 7), but for their friend ([φίλῳ]).

1278-1280. Nikaia (area of). Epitaphs, Imperial period. Three funerary texts, found in the territory of Nikaia. Ed.pr. M.Oktan, *Olba* 15 (2007) 60-63 nos. 1-3 (ph.; dr.; English translations).

1278: 60/61 no. 1. **Epitaph of Timotheos and his wife, 2nd cent. A.D.** Limestone altar, found in the village of Karlık Kaya.

Ἔτους ς´ ·
Ἑρμιόνη Τει-
μοθέῳ τῷ ἑ-
αυτῆς ἀνδρὶ
τὸ μνημεῖον̣
κατεσκεύασεν
ζήσαντι ἔτη
λθ´ καὶ ἑαυτῆι

1. Year 6 stated in terms of the regnal year of an emperor, apparently of the 2nd cent. A.D., cf. *I.Iznik* II.1 pp. 39-44, ed.pr. [cf. also *SEG* LV 1349-1351, 1354, 1358, and 1360, Corsten].

1279: 61/62 no. 2. **Epitaph of the family of Alexandros.** Marble altar, found in the village of Sakarya/Kurtköy. Cf. T.Corsten, *Gephyra* 4 (2007) 137/138.

Ἀριστοτέλη Δημο-
σθένους ζῆσ(αντι) vac.
vac. ἔτ(η) vac. ν΄ vac. καὶ
Δημοσθένι ἀδελ-
φῷ ζῆσ(αντι) ἔτ(η) λ΄ καὶ
Ἀριστοτέλι ἀδελφῷ
ζῆσ(αντι) <ἔτη> ιε΄ Ἀλέξανδρος
Ἀριστοτέλους μνῆς
vacat χάριν vacat

1-2. Ἀριστοτέλη ... ζησ(άσῃ): dative of a female name Ἀριστοτέλη (the wife of Aristoteles, Alexandros' father), ed.pr.; a female name Ἀριστοτέλη is unknown; Ἀριστοτέλη for Ἀριστοτέλει; Aristoteles is Alexandros' father, also mentioned in L. 8, C., who points out that in *I.Iznik* 1086 members of the same family are mentioned ‖ 2. ζῆσ(αντι), C. ‖ 8. μνή(μη)ς, ed.pr. [for the frequent form μνῆς cf. *I.Prusa* 1036 with comm., Corsten].

1280: 62/63 no. 3. **Epitaph of Isidoros and Hieronis.** White marble stele, found in Iznik.

Εἰσίδωρος Πρίσκου
τὸ μνημεῖον κατεσκεύα-
σα ἑαυτῷ καὶ τῇ ἑαυτοῦ
γυνεκὶ Ἱερωνίδι Ἱέρω-
νος κὲ τοῖς ἑαυτοῦ πᾶσι,
ἐπὶ τῷ εἶνε αὐτὸ ἀνεξο-
δίαστον· ὃς δὲ ἂν ἐξοδιάσῃ,
ἀποδώσει τῇ πόλι * βφ΄·
vacat χαῖρε vacat

1. 'Priscus son of [...] Isidorus', ed.pr., but correctly in the Turkish translation ‖ 6. εἶνε for εἶναι, ed.pr., who for the formula refers to *MAMA* VI 218, *I.Iznik* 127, 219, 1392; *I.Prusa* 1066 ‖ 7. perhaps ὃς δὲ ἂν [ἀν]εξοδιάσῃ, ed.pr. [which would, however, make no sense, Corsten].

1281-1288. Nikaia (area of). Epitaphs, Imperial period. Eight funerary texts, found in the territory of Nikaia. Ed.pr. E.N.Akdoğu Arca, *Gephyra* 4 (2007) 146-153 nos. 2-9 (ph.; English translations).

1281: 146/147 no. 2. **Epitaph of Eia, 2nd cent. A.D.** Limestone doorstele with pediment and two panels, found in Kilciler/Göynük. The upper panel contains a shield between boukrania (above), and a basket between wreaths (below); in the lower panel two niches: in the left one a door ring (?), a writing tablet (?), a pruning hook, and a chisel, in the right one a double folding mirror (?), a comb, a mirror, and a basket; inscription between the panels. The text also in *An.Ép.* (2007) [2010] no. 1327.
ἔτους αι΄· Εια Παπιου, γυνὴ δὲ Βερσο|ρος Μητροβίου· χαῖρε

1. For the date cf. *I.Iznik* pp. 39-44, ed.pr. [regnal years of an emperor; see also *SEG* LV 1349-1351 etc. and our lemma no. 278, Corsten] ‖ 1-2. the name Βερσωρ is previously unattested, ed.pr.

1282: 147/148 no. 3. **Epitaph of Epiktesis, 2nd cent. A.D.** Marble stele with pediment, found in Seyfiler/Gölpazarı. Below the pediment a framed field with representation of a wreath (left) and two perfume bottles in a box-like frame with handle (right); inscription below the field. On the lower part of the stele a niche divided into four fields: in the upper left a spindle, distaff and comb; in the lower left a mirror (?); in the upper right a keyplate, a writing instrument and a rosette; in the lower right a basket. ἔτους ε΄· Ἐπίκτησις θρεπτὴ | Ἱππομάχου, γυνὴ δὲ Σου|[σ]ου· vacat χαῖρε

2-3. Σου|[σ]ου: genitive of either Σουσος or of the indeclinable name Σουσου, ed.pr.

1283: 148/149 no. 4. **Epitaph of Demosthenes, 2nd cent. A.D.** Pedimental limestone stele, found in Gökçeler/Gölpazarı. The pediment contains a rosette, the shaft is divided into two panels. Inscription in the upper panel on a tabula ansata; below, two boukrania flanking a basket. On the lower panel two arched niches, in its interstices small flowers; in the left niche are depicted a sickle, an axe, a writing tablet and a writing instrument, in the right niche a distaff and spindle, double perfume bottles, double folding mirror (?) and a basket.

ἔτους ει΄· | Πρωτοκράτης Δη|μοσθένῃ τῷ πα|τρὶ μνῆς χάριν

1284: 149/150 no. 5. **Epitaph of Gaius, 2nd cent. A.D.** Moulded base, found in Doğancıl/Taraklı. Pediment with akroteria and wreath in the center. L. 1 is separated from L. 2 by a broad margin. The text also in *AnÉp*. (2007) [2010] no. 1328.

ἔτους θι΄·
Γαΐῳ Ἱέρωνος Εια
καὶ Φιλιππὶς τῷ πα-
τρί· τὸ μνημεῖον κα-
τεσκεύασαν ἐγ διαθή-
κης ἐπίτροποι Ἱέρων
καὶ Βασιλικὸς ἐκ τῶν
ἐκείνου· ζήσας ἔτη
ν΄

[We insert punctuation marks, omitted by ed.pr.] || 6. ἐπίτροποι ('guardians'): Eia and Philippis had not yet reached the age of adolescence when their father died, ed.pr. || 8. ζῆσα<ντι>, ed.pr.; [ζήσας: anacoluthon, referring back to the deceased, Corsten].

1285: 150 no. 6. **Epitaph of Atticus, Eia and family, 2nd cent. A.D.** Rectangular funerary altar with two corner akroteria; patera and tendril on the right face, inscription on the front.

ἔτους θ΄·
Ἀττικὸς Ἀτ-
τικοῦ καὶ Εια
Δημητρίου ζῶ-
ντες αὑτοῖς
καὶ αὑτῶν {ΤΕ
ΚΑΙ} τέκνοις
μνήμης χά-
ριν

4. Iota in smaller script, ed.pr.

1286: 150/151 no. 7. **Epitaph of Peducaeus Longinus Asklepiodotos and Polle, 2nd cent. A.D.** Limestone funerary altar, broken below, found south of Sabırlar/Taraklı. On the back and the front between the corner akroteria a rosette, a bunch of grapes and a boukephalon. Inscription on the shaft. The text also in *An.Ép.* (2007) [2010] no. 1329.

Πεδουκαῖος Λο[ν]-
[γ]εῖνος Ἀσκληπι[ό]-
[δ]οτος ἑαυτῷ καὶ
4 [Π]ώλλῃ τῇ γυναικὶ
τὸ μνημεῖον κα-
τεσκεύασεν

1287: 151/152 no. 8. **Epitaph of Dionysios, 2nd cent. A.D. (?).** Limestone doorstele found south of Orhaniye/Yenişehir. The center of the pediment contains a small shield; the shaft of the stele is divided into three panels. In the uppermost panel the busts of three men; below, a panel with the inscription and another male bust in its lower left corner. In the lowest panel an arched niche with a writing tablet (?) and a writing instrument (?); in each of the corners above the niche a rosette. The text also in *An.Ép.* (2007) [2010] no. 1330.

Γάϊος Πωλλίων-
ος Διονυσίῳ τῷ
υἱῷ ἀνέθηκα μν-
4 χάριν ἥμη[ς]

3. For ἀνέθηκα, rarely used in funerary contexts, cf. *SEG* XXXV 1326; *I.Iznik* 1458; *I.Hadrianoi* 151; *I.Prusa* I 57, 138, ed.pr.

1288: 152/153 no. 9. **Epitaph of Epigenes and Eia, 2nd cent. A.D. (?).** Round limestone base found south of Sarıcalar/Fındıcak. Left of the inscription ivy-leaves and tendrils; in L. 4 an ivy-leaf, in L. 6 a quatrefoil; below, a mirror (cutting into the inscription) and a pruning knife.

Ζῶντες ὁμονοίᾳ
φιλόφρονος χρηστοῦ
βίου Ἀντίλοχος ἀνὴρ καὶ δά-
4 μαρ Διονυσία βραβεῖον ἀρε-
τῆς μνῆμα ἐτεύξαμεν
τόδε
ζῶντος Ἐπιγένους καὶ Ειας
8 τῶν γο relief νέων

4. For βραβεῖον, generally a prize in competitions, cf. *SEG* XXXII 1698, ed.pr.

1289. Nikomedeia. Lead weight. *SEG* LV 1380 A. Cf. our lemma no. 1304 in fine.

1290-1291. Prusias ad Hypium. Honorary inscriptions for an emperor (?), after 212 A.D. Two white marble statue bases, broken above, lower mouldings removed. Ed.pr. M.Adak, *Chiron* 37 (2007) 1-10 (ph.), who dates the inscriptions after the Constitutio Antoniniana (all persons are M. Aur.) and argues further that the honorand to whom the title ἀνθ̣ύ̣π̣ατον in the text in our lemma no. 1290 L. 1 belongs must be the emperor, since Bithynia was after 159 A.D. no longer governed by proconsuls; it was either Caracalla or one of his immediate successors. The reason for the honors was perhaps an imperial visit in connection with military campaigns in the East. Texts also in *An.Ép.* (2007) [2010] nos. 1324/1325.

1290: 3 no. 1. In a park in Konuralp, in 2005 in the ancient theater.

\- - - - - - - - - - - - - -
[ἀν]θ̣ύ̣π̣ατον, vac.
[Πό]π̣λ̣ιος Δομίτιος
[❦?] Π ρ ό κ λ ο ς ❦
δὶς ἄρχων καὶ πρῶτος ἄρχων
καὶ ἱερεὺς καὶ ἀγωνοθέτης
❦ Διὸς Ὀλυμπίου ❦
καὶ οἱ συνάρχοντες αὐτοῦ
Μ. Αὐρήλ. Νεικητιανὸς
❦ Χ ρ υ σ ι α ν ό ς, ❦
Μ. Αὐρ. Πεισωνιανὸς Εὔοδος
Μ. Αὐρήλ. Ἡλιοδωριανὸς
❦ Φ ί λ ω ν, ❦
[Α]ὐρήλ. Ἀντωνιανὸς Ἀστήρ

2-3. P. Domitius Proclus was presumably a descendant of L. Domitius Proclus in *I.Prusias* 90, perhaps his son or grandson, ed.pr., who therefore dates *I.Prusias* 90 to the late Antonine period or the reign of Septimius Severus.

1291: 4 no. 2. In the ancient theater.

\- - - - - - - - - - - - - - - -
[ἡ λαμπροτάτη]
[Προ]υ̣σιέων̣
[π]ό̣λις δι᾽ ἐπι-
[με]λ̣εί]α̣ς Π. Δομιτίο[υ]
[Πρόκ]λ̣ου δὶς ἄρχοντο[ς]
[καὶ] π̣ρώτου ἄρχοντος
καὶ ἱερέως καὶ ἀγωνοθέτο[υ]
Διὸς Ὀλυμπίου καὶ τῶν
συναρχόντων αὐτοῦ Μ. Αὐ[ρ.]
Νεικητιανοῦ Χρυσιανο[ῦ],
Μ. Αὐρ. Πεισωνιανοῦ Εὐόδο[υ],
Μ. Αὐρ. Ἡλιοδωριανοῦ Φίλωνο[ς],
Μ. Αὐρ. Ἀντωνιανοῦ Ἀστέρο[ς]

I.Prusias 39 may be the upper part of this text, ed.pr.

1292. Strobilos. List of names, 1st-2nd cent. A.D. *I.Apameia und Pylai* 118. T.Corsten, *Gephyra* 4 (2007) 136, points out that Ἑρμόξενος Ξένω[νος] in L. 4 is certainly to be identified with the homonymous man in *SEG* XLI 1102 written with the same letter forms and also from Strobilos (1st-2nd cent. A.D.). He accordingly changes the date of *I.Apameia und Pylai* 118 from the 1st cent. B.C. to the 1st-2nd cent. A.D.

PONTUS

1293. Amastris. Inscriptions mentioning Sextus Vibius Gallus. *IGR* III 1432 (Marek, *Stadt* --- (cf. *SEG* XLIII 900) 159 no. 5), 1433 (Marek 185/186 nos. 111/112) and 1434 (Marek 186 no. 113). C.Maier, in E.Christof et alii (edd.), *ΠΟΤΝΙΑ ΘΗΡΩΝ. Festschrift für Gerda Schwarz zum 65. Geburtstag* (Vienna 2007) 247-260 (ph. of 1432), gives the texts of these four inscriptions. He examines the reliefs on 1432, argues that Leg. XIII G.G. in 1433 (Marek no. 111) means Legio XIII G(emina) G(alleniana) (or G(allienarum)), and ultimately suggests dating 1433 to the period 253-268 A.D. and 1432 and 1434 to the period after 268 A.D. [J.-Y.Strasser, in *An.Ép.* (2007) [2010] no. 1322, quite rightly points out that no. 1434 dates from 'the year 179', i.e., from 108/109 A.D. (era of Lucullus; era also adopted by Marek, whose book M. knows and quotes!). This thoroughly undermines M.'s thesis, Pleket].

1294. Amastris. Funerary epigram for Demetrios, 144 A.D. Merkelbach-Stauber, *SGO* II 316 no. 10/03/07. T.Corsten, *Gephyra* 4 (2007) 133-135 (German translation), argues that Δημήτριος, son of Κυρήνιος, is the brother of Χρῆστος, son of Κυρήνιος, from Amastris (*SEG* XXXIII 1103, Kaisareia Hadrianopolis, 2nd-3rd cent. A.D.).

1295. Herakleia Pontike. Emblems in amphora stamps, Hellenistic period. Y.Garlan, *Pontika* 40 (2007) 93-100, questions the common view that emblems in Herakleian amphora stamps were those of magistrates. He observes that: 1) from about 80 Herakleian magistrates attested on amphora stamps ca. 20 do not have any emblem associated with their name; 2) not all stamps of those magistrates whose emblems are known feature an emblem (between 5% and 90%); 3) for the majority of magistrates' names the emblems associated with them vary (exceptions include mace for Euryphon, grapes for Karakudes, and crescent for Dionysios II). He observes also that the emblems are invariably those associated with the cults of Herakles or Dionysos.

1296. Neoklaudiopolis. Epitaph of Antonius Proculus, first half of the 3rd cent. A.D. *Studia Pontica* III 92; *SEG* XXXIII 1095*. In *Espaces* --- (cf. our lemma no. 773) 282-284 (dr.; ph.), S.Demougin, X.Loriot suggest reading Ἀντώνιος Πρόκλος ἔπαρχος στ[όλ]ου, ⟨ἔ⟩π-[αρχος ---]. The text contains mention of the last position held by the honorand; the career is given in reverse order; the last militia equestris (prefect of an ala) and subsequent promotion to the rank of praef. classis – a procuratorial position – is all that is left. The classis is the classis Pontica. D., L. hesitatingly identify the honorand with the homonymous prefect of the cohors I Batavorum under Caracalla (cf. *SEG* XXXIII for the identification and for other readings).

1296 bis/ter. Sinope. Two inscriptions. *I.Sinope* 62 (*SEG* XLI 1141) and 173. M.Firicel-Dana, *REG* 120 (2007) 511-525, republishes these texts.

1296 bis: 511-521. **Dedication to the heros Phlogios, 5th/4th cent. B.C.** *I.Sinope* 62.

Λ(ε)ωμέδων | Ἀριστώνακτος | Φλογίωι | - - -

3. Φλογίων, *I.Sinope*, where the text is interpreted as an epitaph of two men; F.-D. interprets it as a dedication to the heros Phlogios, mentioned in literary sources as the founder of Sinope together with his brothers Autolykos and Deileon; detailed analysis of the foundation legends; on 513 a brief remark on the names Φλογίδας, Φλόγιον (fem.), Φλόγιος and Φλόξις.

1296 ter: 521-525. **Honorary epigram for Sossios, Imperial period.** *I.Sinope* 173 (Merkelbach-Stauber, *SGO* II 10/06/12).

- - - - | ἀρετῆς ἐν βιότῳ | στέφανον· Νέστο|ρος ἀρχεγόνου γλυ|κερώτερον υἷα Κο||μάνων Σόσσιον ὃς | μᾶλλον τήνδε φίλη|σε πάτραν· δόγματος | ἐκ βουλῆς ἴδιος τει|[- -]ΕΙ[- -]Τ[- -] - - - -

1-2. The 'crown of virtue' is to be connected with the preceding line(s), not with Νέστορος, F.-D. || 2-4. Νέστο|ρος — γλυ|κερώτερον: 'avoir la parole plus douce que celle du fondateur Nestor', F.-D., who refers for ἀρχέγονος to *SGO* II 09/05/07; Neleus was founder of Miletos, his son Nestor of Sinope, F.-D., who suggests that the στέφανος ἀρετῆς may have to be related to Sossios' Nestorian rhetorical talent; she refers to *I.Sinope* 170 (*SGO* II 10/06/09; *GV* 1809), where a young man is praised for τὴν Πυλίου Νέστορος εὐεπίην, and to literary sources recording the topos of 'talking sweeter than Nestor'.

PAPHLAGONIA

1297. Kaisareia Hadrianopolis. Epitaph of Γ. Οὐείβιος Ἐπαφρόδειτος and his wife Οὐενοῦστα, 2nd-3rd cent. A.D. For an identification of Χρῆστος, who erected the tomb, see our lemma no. 1294.

1298. Phazimon-Neapolis. Oath sworn to Augustus, 3 B.C. *OGIS* 532; *IGR* III 137; *Studia Pontica* III 66; Greek text also apud P.Herrmann, *Der römische Kaisereid* (Göttingen 1968) 123/124 no. 4; cf. *SEG* LIII 1431. See now S.Connolly in A.H.Sommerstein, J.Fletcher (edd.), *Horkos. The oath in Greek society* (Bristol 2007) 203-216 (Greek text, English translation), for a comparison between this oath and its Greek predecessors and for non-Greek elements in it. On 215/216 a list of 'Selected Greek Oaths'.

1299. Sebastopolis. Dedication to Herakles, 1st-2nd cent. A.D. Round limestone altar with upper and lower mouldings. The inscription starts on the upper and finishes on the lower moulding. Ed.pr. D.H.French, *EA* 40 (2007) 102 no. 48 (English translation). Provenance unknown, perhaps Sulusaray. Text also in *An.Ép.* (2007) [2010] no. 1577.

Ἡρακλεῖ | προπάτορι | καὶ κτίστῃ | Κλ(αύδιος) ❦ | καὶ Τέρτυλλος || vac. ἔτους | vac. [. .]

Sebastopolis (Sulusaray) was also named Herakleopolis; this is probably the inscription cited in *Studia Pontica* II 203 with note 5, ed.pr.

1300-1302. Unknown [or uncertain] provenance. Epitaphs, 1st-2nd cent. A.D. (?). Ed.pr. D.H.French, *EA* 40 (2007) 100-102 nos. 45-47 (ph. of nos. 46/47]; English translation); they are all in the museum in Sivas. Texts of nos. 45/46 also in *An.Ép.* (2007) [2010] nos. 1575/ 1576.

1300: 100 no. 45. **Epitaph of Timonis, Demosthenes and Reglus.** Sandstone column, broken at the base. Provenance uncertain (Yavuköyü?).

Ἔρως Μαευους
Τιμωνίδι Τείμω-
νος τῇ ἰδίᾳ γυνεκὶ
4 ἡροΐδι καὶ Δημοσθέ-
νῃ καὶ Ῥήγλῳ υἱοῖς
μνήμης χάριν

1. '(Son) of Maeues (?)', ed.pr.; M.Sève in *An.Ép.* no. 1575 prefers a genitive of Μαης || 4. 'a heroine', ed.pr.; 'la défunte', *An.Ép.*

1301: 101 no. 46. **Epitaph of Licinia.** Limestone stele with triangular pediment; in the center of the pediment a disk with three incised lines; a simple moulding below the pediment; inscription on the shaft; below the inscription a wreath. Perhaps from Kiremitli.

[Μ]ητρόδωρος
[.]ΑΣΟΥ Λικινίᾳ
[Δ]ημητρίου τῇ κ[αὶ]
4 Κυρίλλῃ τῇ πα-
ναρέτῳ γυναικ[ί]

2. [Ι]ΑΣΟΥ, i.e. [Ἰ]άσου, ed.pr.

1302: 101/102 no. 47. **Epitaph of Apollonios.** Sandstone stele with triangular pediment and akroteria, inscription on the shaft, broken at the bottom. Perhaps from Eskiyurt.
Γῇ Μιθρέους | Ἀπολλωνίῳ | Δημοσθένο|υς [- - - - | - - - -]

GALATIA

1303. Ancyra. *Res Gestae Divi Augusti.* We briefly mention three publications: 1) J.Scheid, *Res Gestae Divi Augusti. Hauts faits du divin Auguste* (Paris 2007); 2) A.E.Cooley, *Res Gestae Divi Augusti. Text, translation and commentary* (Cambridge 2009); 3) T.Drew-Bear, J.Scheid in *Contributi all epigrafia d'età augustea* --- (cf. our lemma no. 539) 129-144 (study of the fragments from Pisidian Apollonia and comparison with the Ancyra-text). Cf. also the articles by J.-Fr.Berthet ('Remarques sur le vocabulaire politique des *Res Gestae divi Augusti*') and D.Vallat ('Interférences onomastiques et péri-onomastiques dans les *Res Gestae d'Auguste*') in Fr.Biville et alii (edd.), *Bilinguisme gréco-latin et épigraphie* (Lyon 2008) 231-239 and 241-257, respectively; cf. *BE* (2010) no. 570.

1304. Ancyra. Honorary inscription for G. Iulius Senecio, 3rd cent. A.D. *SEG* VI 12. In *Espaces* --- (cf. our lemma no. 773) 285-287, S.Demougin, X.Loriot point out that in *CIL* III 251 (*ILS* 1373) the honorand is called vice-governor of the province of Galatia/Pontus. Under Severus Alexander a separate provincia Ponti was founded; in 250 A.D. Pontus and Galatia are on record as one province.

In L. 5 of *SEG* VI 12 instead of τῶν (τριῶν) Σεβ(αστῶν) (ed.pr. read CEBBB) one must read τῶν Σεββ(αστῶν δυῶν) (lapis CEBB hedera; read by S.Mitchell). D., L. propose to identify these two emperors with Valerian and Gallienus and the honorand with the Σενεκίων on record as vice-governor of Pontos/Bithynia in 260 A.D. in *SEG* LV 1380 A.

1305. Ancyra. Epitaph of G. Iulius Agathopous, end of the 2nd/beginning of the 3rd cent. A.D. White limestone stele. Ed.pr. S.Mitchell in R.Haensch, J.Heinrichs (edd.), *Herrschen und Verwalten. Der Alltag der römischen Administration in der hohen Kaiserzeit* (Cologne-Weimar-Vienna, 2007) 366-377, especially 367 (ph.). The text also in *An.Ép.* (2007) [2010] no. 1464.

Γ(αΐῳ) Ἰουλίῳ Ἀγα-
θόποδι Περ-
γαμηνῷ ὑπο-
γραφεῖ ἡγεμό-
νων Ἀσίας Πόντ(ου)
Βειθυνίας Φρυγίας
Γαλα[τ]ίας Παφλα-
γονίας, ἥρωι,
Γ(άϊος) Ἰού[λιος Σ]τεφα-
νᾶς τῷ εὐσεβε-
[σ]τάτῳ [π]άτρωνι,
μνήμη[ς] χάριν·
χαίρετε,
παρο[δεῖ]ται

The deceased served as secretary (LL. 3/4 ὑπογραφεύς) of governors in several provinces of Asia Minor, ed.pr.

PHRYGIA

1306. Afyon. Dedications in the Afyon Museum, 2nd/3rd cent. A.D. N.E.Akyürek Şahin, *Gephyra* 4 (2007) 59-115 (ph.; German translation), republishes the following dedications:

SEG		**Şahin**	*MAMA* **VI**	**Şahin**
XLI	1183	90/91 no. 65	244	75 no. 37
		[cf. our lemma no. 1341]		[cf. our lemma no. 1321]
XLIII	936	74/75 no. 36	388	89 no. 63
		[cf. our lemma no. 1320]	*CCCA* **I**	
	940	93/94 no. 69	99	87 no. 58
	947	90 no. 64	166	94/95 no. 70
		[cf. our lemma no. 1340]		[cf. our lemma no. 1345]
XLIX	1805 no. 244 (text 2)	63/64 no. 6	*CMRDM*	
[Γορδηνός: ethnic of Iulia Gordos (?) rather than 'aus Gordene', C.Brixhe, BE (2010) no. 550]			115	86 no. 56

1307-1357. Afyon. Dedications in the Afyon Museum, 2nd/3rd cent. A.D. N.E.Akyürek Şahin, *Gephyra* 4 (2007) 59-115 (ph.; German translation) (re)publishes numerous dedications to several deities (some without inscriptions); for the republished texts see our lemma no. 1306. We treat here the new texts and those dedications previously published for which A. Ş. proposes modifications.

1307: 61 no. 1. **Dedication of Menothemis to Zeus Thallos.** Fragment of a marble stele, from Altıntaş/Kütahya: Μ̣η̣νόθεμις | Διὶ Θαλλῷ | εὐχήν

For dedications to Zeus Thallos cf. T.Lochmann, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* (see *SEG* LIII 1448) 86-87, and *Phrygian Votive Steles* (see *SEG* XLIX 1805) pp. 253-254, 347-348, 355, ed.pr.

1308: 61 no. 2. **Dedication of Telesphoros to Zeus Thallos.** Fragment of a marble bust, depicting Zeus (now headless) wearing chiton and himation; inscription below his hand. From Akça Köy near Altıntaş/Kütahya. Τ̣ελεσφόρος Διὶ | Θα̣[λ]λ̣ί̣ῳ εὐχήν

2. Θαλλίῳ instead of Θαλλῷ: hapax or mistake of the stone-mason?, ed.pr.; 'forme inédite de Θάλλος, C.Brixhe, *BE* (2010) no. 550.

1309: 62 no. 3. **Dedication to Zeus Thallos.** Fragment of a marble stele with the relief of a cow and a calf; inscription below. From Dinar/Afyon (per the museum inventory book) or Kütahya (on the basis of style). [Διὶ] Θ̣αλλῷ [εὐχήν]

1310: 62 no. 4. **Dedication of Proklos and [---]etes to Zeus Thallos or Ampelikos.** Lower part of a round marble stele with a relief of ■ cow suckling her calf; inscription below. From Dinar/ Afyon (inventory book) or Kütahya (style). Text and French translation also in *An.Ép.* (2007) [2010] no. 1378.

Πρόκλο̣[ς κὲ? - -]-			αρ̣χόν[των Διὶ]
ἤτης ὑ[πὲρ ὑπ]-		4	[Θαλλ]ῷ̣? ε̣[ὐχήν]

4. [Ἀνπελικ]ῷ is also possible, ed.pr.

1311: 63 no. 5. **Dedication of Kyrillos to Zeus Anpelites or Anpelikos.** Fragment of a round marble stele with mouldings on the edges, on its front a horizontally divided relief: in the upper zone the legs of four cows, in the lower zone a cow suckling her calf; inscription below. From Kütahya (on the basis of style).

Κ̣ύριλλο[ς - 2-3 -]-			[Ἀ]ν̣πε̣[λείτῃ?]
ν̣δίου Δ̣[ιὶ? - - -?]		4	[εὐχήν]

3. For [Ἀ]ν̣πε̣[λείτῃ] or [Ἀ]ν̣πε̣[λικῷ] cf. Lochmann, *op.cit.* pp. 87-88; *Phrygian Votive Steles* pp. 253/254, 355-356, ed.pr.

1312: 64 no. 7. **Dedication to Zeus Thallos or Ampelites.** Fragment of ■ marble stele, from Pınarcık Köyü (Erikli) near Altıntaş/Kütahya. Mentioned in Lochmann, *op. cit.* 280 no. II 366. Horizontally divided relief, the upper zone preserving animals' legs, the lower zone two saddled donkeys. Remains of an inscription on a broad rim below: Μίκκου Ναμ[- - - | - -]υ̣κ̣ι̣ς̣ . Ο̣ v

1. For Μίκκος cf. C.Naour, *EA* 2 (1983) 125/126 no. 13 (*SEG* XXXIII 1010) and note 87; *Phrygian Votive Steles* no. 591 = *I.Iznik* 631 = Lochmann, *op.cit.* 280 no. II 366, ed.pr.; Ναμ[---]: probably an ethnic; cf. *I.Iznik* 631; *Phrygian Votive Steles* p. 399; Zgusta, *KON* 419 § 882, ed.pr.

1313: 64 no. 8. **Dedication to Zeus Thallos or Ampelites.** Fragment of a marble stele; perhaps from Kütahya (on the basis of style). Relief horizontally divided: in the upper zone a man in a chiton, guiding a saddled horse (or ■ donkey); in front of him another horse. In the lower zone the head and saddle of a third horse; inscription on the moulding between the zones: [- - - - εὐ]χήν

1314: 70 no. 25. **Dedication to Zeus Alsenos.** Fragment of a marble stele with a relief of three women (?); inscription below; probably from Kurudere.

[- - -]η̣ Διὶ Ἀλ|[σηνῷ εὐ]χήν

For Zeus Alsenos cf. Lochmann, *op.cit.* p. 131; *Phrygian Votive Steles* pp. 51-52, 307-308, 327-328, 341-342, 351-352, ed.pr.

1315: 70/71 no. 26. **Dedication of Krikaros (?) to Zeus Petarenos.** Fragment of a pedimental marble stele with akroteria, from Beşkonak Köyü (Çatmapınar Köyü) near Çifteler/Eskişehir. On the shaft relief of a shepherd in a paenula cucullata; L. 1 on the lower moulding of the pediment, LL. 2-5 on the left and right of the figure.

Κρίκ̣αρ̣ος Διὶ | Πε relief ταlρη relief ν|ῷ relief εὐ|[χή] relief ν̣

1. Or ΚΡΙΛ̣ΑΡ̣ΟΣ, ΚΡΙΚ̣ΑΚ̣ΟΣ or ΚΡΙΚ̣ΑΒ̣ΟΣ, ed.pr.; Κρίκαρος: 'la meilleure lecture', and possibly a nickname derived from κρίκος ('ring'), C.Brixhe, *BE* (2010) no. 550 || for Zeus Petarenos cf. Lochmann, *op.cit.* pp. 131-132; *Phrygian Votive Steles* pp. 51/52, 307/308, 327/328, 341/342, 351/352, ed.pr.

1316: 71 no. 27. **Dedication of Kerdon to Zeus Alsenos or Petarenos.** Pedimental marble stele; on the shaft the relief of a shepherd in a paenula cucullata with his veiled wife. Inscription to both sides of the figures. Perhaps from Kurudere.

Κ̣έρδων̣ | Εὐτυχ|ᾶ | Δ̣ι̣εὶ εὐ[χ]ή̣ν

1317: 71/72 no. 28. **Dedication of Menisios?** Pedimental arble stele with tenon; a patera or rosette inside the pediment; on the shaft three figures, perhaps a child (?) dressed as a shepherd and two women in chiton and himation. L. 1 above the figures, L. 2 on the base. From Hayranveli Köyü near Afyon. Text also in *An.Ép.* (2007) [2010] no. 1379. ὑ̣πὲ[ρ] τ̣έ̣κ̣ν̣[ου?] | figures | Μ̣η̣νίσιος̣

2. Or ΛΙΝ̣ΝΙCΙΟΣ, Α̣Ρ̣Ι̣Ν̣ΙCΙΟΣ̣; mixed writing of Latin and Greek letters, ed.pr.

1318: 72 no. 29. **Dedication of Aphia.** Upper part of a pedimental marble stele. On the shaft in relief the heads of a shepherd and a veiled woman; L. 1 above, L. 2 to the left of, between, and to the right of the heads. From the Afyon area, perhaps from Kurudere. Ἀφια Εὐάκ̣ου Ι̣Ι[.]Ε̣ head Κ̣Α̣ head Ι̣Γ

1. Or Εὐά̣ν̣του or Εὐά<λ>κ̣ου, ed.pr.

1319: 72/73 no. 30. **Dedication of [---]onios to Zeus (?).** Fragment of a marble stele, from Kurudere near Emirdağ/Afyon. Incised relief of a shepherd in paenula cucullata and two veiled women; inscription above (L. 1) and between (L. 2) the heads.

[- - - -]ώνιος | [Διὶ? εὐ]χὴν

1. [Ἀπολλ]ώνιος?, ed.pr.

1320: 74/75 no. 36. **Dedication of Karikos to Zeus Abozenos.** *SEG* XLIII 936. Text also in *An.Ép.* (2007) [2010] no. 1380.

	[Κ]α̣ρικὸς Ῥο[ύ]-	ας Διὶ Ἀβ-
	φου ὑπὲρ ἑ̣-	οζηνῷ
	αυτοῦ	ε̣ὐχή-
4	σωτηρί-	vac. ν

2-3. ἑ[αυτοῦ missing in *SEG*.

1321: 75 no. 37. **Dedication of Montanos to Zeus Orkaman(e)ites?** *MAMA* VI 244. Text also in *An.Ép.* (2007) [2010] no. 1381.

Μον	head	ταν-	4	[είτῃ?	εὐχ]-
[ὸ]ς Δ̣	of	ιὶ Ὀ-		[ήν]	
[ρκα̣]	Zeus	μ̣[αν̣]-			

1-2. Μοντανός: for the name cf. A.Strobel, *Das heilige Land der Montanisten. Eine religionsgeographische Untersuchung* (Berlin-New York 1980) 231-235, ed.pr. ‖ 2-4. Δ̣ιὶ Ὀ̣[ρκα]μ̣[ανείτῃ?], Ş.; Διὶ ε̣[ὐχή]ν, *MAMA* VI 244; for other dedications to Zeus Orkamaneites from the same territory see *MAMA* VI 242/243, *SEG* XXXIII 1118-1120, T.Drew-Bear, C.Naour, *ANRW* II 18. 3 (1990) 1939-1943, ed.pr.

1322: 76 no. 39. **Dedication of Helios to Zeus.** Pedimental marble stele and akroteria, the middle akroterion remarkably large and round; clumsy representation of a human leg on the shaft. From Bolvadin near Afyon. Inscription on the upper (L. 1) and lower moulding (L. 2): Ἥλιος Δεὶ vac. | leg | ε̣ὐχήν

1323: 77 no. 40. **Dedication of Alexandros to Zeus.** Fragment of a pedimental marble stele, broken on all sides. Find-spot unknown, perhaps Afyon. On the shaft a depiction of a cow; inscription above: Ἀλέξανδρο|ς Διὶ εὐχήν

1324: 77 no. 41. **Dedication of Diogenes to Zeus.** Fragment of a marble stele from Çukurköy Bolvadin/Afyon preserving a bust of a bearded Zeus with a cloak; inscription to the left and right of the figure: Δι[ογ]| ένη[ς] | Διὶ | [- - - -? εὐχήν]

1325: 77/78 no. 42. **Dedication to Zeus Alsenos or Petarenos.** Small pedimental marble stele and tenon; in the pediment a patera, on the shaft a shepherd in paenula cucullata and a veiled woman (his wife?). Probably from Kurudere near Emirdağ (on the basis of style). [- -]η̣ν̣[- -] | figures | Δεὶ ε̣ὐ̣χή[ν]

Either Zeus Alsenos or Zeus Petarenos, ed.pr.

1326: 78 no. 43. **Dedication to Zeus.** Fragment of a marble stele with tenon, found in Çatmapınar Köyü near Çifteler/Eskişehir. On the lower part of the shaft a shepherd in paenula cucullata and a veiled woman; to her left some letters of what seems to be a Phrygian inscription (?). Greek inscription on the base: - - - - | [- - -] Δεὶ εὐχή

1327: 79 no. 44. **Dedication to Zeus Matiokometes.** Fragment of a marble stele, perhaps from Afyon. On the shaft a shepherd in a paenula cucullata, his head missing; LL. 1-6 on the shaft, L. 7 on the base.

	[- - - - - - - - - -]	4	ν relief οἱ
	π̣ relief ου̣-		Διὶ relief Ματι̣-
	κ̣ω relief τ̣ι̣ν̣-		ωκω relief μητ[ῇ]
	ου relief λ̣η-		ε̣ὐ̣χὴν

1-4. [- -]π̣ου̣κωτ̣ι̣ν̣ουλ̣ηνοί: ethnic, not clearly legible, ed.pr. ‖ 5-6. the epithet of Zeus is derived from the name of a village, ed.pr.

1328: 83/84 no. 53. **Dedication of Philodespotos (to Apollo?).** Small marble altar, found in Feleli Köyü (Çobanlar, Kozluca) near Afyon. High upper element with corner akroteria, high base. On the front a figure, chiselled away, inscription on the back.

	Φιλοδέ-		νος κατ' ἐ-
	σποτος		πιταγὴν ἐ-
	ἱερεὺς κα-	8	κ τῶν προσ-
4	τὰ θεοῦ		αγομένων
	Ἀπόλλω-		ἀνέθηκεν

1-2. Φιλοδέσποτος: often a slave's name, cf. *MAMA* IV 175; *I.Laodikeia* 117a, ed.pr. ‖ 3-4. κατά: superfluous, ed.pr. ‖ 7-9. 'vermutlich Spendengelder', ed.pr.

1329: 84 no. 54. **Dedication to Apollo (Musagetes?).** Fragment of a small marble tabula ansata, found in Gebeceler Köyü (Çobanlar, Kozluca) near Afyon. On the preserved right part a relief representing two standing women, holding each other's hands (probably two Muses?). Inscription above (L. 1) and below (LL. 2-3) the figures.

[- - - - - -] ὑπὲρ Θ[- - - - | - - - συν]βίου καὶ τέκνων | [- - - - - -] εὐχήν

For similiar tabulae ansatae with the Muses cf. T.Lochmann, *op.cit.* 301 nos. III 87-89, ed.pr.

1330: 85 no. 55. **Dedication to the Theoi Epekooi.** Small marble tabula ansata, found in Seydiler Köyü (Yazır Höyük) near İscehisar/Afyon. In the center a seated Zeus wearing a polos, holding a scepter and patera, below the patera an eagle; to his

right Hermes with polos, kerykeion and a stick; to his left Herakles with polos, club and stick. Inscription on the moulding above (L. 1) and below (L. 3) the figures, εὐχήν (L. 3) to the right of Hermes.

ΕΟ̣ΥΕΝΚΕΡ̣ΗΝΟΙ θεοῖς ἐπηκόοις v?
εὐχή̣ν̣
ὑπὲρ ἀνθρώπων καὶ τετραπόδων

1. The ethnic of the villagers remains uncertain; for a community of Κηιουερηνοί in Phrygia cf. C.H.E.Haspels, *The Highlands of Phrygia* (Princeton 1971) 352 no. 139, ed.pr.

1331: 86 no. 56. **Dedication of Papas to Men Xeunagonenos.** *CMRDM* I 74 no. 115. Small marble stele, found in Kurucaova Köyü (Bolvadin/Afyon). Inscription on the shaft, in the middle of LL. 1/2 a patera inside a crescent moon.

Παπας | Μηνὶ | Ξευναγονη|νῷ εὐχήν

2-4. For Μὴν Ξευναγονηνός cf. *CMRDM* III p. 71, ed.pr.

1332: 86 no. 57. **Dedication of Mana to Meter.** Small pedimental marble stele with three akroteria, found in Doğlat Köyü (Çanacık Yaylası) near İscehisar/Afyon. In the pediment a patera; inscription on the shaft: Μ̣α̣να | Μητρὶ | εὐχή̣ν̣

1. For Μανα cf. Zgusta, *KP* 291 § 858-5, ed.pr. || for more dedications to Meter see N.E.Akyürek Şahin, *Arkeoloji ve Sanat* 125 (2007) 67-74 [see *SEG* LVIII], and the next lemmata, ed.pr.

1333: 86 sub no. 57 (no ph.). **Dedication of Nana to Meter Theon.** Small stele, found in Doğlat Köyü (Çanacık Yaylası) near İscehisar/Afyon. On the shaft the bust of the goddess. Ν̣α̣να Μητρὶ Θεῶν | εὐχήν

1334: 86 sub no. 57 (no ph.). **Dedication of Semne to Meter Keidnene.** Small stele, found in Akcoşar Köyü. Σέμνη | ὑπὲρ ἑαυτῆς | Μητρ̣ὶ | Κειδν|ηνῇ εὐ|χήν

1335: 86 no. 58. **Dedication of N(e)ike to Meter Kasmeine.** *CCCA* 99. Ş. reads L. 1 [Ν]εἰκ̣η (Νίκη, *CCCA*).

1336: 86 sub no. 58 (no ph.). **Dedication of Attalos to Meter Kasmeina and Meter Okene.** Small stele with pediment; provenance unknown.

Ἄτταλος | Μητρὶ Κα|σμειν|ᾳ̣ || καὶ Μητρὶ Ὀ|κηνῇ εὐχή|ν

1337: 87/88 no. 59. **Dedication of Mateis to Meter Kasmeina.** Small pedimental marble stele with tenon, found in Karaağaç near Emirdağ/Afyon. Inscription on the shaft: Ματεις Μη|τρὶ Κασμειν|ᾳ εὐχήν

1. For Ματεις cf. Zgusta, *KP* 303 § 882-2, ed.pr.

1338: 88 no. 60. **Dedication to Meter** (?). Small marble stele with a bust of the goddess; inscription to the left, to the right, and below the bust.

- - - - - - - - - - - - -
[- Μ]ητρὶ [- - - εὐ?]-
χὴν μοι[- - - - - - - -]
καὶ α[- - - - - - - - -]
4 ΠΕΡ[- - - - - - - - - -]
ΦΘ[- - - - - - - - - - -]
[.] Ἑρμογ[ένης? - - -]
- - - - - - ? - - - - - -

1339: 89 sub no. 63 (no ph.). **Dedication of Artemon to Artemis.** Marble statuette, found in Feleli Köyü near Afyon. Ἀρτέμων Εἵμενος | Ἀρτεμίδι εὐχήν

1. For Εἵμενος cf. *MAMA* IV 209, ed.pr. [but see C.Brixhe, *BE* (2010) no. 550: genitive of the Phrygian name Ιμαν, gen. Ιμενος].

1340: 90 no. 64. **Dedication to Artemis.** *SEG* XLIII 947. There may have been an additional line at the broken top of the stele; the name of the dedicant is given by A. Ş. as [..]ηκία ([..]ρκια, *SEG* (S.Mitchell); [Λο]υκία?, Herrmann apud *SEG*), for which she tentatively suggests Ἐξηκία.

1341: 90/91 no. 65. **Dedication of Asklepides to Hosios.** *SEG* XLI 1183 (no ph. in ed. pr.). A. Ş. reads in L. 1 [Ἀ]σκληπίδης ([Ἀσ]κληπιά[δ]ης, *SEG*).

1342: 91 no. 66. **Dedication?** Upper left part of a small pedimental stele with akroteria, found in Anayurt Köyü near Şuhut/Afyon. In the pediment a patera, on the shaft a bust of Helios with a crown. LL. 1-3 on the moulding under the pediment, LL. 4 ff. to the left and right of the bust. A.Chaniotis, *EBGR* (2007) [2010] no. 5, observes that this text seems to mention the occasion on which the dedication was made ('during the mysteries of Apollon we made this dedication for ourselves calling Helios as our witness').

ἐν τῦς Ἀπόλλω[νος]
μυστηρίυς ἑαυ[τοῖς ἔ]-
θημεν τὸν Ἥλιο[ν μαρ]-
4 τυρόμ[ενοι - -]
τοῦ [- - - - - -]
- - - - - - - - - -

1-2. τῦς = τοῖς, μυστηρίυς = μυστηρίοις, ed.pr. ‖ 3-4. for [μαρ]τυρόμ[ενοι] cf. *SEG* XLIV 1059, ed.pr.; for Helios as custodian of the grave or witness of contracts, vows etc. cf. P.Matern, *Helios*

und Sol. Kulte und Ikonographie des griechischen und römischen Sonnengottes (Istanbul 2002) 195-197, ed.pr.

1343: 92 no. 67. **Dedication of Appes to Hekate Soteria.** Marble 'Hekataion', found in Güneyköy near Sincanlı/Afyon. The heads of the goddess are lost; the three female figures are standing on an ovoid socle; inscription on the front of the socle.

Ἄππης Σωτείρης | Ἑκάτης ἵρηα εὐ|χὴν ἀνέθηκ̣εν

1. For Αππης cf. Zgusta, *KP* 74 § 66-14, ed.pr. || 2. ἵρηα = ἱέρεια, ed.pr.

1344: 93 no. 68. **Dedication of Artemon to Hekate.** Small marble stele with pediment, three akroteria, and tenon, found in Doğlat Köyü near İscehisar/Afyon. In the pediment a patera; on the shaft a large hand, palm toward the viewer. L. 1 on the moulding below the pediment, L. 2 on the shaft to the left and right of the hand, LL. 3-5 to the left of the hand.

	ου	4	Ἑκά-
	Ἀρτέμων Ἀριστωνύμ-		τῃ εὐ-
2	ὑπὲρ Καρίκου		χήν̲
	υἱοῦ		

The hand could be a curse hand (cf. Pfuhl-Möbius II p. 537) or represent a diseased hand dedicated in hopes of a cure (cf. A.Chaniotis, in J.Van der Eijk, H.F.J. Horstmanshoff, P.H.Schrijvers [edd.], *Ancient Medicine in its Socio-Cultural Context* [Amsterdam-Atlanta 1995] 339, 340, 342; N. E.Akyürek Şahin, *Olba* 9 [2004] 144 note 25 [cf. *SEG* LIV 1283), ed.pr.

1345: 94/95 no. 70. **Dedication.** C.H.E.Haspels, *The Highlands of Phrygia* (Princeton 1971) I 300/301 no. 17; *CCCA* I 166. A. Ş. reads Ἀ̣νδρα̣̂ς Ῥ̣[- - -] (Ανδι̣[σ(ε)ι εὐχήν], Haspels; Ανδι[σι or σ(ε)ι], *CCCA*).

1346: 95 no. 71. **Dedication of Asklepas and Appas.** Fragment of a small pedimental marble stele, found in Yazılıkaya near Emirdağ/Afyon. The pediment has three large akroteria; on the preserved upper part of the shaft the head of a veiled woman; L. 1 above the head, LL. 2/3 to the left and right of it.

Ἀσκληπᾶς καὶ | Ἀ̣π̣πας | [οἱ ἀ]δελ|[φοί] v

1347: 96 no. 72. **Dedication of Synphoros?** Fragment of a small pedimental marble stele, found in Yazılıkaya near Emirdağ/Afyon. Inscription on the shaft.

Σύνφο̣[ρος?] | Ἀντα[- - - -| - - - -]

2. Ἀνταῖος, Ἀντάνωρ or similar, ed.pr.

1348: 96 no. 73. **Dedication of Papias.** Fragment of a small pedimental marble stele with three large akroteria, found in Yazılıkaya near Emirdağ/Afyon. A patera in the center of the pediment; inscription on the shaft: Παπίας v | Ἀσπάτρο|[υ - - - | - - -]

2/3. Ἄσπατρος (?): hapax?, ed.pr. [C.Brixhe, *BE* (2010) no. 550: rather Ἀσπατίο[υ]: nickname derived from σπάτος ('skin', 'leather')].

1349: 97 no. 74. **Dedication to Agdistis?** Fragment of a small pedimental marble stele with tenon, found in Yazılıkaya near Emirdağ/Afyon. Relief and inscription on the shaft. - - - - - -|Ι[- - - - - -] | εὐ|χὴ|ν

1350: 97 no. 75. **Dedication to Agdistis?** Fragment of a small marble stele, found in Yazılıkaya near Emirdağ/Afyon. On the preserved lower right the remains of three standing female figures; inscription on the base: - - - - - | [- -] εὐχ[ὴν]

1351: 97/98 no. 76. **Dedication of Germana** (?). Square base of a small marble statue, preserving remains of the statue's feet, found in Güney Köyü near Sincanlı/Afyon. Inscription on the front of the base. Text also in *An.Ép.* (2007) [2010] no. 1382.

Γερμάν[α] Ἄγν|ωνι περὶ τέκν|ου εὐχὴν

1. For Γερμάν[α] cf. *SEG* XLIII 811 (Ephesos), ed.pr. || 1-3. Ἄγνωνι περὶ τέκνου: awkward for ὑπὲρ τέκνου Ἄγνωνος, ed.pr.

1352: 98 no. 77. **Dedication of Apas to Meter.** Small marble stele, found in Çobanlar Feleli Köyü near Afyon. The shaft preserves a female bust (?) with an inscription below: Απας Νο|υνα Μητ<ρ>ὶ | εὐχή

1. For Απας cf. Zgusta, *KP* 70 § 66-1; for Νουνας cf. *Phrygian Votive Steles* p. 388, ed.pr.

1353: 99 no. 78. **Dedication of Hermogenes** (?) **to Apollo** (?). Fragment of a small pedimental marble stele with three palmette akroteria, found in Afyon (?). Patera in the center of the pediment. On the shaft the remains of a mounted man, probably a rider-god (Apollo?); inscription to his left and right: Ἑρμο|γέ|[νης - - | - - -

1354: 99 no. 79. **Dedication of Kokos.** Fragment of a small marble stele, found in Kızıldağ Köyü near Çobanlar/Afyon. On the shaft the relief of a female bust with long hair, to her right a mirror (?) and a basket (?). Inscription below the bust.

Κῶκος Μανου | - - - -

1. For the male name Κῶκος cf. Robert, *Noms indigènes* 313 (not an indigenous name), ed.pr. [also *SEG* LVI 814, 842, 1490/1491 app.cr., Sverkos]

1355: 100 no. 80. **Dedication of Daphnike.** Fragment of a small pedimental marble stele, found in Maçaklı Köyü near Bolvadin/Afyon. Inscription on the shaft.

Δαφνικὴ [. | .]δρίου [- -] | - - -

1. Δαφνική: relatively rare in Asia Minor (cf. *SEG* XXXII 1179), ed.pr. ‖ 1-2. [Ἀ|ν]δρίου?, ed.pr.

1356: 100 no. 81. **Dedication of Apollonios** (?). Fragment of a marble tabula ansata, found in Çatmapınar Köyü near Çifteler/Eskişehir. In relief, three standing women holding their right hands on their breasts. Inscription on the upper moulding.

Ἀπολλώνι[ος? - -] | - - -

Probably not the god's name, expected at the end of a dedication, ed.pr.

1357: 101 no. 82. **Dedication.** Pedimental marble stele, found in Çobanlar/Afyon. The pediment has three akroteria and a small patera in the center; on the shaft a female breast (?); inscription on the base. [. . .]ΠΥΡΗΜΟΣ?| [.]ΟΣΧΑ[. . . . .]

1. Πύρημος (?): previously unattested, ed.pr. ‖ 2. [Μ]οσχᾶ (genitive) as a patronymic?, ed.pr.

1358-1359. Apameia. Epitaphs, 2nd/3rd cent. A.D. Ed.pr. N.E.Akyürek Şahin, *Gephyra* 4 (2007) 104-105 (ph; German translation); now in the Afyon Museum.

1358: 104 no. 91. **Epitaph of Eutychos.** Small pedimental marble stele, found in Dinar (Üçlerce Tepesi). In the pediment a patera and the first line of the inscription, which continues on the shaft.

	Εὔτυχο[ς]		χε̃ρε· ὑ φί-
	Δουλίω-		λοι ἐμνήσ-
	νος ἥρως		[θ]ησαν καὶ
4	χρηστὸς	8	[ἀ]δελφοί

2-3. For Δουλίων cf. *Phrygian Votive Steles* pp. 383-384, ed.pr.

1359: 105 no. 92. **Epitaph of Didymos.** Small marble bust, perhaps found in the area of Sandıklı (Dinar); it depicts a male torso (the deceased?) wearing a cloak draped over his left shoulder; inscription on the high base.

Δημήτριος Διδύμῳ | μνήμης χάριν

For tombstones in the shape of busts cf. *IBurdurMus* no. 239, ed.pr.

1360. Eumeneia. Apollo Propylaios. G.Labarre in *Scripta Anatolica* 283-296, briefly refers to inscriptions from the area of Eumeneia recording Ἀπόλλων Προπυλαῖος; on stelai the double axe is his main attribute; discussion of the meaning of Προπυλαῖος: 'protecteur et gardier des entrées' (296).

1361. Hierapolis. Inscriptions concerning the theater. In the context of archaeological investigation and restoration work, T.Ritti, in D.De Bernardi Ferrero, G.Ciotta, R.Pensabene (edd.), *Il teatro di Hierapolis di Frigia. Restauro, architettura ed epigrafia* (Genoa 2007) 389-439, republishes the following texts (T.'s pages in parentheses): *CIG* 3909 (*I.Hierapolis* 1; Merkelbach-Stauber, *SGO* I 265 no. 02/12/05; *SEG* XXXV 1369; 390/391); *SEG* XXXV 1371 (ph.; 391), 1370 (= XXXIII 1126; ph.; a new fragment yields ἀποδεδειγμέν[ῳ or -ου or -ον; 392/393), XLI 1200 (LI 1785; *I.Hierapolis* 9; new restorations: ἑαυτοῦ καὶ Αἰλίας?] Γλυκωνίδος τῆς γυναικὸς ὀνόματι, [τῆς πρώτη?]ς ἱερείας; κατασκευάσας ἐ[κ τῶν ἰδίων? τὰ ἀγάλματα? καὶ τὰ ἄ]λλα ἐν αὐτῷ ἱερά; συνκαθ[ιέρωσε] [cf. S.Follet, *An.Ép.* (2007) [2010] no. 1394: συνκαθ[ίδρυσεν]]; for T. Ἰούλιος Μύνδιος cf. *SEG* LI 1783 and LV 1415; 393-399); *I.Hierapolis* 4 (see our lemma no. 1367); *SEG* XXXV 1373 (424), 1386 (see our lemma no. 1369), 1381 bis (see our lemma no. 1362); *SEG* XXXVI 1198 + XLVII 1735 (Merkelbach-Stauber *SGO* I no. 02/12/06; ph.; R. suggests that the γράμματα and στήλη refer to the epigram itself and to the stele on which it has been engraved; 417-421). On 422-424 R. reproduces the inscription recording the city tribes (*SEG* XXXV 1369; XL 1214). On 415-417 brief report on two other inscriptions on architraves of the theater from the reign of Constantius II: see our lemma no. 1366 app.cr. On 413-415 R. republishes inscriptions on two marble imagines clipeatae of the Severan period: a) [Ἄτ]ται|[λο]ς (F.Queyrel, *Les portraits des Attalides. Fonction et représentation* [Paris 2003] 185-189 with plate 31, 1); b) [Εὐμ]ένης (F.Queyrel, *Les portraits des Attalides. Fonction et représentation* [Paris 2003] 186-189 with plate 31, 2).

1362. Hierapolis. Building inscription, undated. *I.Hierapolis* 352; *SEG* XXXV 1381 bis. Republished by T.Ritti, in *op.cit.* (cf. our lemma no. 1361) 421.

Ἀπολλώνιος Πρ[ό]κ̣λου? τοῦ
Ἀπολλωνίου, Ζώσιμος Φι[λ]ο[. .]-
[- -]ς τὸ θωρακεῖον σὺν ταῖ[ς]
δυσὶν ἀναβάθ[ρ]α[ις πήχεις] ἑκατὸν
πεντήκοντα δύω τῶι δήμ[ω]ι φιλαγα-
θίας ἕνεκα

1. Πρ[..]υλου, *SEG* || 2. in fine Φι[- -], *SEG* || 3. initio [...]θ̣ε̣ις, *SEG* || R. refers to *I.Hierapolis* 3, which she now reads as follows: Θρασέας Μημᾶ τοῦ Ἀρτεμιδώρου τοῦ θω[ρα]κείο[υ] πήχ[εις ἑκα]τὸν τῶ[ι] δ[ή]μωι φιλα[γ]αθ[ί]ας ἕνεκεν (*I.Hierapolis*: Θρασέ(α)ς? Μη(ν?)ᾶ τοῦ [.] Ἀρτεμιδώρου τοῦ [Θ]ω[..]κιρου); on 422 she

refers to an inscription [- -]α θωρα[κεῖον (or –κείου)] [presumably the same as the text mentioned in the app.cr. of *SEG* XXXV 1381 bis?, Pleket].

1363. Hierapolis. Honorary inscription for Trajan, 102-116 A.D. Large base found in the temple of Apollo. Ed.pr. T.Ritti in *Hierapolis di Frigia* I (cf. our lemma no. 1368) 592.

[Ὑπὲρ σωτηρίας? Αὐτοκρά]-
[τορος] Καίσαρος Νέρουα
[Τραϊ]ανοῦ Σεβαστοῦ Γερμα-
νικοῦ Δακικοῦ,
κατασκευάσαντος καὶ ἀναστή-
σαν[τ]ος ἐκ τῶν ἰδίων Μ. Ουλπίου,
[Ἀ]σκληπιάδου υἱοῦ, Κυρεῖνα Με
νίππου Ἰουλιδιανοῦ

Dated to 102-116 A.D. on the basis of the imperial titulature, ed.pr.; between LL. 4 and 5 uninscribed vertical surface of 7 cm; for another inscription for Trajan found at Hierapolis cf. *SEG* XXXIII 1129 || 6-8. the person is previously unattested, ed.pr.

1364. Hierapolis. Honorary inscription for Tib. Claudius Epa[- -]tos, 2nd cent. A.D. Large marble base built into the wall at the back of the scaena of the theater. Ed.pr. T.Ritti in *Hierapolis di Frigia* I (cf. our lemma no. 1368) 593/594.

Τιβέριον Κλαύδιον, Ἀπ[ολλω]-
νίου υἱόν, Κυρείνα Ἐπα[- - -]-
τον φιλοκαίσαρα, τὸν [στε]-
φανηφόρον καὶ γυμνασία[ρ]-
χον, ἀλείψαντα δρακτοῖ[ς]
νυκτὸς καὶ ἡμέρας ἐκ
τῶν ἰδίων ἀναλωμά-
των, ἕνα ἀπ' αἰῶνος, οἱ ἐ-
π' αὐτοῦ ἐφηβεύσαντες τ[ι]-
μήσαντες ἀνέστησα[ν],
ὧν τὰ ὀνόματα ὑπογ[έ]-
γραπται

2-3. Ἐπα[φρόδι]|τον?, ed.pr. [is there space for five letters?; perhaps Ἐπα[ίνε]τον? || 5. δρακτοῖς: cf. *SEG* XXXVI 640, Pleket] || 5-6. ed.pr. refers to *MAMA* VI 105 (gymnasiarchs gave oil δρακτοῖς ἀσαλεύτοις, ἡμέρας καὶ νυκτός) || 8. 'unico da sempre', ed.pr.

1365. Hierapolis. Fragment of an honorary inscription for an agoranomos, 2nd cent. A.D. Lower part of a large marble base. Ed.pr. T.Ritti in *Hierapolis di Frigia* I (cf. our lemma no. 1368) 593 (ph.).

- - - - - - - - - - - - -
[- - - - - - - - - ἀγο]-
ρανομήσα[ν]-
τα ἁγνῶς, πα-
ρασχόμενόν
τε τὰ ἐξ ἔθου[ς]
πάντα τῆς
ἀγορανομί-
ας ἐκ τῶν ἰ[δί]-
ων φιλοδό-
❦ ξως vacat

1366. Hierapolis. Honorary inscription for Claudius Mousonianos, 354-358 A.D. Statue base found in the theater; mentioned by T.Ritti in *Hierapolis di Frigia* I (cf. our lemma no. 1368) 610. See also ead., in F.D'Andria, I.Romeo (edd.), *Roman Sculpture in Asia Minor* (Proceedings Intern. Conf. to celebrate the 50th anniversary of the Italian excavations at Hierapolis in Phrygia, May 24-26, 2007 in Cavallino (Lecce)) (Portsmouth, R.I. 2011), 186-190 (ph.).

[Ἀγα]θῆι [Τύχηι·]
Κλ. [Μ]ουσωνιανὸ[ν], τὸν λαμ(πρότατον)
ἔπαρχον τοῦ ἱεροῦ πραι-
τωρίου ἡ βουλὴ καὶ ὁ δῆ-
μος τῆς Ἱεραπολιτῶν
μητροπόλεως, τὸν ἑαυ-
τῶν εὐεργέτην καὶ
κτίστην· εὐτυχῶς

The honorand was praef. praetorio Orientis 354-358 A.D.; in ca. 345 A.D. he was comes, before 353 proconsul of Constantinople and in 352 proconsul of Achaia; he is also on record in an ineditum from the theater recording restoration work in the period 354-358 A.D., when Aelius Helladius [- -]demus was governor of Asia; in another ineditum, from 350-352 A.D., earlier restoration work is mentioned, when Flavius Philippus was praef. praetorio Orientis and Flavius Antonius Iulianus provincial governor.

1367. Hierapolis. Dedication of part of the theater, 205/206 or 206/207 A.D. *I.Hierapolis* 4 (*IGR* IV 808; cf. *SEG* XXXV 1369). Republished by T.Ritti, in *op.cit.* (cf. our lemma no. 1361) 399-409 (ph.; Italian translation), with meticulous description of the 32 pieces belonging to the architrave of the scaenae frons. Text and French translation also in *An.Ép.* (2007) [2010] no. 1395.

Ἀπόλλωνι Ἀρχηγέτῃ καὶ τοῖ[ς θεο]ῖς ἄλλοις πατρίοι[ς καὶ] Αὐτοκράτορσι Καίσαρσιν
Λ(ουκίῳ) Σεπτιμίῳ Σεουήρῳ καὶ Μ(άρκῳ) Αὐρ(ηλίῳ) Ἀντωνείνῳ [Σ]εβ(αστοῖς) καὶ
Π(οπλίῳ) Σεπτιμίῳ ⟦Γέτᾳ ἐπιφανεστάτῳ? Καίσαρι⟧ καὶ Ἰουλίᾳ Δόμνῃ Σεβαστῇ μητρὶ
κάστρων καὶ τῷ σύνπαντι οἴκῳ αὐτῶν, ἡ λαμπροτάτη Ἱεραπολειτῶν πόλις ἐκ θεμελί[ων
τὴν] πρώτην σκηνὴν τοῦ θ[ε]άτρου σὺν παντὶ τῷ κόσμῳ κατεσκεύασεν [καὶ
ἐσκού]τλωσεν ἐξ οἰκείων πόρων, ἀνθυπατεύοντος Κ(οΐντου) Τινηίου Σακερδῶτος,
ταμίου δὲ καὶ πρεσβ(ευτοῦ) καὶ ἀντιστρατήγου καὶ λογιστοῦ τῆς πόλεως Μ(άρκου)
Οὐλπ(ίου) Δομιτίου Ἀρισταίου Ἀραβιανοῦ, ἐπιτρόπων δὲ τῶν Σεβ(αστῶν) Αἰ⟦λ(ίου)
Ἀγλάου⟧ καὶ Αὐρ(ηλίου) Ἀριμνάστου, στρατηγούντων τῆς πόλεω[ς] τῶν περὶ
Μόδεστ[ο]ν δὶς τοῦ [Ζήν?]ωνος, ἐπι[μελ]ησαμένων Τ(ίτου) Φλ(αουίου) Ἀθηναγόρου
Αἰλιανοῦ καὶ Δημητρίου Ζωσίμου πο(λιτευομένων)·
Συνετέλεσεν δὲ καὶ πρὸς τὸν κόσμον τῆς τε πρώτης καὶ τῆς δευτέ[ρας] στέγης λίθου
Δοκιμηνοῦ ἀπηρτισμένου [καὶ] τὴν [προ]σάρτησιν παρ' ἑαυτῆς, πόδας ἑξακοσίους
[πε]ντήκοντα τρεῖς, ἡ τέχνη τῶν πορφυραβά[φων]

Τὴν πρώτην σκηνήν: 'la parte inferiore della scena', R.; for the proconsul Tineius Sacerdos and the procurator Aelius Aglaos, cf. *SEG* XLVIII 2159; for the legatus proconsulis, quaestor provinciae and curator rei publicae M. Ulpius Domitius Aristaeus Arabianus cf. *MAMA* IV 10 and 331 [cf. our lemma no. 1272 app.cr., Corsten].

1368. Hierapolis. Dedication of the 'Nymphaeum of the Tritons', reign of Alexander Severus. Several new fragments recently found in the Nymphaeum show that the building carried two dedications; one from the reign of Heliogabalus, dated to the period of the governor of Asia Aufidius Marcellus (220-222 A.D.), the other from the reign of Alexander Severus. Ed.pr. T.Ritti, in F. D'Andria, P.Caccia (edd.), *Hierapolis di Frigia* I. *Le attività delle campagne di scavo e restauro 2000-2003* (Istanbul 2007), 590 (ph.), publishes the latter.

Ἀγα[θῇ] Τύχῃ· Θεῷ ἐπειφανεῖ Ἀπόλλωνι Ἀρχηγέτ[ῃ καὶ Αὐτ]οκράτορι Καίσαρι Μάρκῳ Αὐρηλίῳ Σευήρῳ ⟦Ἀλεξάνδρῳ⟧ Εὐσεβεῖ, Εὐτυ[χεῖ Σεβαστῷ - - καὶ τῇ λαμ]προτάτῃ καὶ φιλοσεβαστῷ κ[αὶ - - Ἱεραπολειτῶν πόλει - -]

ἐπειφανεῖ = ἐπιφανεῖ || in fine possibly κ[αὶ νεωκόρῳ?], ed.pr.

1369. Hierapolis. Dedication to Apollo, Caracalla and Iulia Domna, 212-217 A.D. *SEG* XXXV 1386. Republished, with new fragments, by T.Ritti in *op.cit.* (cf. our lemma no. 1361) 409-413 (Italian translation). Text and French translation also in *An.Ép.* (2007) [2010] no. 1396. Some small fragments, with between one and three letters, cannot be accommodated.

[Ἀπόλλωνι Ἀρχηγέτ]ῃ καὶ τοῖς ἄλλο[ις πατ]ρίοις θεοῖς καὶ Αὐτοκράτορι Κα[ίσαρι Μ(άρκῳ)] Αὐ[ρ(ηλίῳ) Ἀντωνείνῳ Ε]ὐσεβεῖ Σεβαστῷ καὶ Ἰουλίᾳ Δόμνῃ

1370. Hierapolis. Inscribed seats in the theater. E.Miranda, in *Il teatro di Hierapolis* — (cf. our lemma no. 1361) 441-443, presents a provisional selection of names engraved on seats in the summa cavea. Most of the inscriptions seem to belong to the late Imperial period but M. does not exclude the possibility that blocks from the Hellenistic theater have been re-used: T. Φλαβίου Παπίου (twice); Φλαβίου Ἀπ[- -]; Ἀσιατικοῦ, Τ. Φλ[αβίου - -]; ΜΝΙΣΧΟΙ καὶ Ε[.]κιτ[.]ου; ΔΙΩΤΟΥΤΟ | ΜΟΙΣ | ΛΑΠΟΤΑΤ[- -]Ι Διομήδου; Θεοτείμου; [προκ]ατέχε[ται ὑπὸ - -]Μ[- - -]; [προκα]τέχετα[ι] ὑπὸ Ἰουλίου Ἱερωνύμου στεφανηφόρου. For προκατέχεται M. refers to *TAM* III 872 (Termessos: 'is reserved'); in *SEG* XLIX 1526 (Metropolis) κατέχεται is used.

1371-1373. Hierapolis. Epitaphs. T.Ritti, in *Hierapolis di Frigia* I (cf. our lemma no. 1368) 600-602 nos. 1-3, (re)publishes the following epitaphs.

1371: 600/601 no. 1. **Epitaph of Diokleitos, later 2nd cent. B.C.** Marble base once built into a house and probably coming from the southern necropolis; now lost; on top a hole into which something could be fixed.

Οἱ ἑταῖροι | Διόκλειτον Μηνογέ|νου v v v ἀνέστησαν· | ἥρως, v v v χαῖρε

1372: 601/602 no. 2. **Epitaph of Bakchios, his wife, son and grandson, end of the 2nd cent. B.C.** White marble stele moulded above; found in the northern necropolis.

Βάκχιε Διφίλου, Ἀπολλω-
νία Δήμου, γυνὴ δὲ Βακχί-
ου, Ἀσκληπιάδη Βακχί-
ου, Μένανδρε Ἀσκληπιάδου,
χαίρετε

1373: 602 no. 3 (ph.). **Epitaph of Maiandrios and Philtes, ca. 100 B.C.** S.Yilmaz in *V. Müze Kurtarma Kazıları Semineri, 25-28 Nisan 1994 Didim* (Ankara 1995) 131 and 139 [non vidimus]. White marble stele; in a recessed field, flanked by pillars, possibly a painting representing the deceased; below the lower moulding of the field a base with inscriptions: Μαιάνδριος Αἰνέου, | Φιλτῆς Μαιανδρίου [for Φιλτῆς cf. e.g. *BE* (1959) nos. 92 and 404 and (1990) no. 357, Pleket].

1374. Hierapolis. Jewish epitaph, 3rd cent. A.D. On the front of a chamber-tomb in the northern necropolis, three inscriptions; two are very fragmentary; the third: ed.pr. T.Ritti in *Hierapolis di Frigia* I (cf. our lemma no. 1368) 606/607 (ph.).

Τὸ ἡρῷον σὺν τῷ
ὑποκειμένῳ θέμα-
τι κὲ τῷ περὶ αὐτὴν (sic)
τόπῳ Αὐρηλίᾳ Κο-
δρατίλλᾳ, Αὐρ(ηλίου) Μαρ-
κέλλου καὶ Αὐρη-
λίας Πυρωνίδος, καὶ
Αὐρηλίᾳ [- -]
[- -] Ἰουδαίων

Under the chamber-tomb a hypogeum has been found; at its entrance a menorah with [εὐ]λογ[ία] || 2-3. θέμα: 'a subterranean funerary chamber', ed.pr. || 9. Ἰουδαίων: for Jews in Hierapolis cf. *SEG* XLIX 1814-1836; LVI 1506, ed.pr.

1375. Hierapolis. Epitaph of M. Aur. Ammianos, ca. 250-300 A.D. Half of the cover of a limestone sarcophagus found in the northern necropolis along the road which winds from the gate built by S. Iulius Frontinus through the necropolis. On the pediment (LL. 1-5) and the boss (LL. 6/7) an inscription and a representation of a mechanical contraption showing one large and two smaller wheels and identified as a water-powered twin stone-saw. Edd.pr. T. Ritti, K.Greve, P.Kessener, *JRA* 20 (2007) 138-163 (ph.; dr.; English translation). Text and French translation also in *An.Ép.* (2007) [2010] no. 1398.

Μ(ᾶρκος) Αὐρ(ήλιος)
Ἀμ[μι]α[ν]ὸς Ἱεραπο-
λείτης τροχοδέ-
[δ]ạḷος (?) ἐποịησεν Δεδαḷ(ου or -έῃ)
τέχνῃ·
καὶ νῦν ὧ-
δε μενῶ

3-4. τροχοδέ[δ]αλος: 'skillful with wheels', edd.pr. ‖ 4. in fine after Δεδαλ a reverse C sign (abbreviation sign), edd.pr., who add that tradition attributes the invention of the wood-saw to Daedalos ‖ edd.pr. reflect on the location of the stone-saw in Hierapolitan territory and point to the existence of an association of water-millers in Hierapolis (συντεχνία τῶν ὑδραλετῶν: cf. *BE* (1971) no. 643; Greek text, English translation; photos apud edd.pr.; this stone and the new one both date to the period ca. 250-300 A.D.). *I.Beroia* 7 records ὑδρομηχαναί ('water-mills') generating substantial income for the city ‖ 6-7. edd.pr. interpret μενῶ as futurum; M.Sève in *An.Ép.* considers a present: καὶ νῦν ὧδε μένω ('et maintenant, je reste ici') ‖ elaborate description of the technicalities involved in the mechanism of a water-powered saw mill; remains of such mills are known from Ephesos and Gerasa (6th/7th cent. A.D.); all these mills were driven by vertical water-wheels; the Hierapolis relief proves that cranks and connecting rods were known in the Roman Imperial.

1376. Hierapolis. Inscribed lead seal, 6th/7th cent. A.D. Lead seal inscribed on both sides; found during excavations in the Byzantine Cathedral. **A** (front): representation of a bearded St.Philippos with large nimbus, clad in tunica and cloak; in his left hand a large palm; inscription at right and left. **B** (back): below the inscription vegetal motifs. Ed.pr. F.D'Andria, *RPAA* 78 (2005/2006) [2006] 359/360 (ph.).

A: [Ὁ] ἅγιος | Φίλιππος **B:** † Γρη|γορίῳ μη|τροπ(ολίτῃ) Ἱε|ραπόλ(εως)

A. There is an extra-mural martyrion of St. Philippos, who was also worshipped in other cities and even in Rome, ed.pr. ‖ **B.** abbreviation sign (ϟ) in L. 3 after Π and L. 4 after Λ ‖ 2-3. ΜΗΤΡΟΠ, seal; μετροπο(λίτῃ), ed.pr. per errorum ‖ in V.Laurent, *Le corpus des sceaux de l'empire byzantin* V 1 (Paris 1963) 554-556, there are three similar seals recording metropolitai of Hierapolis; on no. 728 (7th cent. A.D.) there is a representation of St. Philippos, ed.pr., who also refers to another seal, found in an 11th-century house (see our lemma no. 1377).

1377. Hierapolis. Inscribed lead seal, 6th/7th cent. A.D.? Found in a house of the 11th cent. A.D., west of the commercial agora. The front shows a depiction of the archangel Michael, the back the bust of St. Philippos, who is identified in the inscription to the right. Ed.pr. P. Arthur, *Hierapolis bizantina e turca (Pamukkale). Guida Archeologica* (Istanbul 2006) 93 fig. 36 [non vidimus; see F. D'Andria, *RPAA* 78 (2005/2006) [2006] 361]: [Φίλι]ππος

Dated by ed.pr. on the basis of the letter forms.

1378. Hierapolis. Painted inscription, first half of the 6th cent. A.D. Painted inscription on the walls of a room in a house in the so-called Insula 104: three lines of text separated by red and black lines; above and below the text a black and red line, respectively; L. 1 painted in red and in larger lettering, LL. 2-3 in red-purple. Ed.pr. T.Ritti, *RPAA* 78 (2005/2006) [2006] 395-433 (ph.). Identified by ed.pr. as the so-called 'Prayer of Manasse', transmitted in several literary versions. Preserved letters are underlined; text between < > may have been intentionally omitted; text between round brackets may or may not have been omitted.

Line 1: [Κ(ύρι)ε παντοκράτωρ, (ἐπουράνιε?), ὁ θεὸς τῶν πατέρων ἡμῶν,
(τοῦ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ τοῦ σπέρματος αὐτῶν τοῦ δικαίου,?)
ὁ ποιήσας τὸν οὐρανὸν καὶ] τὴν γῆ[ν σὺν παντὶ τῷ κόσμῳ αὐτῶν,
ὁ πεδ]ήσα[ς τὴν θάλα(σ?)]σαν τῷ λόγῳ [τοῦ] προστάγματός σου,
ὁ κλίσας [τὴν ἄβυσσον καὶ σφραγισάμενος τῷ φοβερῷ καὶ ἐνδόξῳ ὀνόματί σου,
ὃν πάντα φρίττει] κα[ὶ τρέμει] ἀπὸ προσώπου δυνάμεώς σου·
ὅτι ἄστεκτος ἡ μεγαλοπρέ(πει)α τῆς δόξης σου,
κα[ὶ ἀνυπόστατος ἡ ὀργὴ τῆς ἐπὶ ἁμαρτωλοὺς ἀπειλῆς (or ἀπιλῆς) σου,
ἀμέτρητόν τε καὶ ἀνεξιχνίαστον τὸ ἔλεος τῆς ἐπαγγελίας σου,]

Line 2: ὅ(τ)ι (συ) εἶ Κ(ύριο)ς (ὕψιστος?),
[εὔσπλαγχνος, μακρόθυμος καὶ πολυέ]λεος [καὶ με]τανοῶν [ἐπὶ κακίας ἀνθρώπων·
σὺ οὖν, Κ(ύρι)ε, ὁ θ(εὸ)ς τῶν δικαίων, οὐκ ἔθου μετ]άνοιαν δικα(ί)οις,
ἀλλ' ἔθου μετάνοιαν ἐπ' ἐμοὶ τῷ ἁμαρτωλῷ,
διότι ἥμαρτον ὑπὲρ ἀριθμὸν ψάμμου θαλάσης·
ὅτι ἐπλήθυ[να]ν [αἱ (or -ἐ) ἀνομίαι (or -μίε) μου
καὶ οὐκ εἰμὶ ἄξιος ἀτενίσαι (or -σε) καὶ ἰδεῖν τὸ ὕψος τ]οῦ οὐρανοῦ
ἀπὸ πλήθους τῶν ἀδικιῶν μου·
κατακαμπτόμενος πολλῷ δεσμῷ σιδήρου
εἰς τὸ ἀνανεῦσε με ὑπὲρ ἁμαρτιῶν μ[ου
καὶ οὐκ ἔστιν μοι ἄνεσις, διότι παρώργισα τὸν θυμόν σου
καὶ τ]ὸ πονηρὸ[ν ἐνώπιόν σου ἐποίησα, στήσας βδελύγματα καὶ πληθύνας πρ-

Line 3: οσοχθ]ίσμ[ατα,
καὶ νῦν κλίνω γόνυ καρδίας, δεόμενος τῆς παρά σου χρησ]τότη[τος·
ἡμάρτηκα, Κ(ύρι)ε, ἡμάρτηκα καὶ τὰς ἀνομίας μου ἐ]γὼ γιγνώσκω·
αἰτοῦμε δεόμενός σου· ἄνες μοι, Κ(ύρι)ε, ἄνες μοι,
μὴ συναπολέσις με τε͂ς ἀνομίες μου,
μηδὲ ε[ἰς] τὸν ἐ[ῶνα μηνίσας τ]ηρή[σῃς (or -σας) τὰ κακά μοι,
μηδὲ καταδικάσῃς με (ἐν) τοῖς κατωτάτοις τῆς γῆς·]
ὅτι [συ] εἶ, Κ(ύρι)ε, ὁ θ(εὸ)ς τῶν μετανοούντων,
καὶ ἐν ἐμοὶ δίξον τὴν ἀγαθοσύνην [σου·]
ὅτι ἀνάξιον ὄντα σώσεις με κατὰ τὸ πολὺ ἔλεός σου, Κ(ύρι)ε,
καὶ ἐνέσω σε διὰ παντὸς ἐν τε͂ς ἡμέ[ρες τῆς ζωῆς μου·
ὅτι σε ὑμνεῖ] πᾶ[σ]α ἡ δύ[ναμις τῶν οὐρα]νῶν καὶ σ[οῦ ἐστιν ἡ δόξα εἰς τοὺς ἐῶνας· ἀμήν]

Dated on palaeographical grounds by ed.pr., who refers inter alia to *SEG* LII 1345 ‖ on 434-442 G.B.Bazzana compares the epigraphical version of Manasse's prayer (cf. *2 Chronicles* 33.11-13 and *2 Kings* 21) with various literary versions in the so-called 'Apocrifi del Primo Testamento', particularly in some manuscripts of the Septua-

gint and in Syriac, Latin and Hebrew sources (for the latter cf. R.Leicht, *Jewish Quarterly Studies* 3 [1996] 359-373) ‖ on 443-449 R.Cacitti comments on the liturgical function of the text. It may have had a penitential function possibly in the context of a private house, or an exorcistic one [cf. also Cacitti, *Acme* 60.3 (2007) 71-83]. Manasse was king of Juda in the 7th cent. B.C. ‖ A.Mastrocinque, *ZPE* 164 (2008) 256-258, argues that confession of sins and saying one's penance were meant to avoid God's wrath and to avert demons and diseases. He adduces a story from a 4th-7th cent. A.D. source about Artemis of Ephesos arriving in Hierapolis in the shape of a viper and fighting against St. Philippos (cf. our lemma no. 1367).

1379-1380. Hierapolis. Christian inscriptions. Ed.pr. T.Ritti, in *Hierapolis di Frigia* I (cf. our lemma no. 1368) 596, publishes the following texts.

1379: 596 (ph.). **Christian acclamation.** On a column, found in the octagonal building below the martyrion of St. Philippos: a cross with A and Ω and the inscription: Χριστὸ⟨ς⟩ νικᾷ.

1380: 596. **Christian invocation.** Fragment of a marble cornice, found in a tomb below the pavement of the Cathedral; in a rectangular space a series of concentric circles; in the circles a palm branch, a six-petalled flower and a garland.

[- - - -] Ἐν τε͂ς ἁγίες σου ἐκλησίες

Ἐν ταῖς ἁγίαις σου ἐκκλησίαις: invocation of God to protect the people in the church, ed.pr..

1381. Hierapolis. Jewish names. Cf. our lemma no. 2135.

1382. Kolossai. Honorary inscription for Markos, 2nd cent. A.D. Round, moulded limestone pedestal, found on the Lykos river bank near where the ancient Church of St. Michael may have been located. Ed.pr. A.H.Cadwallader, *EA* 40 (2007) 112-118 no. 3 (ph.; English translation).

Μάρκωι Μάρκο̣υ | Κολοσσ̣η̣ν̣ῶ̣ν | ἀ̣ρχερμην̣εῖ | καὶ ἐξηγητῆ̣[ι] | ...Α......Τ...Η

2-3. Ἀρχερμηνεῖς are rarely attested (e.g., *CIRB* 1053); the meaning here is probably 'chief interpreter of the Colossians', which implies the existence of a board of interpreters, ed.pr. ‖ 4. ἐξηγητής: 'translator', here either signifying an office or used as an adjunct to ἀρχερμηνεύς, ed.pr.; this interpretation is rejected by A.Chaniotis, *EBGR* (2007) [2010] no. 25: 'It is not very likely that the translation needs of Kolossai were so substantial as to require a board of translators headed by a chief translator. It is more probable that we are dealing with religious functions, possibly of an interpreter of oracles.'

1383. Kolossai. Epitaph of Datys (?), undated. *CIG* 3956. A.H.Cadwallader, *EA* 40 (2007) 114 (English translation), tentatively suggests new restorations.

[τὸ μνημεῖον Δά?]|τυος υ[ἱοῦ Ζ]ήνων|[ος - - -]

ΤΥΟΧΥ.....ΗΝΩΝ, Arundell's copy, hence [ὁ δῆμος ὁ Κολοσσ]ηνῶν, *CIG* ll 1-2. [Κό]|τυος is also possible, C.

1384-1385. Kolossai. Epitaphs, Imperial period. A.H.Cadwallader, *EA* 40 (2007) 109-112 nos. 1/2 (ph.; English translation), publishes a new epitaph and confirms the reading of a second.

1384: 109-111 no. 1. **Epitaph of Karpos, Euthenia, and Artemidoros, 2nd cent. A.D.** Square limestone altar; inscription on the front.

Τὸ μ̣ν̣η̣μ̣εῖον Κάρ̣-
που καὶ Εὐθην̣ί̣[ας]
τῆς γυναικὸς
4 αὐτοῦ καὶ Ἀρ[τε]-
μιδώρου το[ῦ]
υἱοῦ αὐτῶν· [τοῖς]
παροδίταις vac.
8 vac. [χαί]ρι̣ν vac.

1385: 111/112 no. 2. **Epitaph of Dion, 2nd/early 3rd cent. A.D.** *MAMA* VI 44. Square limestone altar; inscription on the front. Rediscovered by Cadwallader in the necropolis of Kolossai. Δίων Ἀπ̣π̣[α] | διφθερ̣[ο]|πύς· χ[αίρ|ε]ιν

1. διφθεροπύς = διφθεροποιός: 'leatherworker', Cadwallader.

1386. Laodikeia on the Lykos. Epitaph of Aur. Dionysios, not before the late 3rd cent. A.D. *I.Laodikeia am Lykos* 94; *SEG* LIV 1351. Republished by M.G.Pavoni, *Epigraphica* 69 (2007) 453-455 (ph.; Italian translation). No new readings; no new information.

1387. Philomelion. Letter of Antiochos III to Zeuxis with four cover letters, 209 B.C. *SEG* LIV 1353. J.Nollé, *op.cit.* (cf. our lemma no. 2158) 35 note 61, reads on the photo in L. 14: Μητρὸς θεῶν Τυ̣ριμνείας (*SEG*: ΤΥΗΜΙ.Ε̣ΙΑΣ).

1388. Philomelion. Epitaph of Aurelius Alexandros for his family, after 212 A.D. Marble stele with pediment with rosette in the center and akroteria. The shaft is framed by two pilasters; an arched niche above with a male and female figure standing on a podium, followed by the inscription; below a pruning knife, spindle and distaff. Found in Akşehir, now in the local museum. Edd.pr. M.Arslan, N.Gökalp, *Gephyra* 4 (2007) 131/132 no. 4 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1339.

[Αὐρ]ήλιος Ἀλέ-
ξανδρος Ἀριστ-
τογένους ἰδί-
ᾳ γυναικὶ Δόμ-
νῃ γλυκυτάτ-
ῃ μνήμης χάρ-
ιν καὶ ἑαυτὸ-
ς ἑαυτῷ ζῶν

4-5. Δόμνη = Δόμνα, common throughout Phrygia, especially in the 3rd cent. A.D., edd.pr. || [7-8. ἑαυτός does not exist in good Greek; either an invented form ('himself for himself') or, if there is an iota at the end of L. 7 (faint traces seem to be discernible on the ph.), ἑαυτοῖ̣ς (καὶ) ἑαυτῷ ('for his family and for himself'), Corsten].

1388 bis. Şuhut. Inscribed pithos, undated. A.Altun (ed.), *Türkiye'de Müzecilik. 100 Müze 1000 Eser.* Cilt I (Istanbul 2007) 389, mentions a pithos in the Museum in Afyon; below the mouth three letters: ξ π ζ. Non vidimus. Cf. M.Adak et alii, *Gephyra* 5 (2008) 109, in their commentary on a pithos in the Museum in Bolu (ξ γ and in smaller script κ π) and on another pithos in the Museum of Kütahya (ξ ν γ). 'Was mit diesen Abkürzungen gemeint wird, bleibt unklar.' [M.Sève, *BE* (2010) no. 73, suggests interpreting the ξ as ξ(έσται) (*sextarius*, ca. 0.57 l.). The Afyon pithos contains 87 ξέσται (ca. 50 l.); on the Bolu pithos S. prefers to read ξπ = 80 ξέσται (ca. 45 l.); κπ, in smaller script, possibly means 80 κ(οτύλαι) = ca. 22 l.; the Kütahya pithos contains 53 ξέσται = ca. 30 l., Pleket.]

1389. Tyriaion. Dedication to Zeus, 3rd cent. A.D. Square moulded marble altar with akroteria, found in Ilgın, now in the Akşehir Museum. Inscription on the front (L. 1 on the moulding, LL. 2-4 on the shaft); below, relief of an arched niche with ivy tendrils, a standing figure within. On the back a thunderbolt. Edd.pr. M.Arslan, N.Gökalp, *Gephyra* 4 (2007) 127-128 no. 1 (ph.; English translation). Τατα Παπας | Δασίλω Δὴ δ|ε̣(σ)πότῃ εὐχή|ν

Dated on the basis of the letter forms, edd.pr. || 1. most probably two dedicators, edd.pr. || 2. Δασίλω = Δασείλου from Δασείλας (attested once in Macedonia: *LGPN* IV s.v.), edd.pr.; Δή = Διί (cf. *SEG* XL 1277), edd.pr. || [2-3. ΔΕΠΟΤΗ, lapis; δ|ε̣πότῃ, edd.pr.; mistake for δεσπότῃ, Corsten].

1390-1391. Tyriaion. Epitaphs, 3rd cent. A.D. Two epitaphs, found in Ilgın, now in the Akşehir Museum. Edd.pr. M.Arslan, N.Gökalp, *Gephyra* 4 (2007) 129-131 nos. 2 and 3 (ph.; English translation).

1390: 129/130 no. 2. **Epitaph of Epigone and Menneas.** Marble stele with pediment, in the center of which a rosette, and akroteria. The shaft is framed by two pilasters, on the left one an incised basket with grapes. In the center above the inscription a relief of a woman, a child and a man standing on a podium.

Ἐπιγόνη Μεννέᾳ
ἀνδρὶ γλυκυτάτῳ
καὶ ἑαυτῇ ζῶσα
μνήμης χάριν

1391: 130/131 no. 3. **Epitaph of Potitus and Das.** Marble doorstele with pediment containing an eagle, and akroteria. On the shaft four panels: in the upper left a circular door-knocker, in the upper right a key plate; lower panels empty. Inscription on the lintel. Text also in *An.Ép.* (2007) [2010] no. 1340.

Γάϊος Ποτείτῳ καὶ Δαδι, μητρὶ καὶ πατρί, | vacat μνήμης ἕνεκεν vacat

1. Δαδι: nominative form unknown; the dative of the female name Δας is attested as Δᾳ (Sterrett, *EJ* 168 no. 160 and 173 no. 168), edd.pr. [dative of Δας, following the third declension, Corsten; cf. also *SEG* LIV 1258, Sverkos].

1392. Unknown provenance. Dedication to Helios Lerbenos, 1st/2nd cent. A.D. White marble naiskos stele with an arched gable (three akroteria); in the recessed field between the two pilasters a large double axe; inscription on the architrave (L. 1) and left and right of the axe. Offered for sale by Gorny & Mosch (cf. our lemma no. 2052) 107 no. 257 (color ph.). Read from the ph. by R.A.Tybout.

Κατὰ ἐπιταγὴν | τοῦ | θεο|ῦ Ἡλίου Λε||ρβηνοῦ Φλ|αβιανὴς | ἀνέθηκε|ν

[4-5. For Ἥλιος Λερβηνός cf. e.g. *SEG* XLIX 1843 = I.Delemen, *Anatolian Rider-Gods* (cf. *SEG* XLIX 2489) no. 299 (Sebaste); Λερβηνός in XLIX 1841 = Delemen no. 298 (Ortaköy); for Ἀπόλλων (Ἥλιος) Λαιρβηνός/Λερβηνός/Λαιρμηνός and his iconography (rider-god with double axe) see Robert, *Villes* 127-139; Delemen 46/47, with further references; cf. also *SEG* VI 253; XXXV 1378 (temple in Motella); XLV 1725-1731; L 1237; LI 777 (consecration of children and slaves); LIII 2249; *MAMA* IV 275-277 || 5-6. for the female name cf. *BE* (1959) no. 411 and *Hellenica* XI/XII 291 and 393, Tybout].

PISIDIA

1393. Pisidia. Museum catalogue. G.H.R.Horsley (with contributions by R.A.Kearsley), *The Greek and Latin inscriptions in the Burdur Archaeological Museum* (Ankara 2007), presents a Corpus of 349 stones [no. 220 is a vacat], mostly from Pisidia and now in the Museum in Burdur, with translations (English and Turkish), ample commentary and excellent photos. Dedications (pagan; Christian; incerta; nos. 1-203); funerary texts (nos. 204-325: Hellenistic (nos. 204/205), Imperial period (nos. 206-323), early Byzantine period (324/325)); public inscriptions (nos. 326-347: Hellenistic (nos. 326/327), imperial cult and emperors (nos. 328-333), imperial administration (nos. 334-338), cities and civic life (nos. 339-344), building inscriptions (nos. 345-347)); other inscriptions (nos. 348-350). On 130-132 H. publishes the relief stele of Ἠριδανός, a provocator who won fifteen victories (no. 213), and an anepigraphic stone representing a retiarius standing on a platform and attempting to fend off two secutores;

he lists the evidence for gladiatorial games in Kibyra and in Pisidia at large. On 255-274 a detailed discussion of the 'Rider God steles and related monuments' in the Museum (cf. *SEG* XLVIII 2489).

The focus of the book 'is unequivocally upon the texts, but how the iconography on the stones interrelates with the texts is part of the task' (2). Nearly all of the texts are Greek; nos. 332, 338, 345 and 346 are Latin, no. 335 is bilingual. For no. 334 see our lemma no. 1637; for nos. 226, 329, and 337 see our lemmata nos. 1640, 1401, and 1430, respectively.

IBurdurMus contains many new texts: 49 dedications, 80 epitaphs, six public inscriptions, one tiny fragment of a building inscription and three 'other inscriptions'; 77 stones are anepigraphic, two have virtually illegible texts. D.Feissel, *BE* (2009) no. 637, offers brief comment on the following Christian texts: nos. 193 (possibly εὐκὴ (sic) Χρισ⟨τοφό⟩ρου instead of H.'s Χρίσρου = Χρίσ⟨φ⟩ου = Κρίσπου) and 198 (two texts: ἐξάγιν δίκ(αι)ον = 'true weight'; νο(μίσματα) τρῖ = τρι(ακόσια) rather than τρί(α): indication not of a monetary donation but of the weight of the marble block on which these two texts were engraved: '300 sous, soit plus de 4 livres'). *An.Ép.* (2007) [2010] reproduces the texts (with occasional commentary by O.Salomies) of *IBurdurMus* nos. 208 (no. 1548; comment on the Καλίδιοι, attested in *MAMA* V 233; Apollonis is a slave of Καλίδιος Οὐᾶρος rather than his daughter), 222 (no. 1549; comment on Πακούντιος; Pacuntius occurs in *CIL* VIII 16833 = *ILAlg* I 1209), 229 (no. 1550; Λεύκιος points to an earlier date than Horsley's late 1st/early 2nd cent. A.D.) and 244 (no. 1551).

Worthy of note in the new texts and in the revised texts are the following items:

Names: Α(λ)λιασις (105, 285), Ατταν ωρος (190), Αυλανις (186), Βιγαριδδις (214), Γαβρος (259), Δαλαης (60), Δαμάλισκος (83), Δινέας (74), Ειης (217), Εξξας (254), Εὔθυδρα (?; 300), Ἐφεσᾶς (210), Ἠριδανός (213), Ιας (212), Ἴσπορος (72 [i.e. Σπόρος, Chaniotis]), Καδαυλις (296), Καλίδιος Οὐᾶρος (208), Καπιλλας (311), Καρία (244), Κάρφος (= Κάρπος; 73), Κεροδηβης (97), Κίβυρος (53), Κοδις (82), Κοτηλίων (Αὐρ.; 120), Κυτις (274), Κωβελλις (283), Μα (Πα(ν)νυχίς; 180), Μανανις (115), Μασας (68), Ματια (214), Ματυνασις (241), Μεττυς (221), Μῆδις (279), Μηνίδυτος (282), Μιλυινδος (or -ης; 227), Μοας (79), Μοδεστιανός (233), Μυλοκόπης (250), Νίσκος (98), Νουδεις (92), Οκραγης (or -ος; 243), Ὄμμα (268?), Ὀμμαις (221), Πακούντιος (Μ.; 222), Παν(ν)υχίς (Μα; 180), Παρσαμης (79, 116), Πασαλᾶς (59), Πολυχρονία (240), Προκίλλη (13; Latin: Procilla), Προφάτης (279), Πυλἐος (= Πυλαῖος; 70), Ῥόδας (306), Ροπλος (?; 291), Σαλμας (289), Σεκώριος (Γάϊος; 244), Σουησις (293), Σουκαρριος (227), Στρῆνος (Λικίνιος; 277), Συ[ι]δανιος (?; 307), Τερμιλας (115), Τρογοδας (115).

Geographica: Ἀμυδροκωμήτης (295), Κομαμεύς (329), Κοπιλείτης (241), Μακαδεύς (55) [interpreted as second name in *SEG* XLIX 1911 (2)], Οἰνεανδεύς (80), Σαραγανδεύς (322), Φρύξ (221).

Varia: δημοσιώνης (111), διδάσκαλος (24), εὐπρεπής (247), μυρίτης (?; 197), πάτρων (226), πράτορες (210), προαγοντοσύνη (?; 342), προάγων (342), υἱόθρεπτος (260).

Religion: Ἀγαθὸς Δαίμων (1), Ἀγναὶ (Θεαὶ) Κομαμέων (329), Ἀπόλλων with Ὅσιος καὶ Δίκαιος (19: Apollo as Rider God; busts of Hosios and Dikaios, with radiate head and right arm across chest), γάλλος (218), Δημήτηρ καὶ Κόρη κυρίαι (24), Ζεὺς Καρποφόρος (190), Θεὰ Ἥρα ἐπήκοος (50/51), Θεοὶ Σεβαστοί (329), θεῶν κεχολωμένων τύχοιτο (226), ἱερόδουλος

(50; Πετρώνιος Τερπούσης: son of a freedwoman?), Κορωνίς (23; statue of, dedicated to Ἀπόλλων), Μὴν Κοπιλειτῶν (241), Μήτηρ Θεά (117), Μήτηρ Θερμέων (119), Μήτηρ Ὀρέα (115), Μήτηρ Σώζοντος (116), Ὅσιος (καὶ) Δίκαιος (90-92; cf. 19), προσκυνητήρ (9; 'obeisance stool' dedicated to Apollo), σπονδιστήριον (110), Τισανις (185).

Below we provide a comparatio numerorum with *SEG*, *I.Kibyra*, *I.Pisid.Cen.* and Merkelbach-Stauber, *SGO* IV. An asterisk indicates that *IBurdurMus* has an improved text and/or offers a new interpretation.

SEG **XIV**	*IBurdurMus*	*SEG* **XXXVII**	*IBurdurMus*
797	285	1185	341
798	273	1205	294
799	281	1206	284*
800	109*	*SEG* **XXXVIII** 1321	110
801	2	*SEG* **XLII**	
802	231	1207	108
803	215	1221	20
804	121*	1223	21
805	269	*SEG* **XLIII** 968	261
807	324*	*SEG* **XLIV**	
808	224*	1107	330
809	230	1108	326
SEG **XIX**		1109	331
734	4	1110	343*
735	3	*SEG* **XLV**	
736 (a)	49	2176 (1)	29
736 (b)	48	(2)	28
737	185*	(3)	33
738	218	(4)	30
739	243*	(8)	27
740	292	(12)	26
741	223	*SEG* **XLVII**	
742	305*	1759	326
753	104*	1760	333
796	108*	1761 (1)	191*
802	20*	1761 (4)	201
807	247*	1777	248
819 (a-b)	193/194	1809	108
SEG **XXVI** 1392	335*	1810	103
SEG **XXVIII** 1212	335	1811	184
SEG **XXXI** 1286	335	1812	232
SEG **XXXVI**		1813	225
1207	328	1819	108
1208	335		

SEG XLVIII	*IBurdurMus*	*SEG* XLIX	*IBurdurMus*
1550	336	2365 (23)	263*
1551	204	(24)	77*
1552	316	(27)	67*
1574	342	(28)	250*
1607	114	(29)	82*
1610	122	(30)	81
1614/1615	322/323	(33)	101*
1634	207	(36)	71*
***SEG* XLIX**		(37)	59*
1858 (1)	11	(38)	70*
1911 (1)	61	(39)	83*
(2)	55	(40)	76*
(3)	68*	***SEG* LI** 1561	326
(4)	60*	***SEG* LII**	
(5)	72*	1396	29
(6)	57	1851	27
(8)	78	1852	31*
(9)	74*	1853	26
(10)	56	1854	34
(11)	79*	1855	32
(12)	69*	1856	33
(13)	54	***SEG* LV** 1440	327
1935 (3)	94	***I.Kibyra***	
(6)	102*	93	103
(11)	97*	94	184
(12)	297	99	275*
(13)	99	192	215
2365 (1)	52	275	232
(3)	73*	318	225
(5)	249	368	227*
(6)	7*	389	311*
(7)	183*	***I.Pisid.Cen***	
(8)	100*	31	21
(11)	123*	33	341
(14)	289*	59	279*
(16)	276	60	344
(17)	65	61	29
(18)	64	83	110
(19)	62*	88	216
(20)	96*	89	46
(21)	262*	104 (a)	181
(22)	98*	(b)	14*

I.Pisid.Cen	*IBurdurMus*	*I.Pisid.Cen*	*IBurdurMus*
104 (c)	16	106	331
(d)	10	107	333
(e)	12	**Merkelbach-Stauber**	
(f)	15	***SGO* IV**	
(g)	182	18/04/02	108
(h)	17	18/11/01	204
105	343	18/11/99	316

1394. Pisidia. Emperor cult. On the basis of mainly epigraphic evidence, P.Talloen, in *Neue Zeiten* --- (see our lemma no. 1110) 233-242, discusses the introduction of the imperial cult into Pisidia and demonstrates that nearly all of the imperial sanctuaries in Pisidia were built no earlier than the first half of the 2nd cent. A.D., although the region had already been incorporated into the Augustan province of Galatia in 25 B.C. The only imperial sanctuaries in Pisidia dating to the early imperial period are those in the cities of Kormasa and Apollonia, which both had Roman presence: in Kormasa, where Roman *negotiatores* were present, an altar to Rome and Augustus was erected in 5/4 B.C.; in Apollonia, where Roman *coloni* were resident, a sanctuary and a Καισάρεια are attested for the early 1st cent. A.D. (*MAMA* IV 142/143, 152; notable in the sanctuary is a statue group of the imperial family placed on top of a pedestal inscribed with the *Res Gestae*; cf. our lemma no. 1400). T. proposes that the local Roman communities 'may well have been at the root of the relatively early presence of the imperial cult at Apollonia and Kormasa', which provided a means for them 'to establish their corporate identity within a predominately Greek environment' (235). He urges that the late appearance of imperial sanctuaries in the Pisidian poleis that lacked established Roman communities should not be interpreted as evidence of cultural resistance to Roman rule; instead, the imperial cult was introduced into these cities very gradually and indirectly in the 1st cent. A.D. through the association of the imperial cult with the traditional leading civic deities, both in their sanctuaries and in their festivals; examples include the θεοὶ Σεβαστοὶ σύνναοι of Ζεὺς Κεσβέλιος and the ἀγὼν Καισάρειος Κεσβέλ(ε)ιος in Selge (*I.Selge* 1, 11, 55); in Termessos the emperor cult was connected with the cult of Ζεὺς Σολυμεύς (*TAM* III 161, 164; B.İplikçioğlu, *Epigraphische Forschungen in Termessos und seinem Territorium* I [1991] 9/10; nos. 1, 2); in Sagalassos the cult was associated with Ἀπόλλων Κλάριος as a local response to the Augustan Apollonic propaganda; under Vespasian the cult was officially introduced with a temple of Ἀπόλλων Κλάριος and θεοὶ Σεβαστοί. Cf. *SEG* LIV 1376; LV 1444; see B.Puech in *An.Ép.* (2007) [2010] no. 1492.

1395. Anaboura. Honorary inscriptions for Attalos, son of Bianor (A), and for another member of the family (B), and a dice oracle (C/D), end of the 2nd/beginning of the 3rd cent. A.D. Sterrett, *Wolfe Expedition* 339 (a) = *I.Sultandağı* 580 (a) (**A**) and 339 (b) (**B**); J.Nollé, *Kleinasiatische Losorakel* --- (cf. our lemma no. 2158) 36-39 (for **A**, **B** and **C/D**) [for the dice oracle see also our lemma no. 2158 in fine]. Republished by G.Labarre, M.Özsait, N.Özsait,

Anatolia Antiqua 15 (2007) 128-137 (ph.; French translation), who rediscovered the block in Ördekçı Köyü. The right side of the block contains, in relief, an arched niche flanked by two pilasters, and inside the arch, a standing man, his left hand on a dog. For another block belonging to the same exedra see our lemma no. 1396.

1396. Anaboura. Honorary inscription for Telemachos, son of Bianor, ca. 200 A.D. G. Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 15 (2007) 139-142 (ph.; French translation), report their discovery at Enevre (Anaboura) of a large block belonging to the same exedra as the block in our lemma no. 1395. The block is concave; the central panel is framed by two pilasters; the left side of the block has a relief representing a man standing near a possible altar; the relief strongly resembles that described in our lemma no. 1395. Inscription in the central panel (in two columns; illegible) and on the left pilaster. L.-Ö.-Ö. did not (and could not) know that J.Nollé, *op.cit.* (see our lemma no. 2158) p. 39 inscription **D**, had publihsed the text on the left pilaster, with a better reading. We give Nollé's edition of the text.

Ἀναβουρέ-
ων ὁ δῆμος
Τηλέμαχον
4 Βιάνορος, φιλ-
όπατριν, εὐβ-
οσιάρχην, κ̣-
τίστην, εὐερ-
8 γ̣[έ]την, πάσ-
[ης] ἀρέτης κα[ὶ]
εὐνοίας τῆς
εἰς τὸν δῆμον
12 ἕνεκεν

We do not record differences in bracketing and in dotted letters printed by N. and L.-Ö.-Ö. ‖ 3-4. Ṇ[ι]κ[ό]μα̣χ̣ο̣ν | [Β]ι̣ά̣ν̣ο̣ρ̣ος, L.-Ö.-Ö., who on 139 give a stemma of the entire family based on *MAMA* VIII 346, 351, 362, 373, 375, 391 (= Nollé p. 39 inscr. C) and 398. Telemachos is to replace Nikomachos in this stemma. [For another member of this family see *SEG* LVI 1692 ad 4, Pleket.]

1397. Antiochia. Dionysiac and Imperial cults. On the basis of the epigraphic and literary evidence, H.Bru, Ü.Demirer, *REA* 109 (2007) 27-49, provide an overview of the cult of Dionysos/Liber Pater in the Graeco-Roman East and the association of the Dionysian technitai from the early principate to late antiquity. The cult of Dionysos/Liber Pater is attested in Antiochia (*CIG* 3979 = *IGR* III 299). Given the cultural context, B. and D. suggest the reading *thiasus Lib(eri)* instead of *Thiasus lib(ertus)* in the honorific inscription for L. Caesennius Sospes (*CIL* III 291 = *ILS* 1017). The use of the Greek form θίασος, compared with the Latin form thiasus, in the inscriptions of the Eastern and Western provinces is discussed on 41/42. There was a close relationship between the Dionysiac and the imperial cult, as attested by the epigraphic evidence (dedications, letters) which shows that the civic elite was actively involved in both cults (*IGR* IV 386, 1533, 1567; *I.Ephesos* 275, 293, 3329; *I.Smyrna* 598, 600, 622).

1398. Antiochia. Dedication to Men, ca. 150-200 A.D. *CMRDM* no. 255. Sacrificial table; traces of a crescent and a relief; two inscriptions: one Greek, one Latin. Republished by G.Labarre, M.Özsait, *DHA* 33.2 (2007) 92-102 (ph.). The table was probably originally erected in the temple of Men on Mount Karakuyin. Volumnius Protio is known from *CMRDM* no. 163 (Merkelbach-Stauber, *SGO* III 404 no. 16/61/02), and is likely to have been a (descendant of a) freedman. [Now republished by M.Christol, T.Drew-Bear, *AC* 78 (2009) 178-180 (ph.), who in L. 3 of the Latin text they read L(unae) v(otum) solvit. C. and D.-B. find it unlikely that the table is from the temple; agreeing with the opinion that Protio(n) was likely a (descendant) of a freedman, the provide a detailed study of the family of the Volumnii in Antiochia (169-193), republishing *CMRDM* no. 163 (French translation) and no. 128, Pleket].

On the top surface: Ἡ τράπεζα Μηνός· | Πρωτίωνος εὐχή
On a side: Q. Volumnius | Protio | cenaculum l(ibens) v(otum) s(olvit)

1399. Antiochia. Christian inscriptions from the church of St. Paul. *SEG* LII 1385-1388. Republished by V.Ruggieri, A.Filipović, *PP* 62 (2007) 451-468 (ph.), who provide comment on these four texts. 1385/1386: R. and F. argue for a late 5th/early 6th cent. A.D. date for these texts and for the basilica. 1386: R. and F. read ἐπλήρωσα (*SEG*: ἐπλήρωσε). 1387: the text is from Theophanes the Confessor, *Chron.* A.M. 5866 (= 373/374 A.D.) and Theodoros Lector. 1388 (quotation of *Ps.* 42.4) continued by text in the same mosaic: πρὸς τὸν Θε[ὸν] | τὸν εὐφ[ραί]|νοντα τ[ὴν] | νεότητ[ά μου]; brief observations on the function of this Psalm-verse in the liturgy.

1400. Apollonia. The *Res gestae Divi Augusti*. *MAMA* IV 143. Anticipating J.Scheid's new edition of the *Res gestae Divi Augusti* (cf. our lemma no. 1303 [see now also A.Cooley, *Res Gestae divi Augusti, edition with introduction, translation, and commentary* [Cambridge 2009]), T.Drew-Bear, J.Scheid, in G.Paci (ed.), *Contributi all'epigrafia d'età Augustea. Actes de la XXX*[e] *rencontre franco-italienne sur l'épigraphie du monde Romain, Macerata 9-11 settembre 2005* (Tivoli 2007) 129-144 (ph. of blocks B and C), present a transcription of the six fragments of the *Res gestae Divi Augusti* of Apollonia (*MAMA* IV 143; ph. of blocks B and C). After comparison with the version of Ankyra (*SEG* XXXIV 1284; LIII 1434), they offer some comment on phonetics (iotacism; transcription of Latin names), orthography (iota adscriptum) and formulas (omissions; mistakes; variants). The omissions common to both versions show that they go back to the same original. The differences in orthography reflect contemporary phonetics and the habits of the copyists.

1401. Comama. Dedication to the Theoi Sebastoi and the (Theai) Hagnai, ca. 50-100 A.D. Bottom of a limestone column that once stood on top of a large bomos. Edd.pr. M.Özsait, N.Özsait, *Anadolu Araştırmaları* 14 (1996) 368 (ph.). Republished by G.H.R.Horsley in *IBurdurMus* no. 329 (ph.; English translation). The text also in *An.Ép.* (2007) [2010] no. 1552.

❦ Θεοῖς Σεβασ|τοῖς καὶ Ἁγναῖς | Κομαμέων Ὀκτα|ουία Πρεῖμα ἐξεν||[ποίησε? ....]ΥΡΟ[--]

2. (Θεαὶ) Ἁγναί: also on record in *SEG* XIX 736 (a-b) (= *IBurdurMus* nos. 48/49; from Sagalassos?); possibly (but not certainly) to be identified with Demeter and Kore, H. || 4-5. ἐξεν|[ποίησε?, H.; ἐξε|[λευθέρα ---], edd. pr.; in L. 5 a high horizontal stroke below the IM of L. 4 Πρεῖμα, H.

1402. Kelbessos. New inscriptions. See under Termessos (territory of: Kelbessos).

1403. Neapolis. New inscriptions. See under Termessos (territory of: Neapolis).

1404-1407. Neapolis. Epitaphs. G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 15 (2007) 142 (ph.; French translations), publish the following inscriptions now in the museum in Yalvaç. The texts also in *An.Ép.* (2007) [2010] nos. 1475-1478.

1404: 142 no. 2. **Epitaph of Aurelia Tateia, after 212 A.D.** Stele broken above; found in Fele.

Ἀνίκιος Νέστω-
ρ Θαλάμου τῇ
εἰδίᾳ συνβίῳ Αὐ-
4 ρηλίᾳ Τατείᾳ Ἀθη-
νέου μνήμης
χάριν

1405: 142 no. 3. **Epitaph of Kallimo[- -], after 212 A.D.** Pedimental stele; found in Fele.

Αὐρ(ηλία) Ὀαρία ἀνδρ[ὶ] | ἰδίῳ Καλλιμο|[..] τῷ γλυκυτάτῳ | μνήμης χάριν

2-3. Possibly Καλλιμό|[ρφῳ], S.Follet in *An.Ép.*

1406: 142 no. 4. **Epitaph of Aurelius Thalamos and Aurelia Tateia, after 212 A.D.** Pedimental stele with akroteria; in the pediment a disc; found in Fele.

[Αὐ]ρηλία {Φ}ΦΙΛΑΝ
[...]ῳ Θαλάμῳ τῷ
[γλυ]κυτά{τα}τῳ ἀν-
4 [δ]ρὶ κ(ὲ) Α[ὐ]ρηλίᾳ Τα[τ]-
[είᾳ] θυγατρὶ μνήμ-
ης χάριν

1. 'Aurelia Phila', edd.pr., who add that a syllabic division after N seems improbable || [1-2. probably Φίλα Αὐρ|[ηλί]ῳ, Sverkos] || 2. S.Follet, *An.Ép.*: 'L. 2, le gentilice du mari?'

1407: 142 no. 5. **Epitaph of Mamas and others, undated.** Stele previously in Şarkikaraağaç. Below the inscription a crown with tainiai between two palms. Turkish translation, without Greek text, apud T.Drew-Bear, *AST* 25.2 (2008) 264 (ph.).

Μαμαν Αττα πατέρα Ἰουλίου
Λόγγου δεκαδ[άρ]χου ἄλης Οὐο-
κοντίων καὶ Φλαουίου Μαξ[ί]-
μου δουπλικαρίου ἄλης Φλαό-
ας Ἰούλιος Μάξιμος ἔγγονος
[ἀ]πολυθεὶς ἀπὸ λεγιῶνος Γ κ
[β]ενεφικιάριος λατοκλάου τὸν
ἑαυτοῦ πάππον καὶ θείους μνή-
μης ἕνεκεν ἐκ τῶν ἰδίων

Lunate letters; horizontal stroke above the gamma in L. 6, edd.pr. || 2. δεκάδαρχος = Latin decurio, edd.pr. || 4-5. Φλαόας for Φλαουίας = Flaviae, edd.pr. || 5. ἔγγονος: 'grandson'; he honors his grandfather Mamas (L. 1) and 'his uncles'; according to edd.pr. the latter were Iulius Longus (LL. 1-2) and Flavius Maximus (LL. 3-4) [this implies that Iulius Maximus was the son of an unnamed third son of Mamas, Pleket] || 6. legio tertia (γ') Κ(υρηναϊκή), edd.pr. || [for recruitment of soldiers from Asia Minor for legio III Cyrenaica see S.Mitchell, *Anatolia* (Oxford 1993) I 136/137; for βενεφικιάριος λατοκλάου (L. 7: beneficiarius laticlavii) cf. *CIL* VIII 2823 and *An.Ép.* (1917/1918) 57: beneficiarius laticlavii = beneficiarius laticlavius = beneficiarius consularis; O.Salomies in *An.Ép.* (2007) [2010] no. 1478: '[β]ενεφικιάριος λατοκλάου = beneficiarius tribuni laticlavii', Pleket].

1408. Prostanna. Honorary inscription for Nero, 54-68 A.D.? *SEG* XVIII 566. Republished by P.Kovács, *Tyche* 22 (2007) 99-107 (ph.).

Νέρωνα Κλαύδ[ιον Καίσαρα Σεβασ]-
τὸν Γερμανικὸ[ν Αὐτοκράτορα νέ]-
ον Ἥλιον θ[εὸν ἐπιφανῆ]
vacat
Μᾶρκος Σέϊος [- - - σημι]-
αφόρος λεγεῶ[νος ιε' Ἀπολλι(ναρίας)? στρα]-
τευσάμενος [ἔτη - - - - - - - - καὶ]
πέντε εἰς Παν[νονίαν ἐκ τῶν ἰδίων]
ἀναλωμ[άτων ἀνέστησεν]

K. suggests dating the inscription to 64-68 A.D., rather than 54-68 A.D. (*SEG*), since all the inscriptions recording Nero as νέος Ἥλιος (*IGR* III 345; *Syll.*³ 814; *SEG* XXXI 919 (XXXV 1082)) date from the end of the emperor's reign || 4. Μᾶρκος Σέϊος [Ἰουλιανὸς σημι], *SEG*; K. observes that the gentilicium Seius points to a western or north-Italian origin; since in L. 6 he slightly prefers restoring [ἔτη τριάκοντα καί] (so *SEG*) to [ἔτη εἴκοσι καί], he argues that Seius began his career between 29 and 33 A.D. || 4-5. since Seius served only in Pannonia, K. argues that he probably was signifer in the legio XV Apollinaris; all the other legions that are known to have been stationed in Pannonia (L. 7), were garrisoned elsewhere as well; Apollinaris was stationed in Pannonia from the occupation period up to 63-71 A.D. After his long military service he returned to his hometown in Pisidia, probably one of the Augustan military colonies (Parlais?; possibly Prostanna itself?) [for soldiers from Asia Minor returning to their hometowns as veterans see *SEG* XXX 1830, Pleket] || further reflections on the implications of the mention of Pannonia in this inscription for the date of the creation of the province of Pannonia, probably under Tiberius.

1409. Sagalassos. Agreement between two parties in a civil strife, ca. 333-200 B.C. Upper part of a stele found near the Northeast Gate in 2001 (**A**), the lower part of which contains *SEG* L 1304 (**B**). Edd.pr. K.Vandorpe, M.Waelkens, *AncSoc* 37 (2007) 121-139 (ph.; English translation), with a republication of *SEG* L 1304 (LL. 4/5 ἀπ[?ῆι]|σιν, V.-W.; [ἔχω]|σιν, *SEG*). The inscription records 'agreements and accords' in order to prevent rebellions and other crimes and to protect the city of Sagalassos, especially its fortified highest part *(akra)* as well as the other mountaintops, that were part of the defense-system. The *akra* is to be identified with the fortress on top of Tekne Tepe (1885 m), directly above the Upper Agora; the inscription undoubtedly was set up there before it was reused in the Byzantine 'Northeast Building'; edd.pr. compare a contemporary inscription from Teos (J. and L.Robert, *JS* 1976, 164-235 = *OMS* VII 297-379). From the new fragment it becomes clear that the agreements were made with the aim of recording general provisions, but *SEG* L 1304 shows that there were serious problems in Sagalassos at the time. Cf. A.Chaniotis, *EBGR* (2007) [2010] no. 142.

A

Ἄκραν μὴ καταλαμβάνεσ-
θαι μηθένα μηδὲ ἄλλο ὄρος μη-
δὲν μηδὲ ἐκ τῆς πόλεως ἐγβάλλειν μηδέ-
να μηδὲ στασιάζειν μηδένα μηδὲ ὅπλα ἐκ-
φέρειν μάχιμα μηδένα· ὃς δ' ἂν ἁλῶι τούτω[ν]
τι ποιῶν ἰδούσης τῆς πόλεως καὶ τῶν δικασ-
τῶν ὅσοι ἂν βουλεύσωνται τεθνάτωσαν·
[ἀ]ποκτεινάτωσαν δ' αὐτοὺς ἡ πόλις καὶ οἱ δικαστα-
[ί· ὅ]σους ἂν δὲ μὴ δύνωνται ἀποκτεῖναι ἀλλὰ ἐχφύγω-
{γω}σί που φυγαδεύσαντες ἔστωσαν πολέμιοι τῆ[ι]
πόλει καὶ τοῖς θεοῖς ἕως ἂν ἀποθάνωσιν καὶ αὐτοὶ
καὶ οἱ ἔγγονοι αὐτῶν καὶ ὃς ἂν τῶν πολιτῶν περιτυν-
χάνηι που ἀποκτεινάτω καὶ ἔστ' αὐτῶι κομίζειν σκῦλα
καταγαγεῖν δὲ αὐτοὺς μηδεὶς κύριος ἔστω μηδὲ
ἐχθύσασθαι περὶ τούτων μηδένα μηδέποτε· ἐὰν
δέ τις ἐπίθηται ἐχθύεσθαι ταύροις τριετέσι λευκοῖς
τριακοσίοις καὶ κριοῖς λευκοῖς τριετέ[σι] τριακοσίοις καὶ
τράγοις λευκοῖς τριετέ{τε}σι τριακοσίοις καὶ ἀνθρωπ[?ί]-
[νοις ?ὑπὲ]ρ ἀσυλία[ς τῆς πό]λεως, οἱ θεοὶ εἴησαν αὐτοῖς ἀλλ-
[?οτριοι- - - -]

gap of unknown length

B = *SEG* L 1304

A 1-5. 'Major Article A'; written in larger characters: a general ban recording what may not be done by citizens of Sagalassos, edd.pr. || 5-20. 'Major Article B': measures against those who ignored one of the orders formulated in LL. 1-5, edd.pr. || 6-7 and 8-9: the δικασταί, whose number was probably not fixed, were obliged, together with the polis, to punish the offenders; for an inscription from Termessos (281/280 B.C.) mentioning δικασταί cf. *DAMM* 53-58, and S.Mitchell, *MedArch* 4 (1991) 124; in Sagalassos they were probably a court of local judges, edd.pr. || 14-20. Chaniotis prefers LL. 18 in fine ἀνθρώπ[οι]; in L. 19, [?ὑπὲ]ρ ἀσυλία[ς τῆς πό]λεως refers to

asylia *of* the city (contra edd.pr.: asylia granted *by* the city); he translates LL. 14-20: 'no one shall ever have authorisation to repatriate them (i.e. the violators of the agreement) or to expiate them through sacrifices. If someone attempts to expiate by sacrificing 300 white bulls, three years old, and 300 white rams, three years old, and 300 white he-goats, three years old, and offering a human sacrifice in order to achieve the inviolability of the polis (for violating the agreement), let the gods be opposed to them'; for 'a sacrifice of unrealistic dimensions and character (900 animals)' he refers to *SEG* LV 1521 bis.

1410-1412. Sagalassos. Honorary inscriptions. Edd.pr. S.Mägele, J.Richard, M.Waelkens, *MDAI(I)* 57 (2007) 490-492, publish the following texts found in the nymphaeum near the odeion. The texts are also in *An.Ép.* (2007) [2010] nos. 1526-1528.

1410: 490/491 no. 1 (ph.). **Dedication to Hadrian, reign of Hadrian (after 128 A.D.).** Limestone base.

Αὐτοκράτορι Καίσαρι θεοῦ Τρα-
ϊανοῦ Παρθικοῦ υἱῷ, θεοῦ Νέρου-
α υἱωνῷ, Τραϊανῷ Ἁδριανῷ Ὀλυμπίῳ
Σεβαστῷ, πατρὶ πατρίδος, σωτῆ-
ρι τῆς οἰκουμένης κατὰ διαθήκην

After 128 A.D. because of the epithet Ὀλύμπιος, edd.pr. ‖ 5. O.Salomies, *An.Ép.* no. 1526, wonders whether we have a reference to the testament of Claudius Piso, for whom see the next lemma.

1411: 491/492 no. 2 (ph.). **Honorary inscription for Claudius Piso, reign of Hadrian.** Two identical limestone bases.

Κλαύδιον Πείσωνα | κατὰ διαθήκην | οἱ κληρονόμοι

No comment on the honorand apud edd.pr. [for Claudius Piso cf. *SEG* XLVII 1768, Pleket].

1412: 492 no. 3. **Honorary inscription for [--- Pa]peirios, undated.** Fragment of a limestone base: [Ἡ] βουλὴ κα[ὶ ὁ δῆμος | - - - Πα]πείριον Α[- - -]

Same lettering as the texts in the two preceding lemmata, edd.pr., who suggest that the honorand was one of the κληρονόμοι of Claudius Piso ‖ 2. Κλαύδιον? Πα]πειρίονα, edd.pr.; [- - - Πα]πείριον Α[- - -], J.-Y.Strasser in *An.Ép.* no. 1528, who notes that the gentilicium Παπείριον would have been preceded by a praenomen, not a nomen such as Κλαύδιον.

1413-1427. Sagalassos. Epitaphs, Imperial period. V.Köse, *Nekropolen und Grabdenkmäler von Sagalassos in Pisidien in hellenistischer und römischer Zeit* (*Studies in Eastern Mediterranean Archaeology* VII; Turnhout 2005) publishes the following epitaphs on sarcophagi, tomb-houses and arcosolia (ph.; German translations on pp. 105-107, 129-130, and 143-145).

1413: 198 no. S.75. **Epitaph of Aurelius Antonianos Euphrosynos and Aurelia Zotike.** Limestone sarcophagus with Lycian motif in the Southern Necropolis. On the front a seated couple, between them a tabula ansata with an inscription extending from its upper edge to the plinth of the sarcophagus.

Αὐρήλιος Ἀντωνιανὸ[ς Εὐ]φρό-
συνος καὶ Αὐρηλία Ζωτικὴ γυ-
νὴ αὐτοῦ ζῶντες ἑαυτοῖς
τὴν σ[ω]ματοθήκην κατε[σ]-
κεύασαν μόνοις· ἑτέρῳ δὲ οὐδενὶ
ἐξέστε ἐπιβληθῆ-
ναι· εἰ δέ τις βιάση-
τε [ε]ἰς τὸν περίβο-
λον ἢ τοῦ ἐπάνω
περιβόλου, ἰσοίσει
τῷ ἱερωτάτῳ τα-
μίῳ (δηνάρια) μύρια

Date: after 212 A.D. (LL. 1/2: Aur. and letter forms), ed.pr. || [7-10. unintelligible, perhaps misread?, Corsten].

1414: 213 no. S.177. **Epitaph of Aur. [---] Eponymos?** Limestone sarcophagus with roof-shaped lid in the Eastern Necropolis. On its front: to the left a phiale and a pitcher on a plinth, to the right a wreath and an honorary monument (or altar?). In the middle a tabula ansata with an inscription.

Αὐρ. [- 5-6 -]ΡΟΣ
Ἐπώ[νυ]μος (?)
Ῥόδωνος
Ἀντιόχου
Φιλεταίρου
ζῶν ἑαυτῷ
τὸ ἀνγεῖον
ἐποίησε

[Date: after 212 A.D. (L. 1: Aur.), Scheibelreiter.]

1415: 219/220 no. S.224. **Epitaph of M. Aur. Dionysios, M. Aur. Capito and M. Aur. Metrodoros.** Limestone sarcophagus with roof-shaped lid and Lycian motif in the Western Necropolis. On its front a seated couple, between them a tabula ansata with an inscription.

Μ. Αὐρ. Διονύσιος
τραγῳδὸς ἱερονεί-
κης παράδοξος
καὶ Μ. Αὐρ. Καπίτων ὁ
ἀδελφὸς καὶ Μ. Αὐρ.
Μητρόδωρος κιθα-
ρῳδὸς ἱερονείκης
ζῶντες ἑαυτοῖς
τὸ ἀνγεῖον κατεσ-
κεύασαν

Date: the three brothers probably received Roman citizenship under Marcus Aurelius, cf. H.Devijver, *AncSoc* 27 (1996) 121, ed.pr.

1416: 223 no. S.251. **Metrical epitaph.** Fragment of a limestone sarcophagus of unidentifiable type with roof-shaped lid in the Western Necropolis. Inscription in the pediment.

Ζῶντά μ' ἐκληρονόμησε [- - - ? - - -] | νῦν δ' ἤλυθα κληρονόμο[ι]σ[ι? - ? -]

Perhaps a dactylic hexameter: Ζῶντά μ' ἐκληρονόμησε, νῦν δ' ἤλυθα κληρονόμο[ι]σ[ι(ν)]?, G. Petzl apud ed.pr. [however, P. informs us per litt. that it is most probably not *one* hexameter, Corsten].

1417: 227 no. G.4. **Epitaph for Aurelia Elpis, after 212 A.D.** Aedicula in the Eastern Necropolis, set into a building or a wall. Inscription on the architrave.

Αὐρήλιος Νήρυτος Εἰάδος Π[λ]οκάμου Αὐρηλίᾳ
Ἐλπίδι γυνεκ[ὶ] αὐτοῦ μνήμης χάριν

1418: 228 no. G.11 (cf. p. 129). *CIG* 4374. **Epitaph for T. Fl. Severianus Neon and (Publia) Aelia U[lpiana Noe?], 117-138 A.D.** On the southern road in front of the Southern Necropolis, probably a temple tomb with garlands, animals' heads and theater masks; inscription on the door lintel.

Τ(ίτῳ) Φλ(αουίῳ) Σεουηριανῷ Νέωνι τῷ ἀνδρὶ αὐτῆς καὶ [- - -]
[- - - τῷ] τέκνῳ αὐτ[ῆς] καὶ ἑαυτῇ Αἰλία ΟΥ[- - - - - - - - - - - -]

Most probably tomb of the family of T. Fl. Severianus Neon and P. Aelia Ulpiana Noe, for which see H.Devijver, *AncSoc* 27 (1996) 116/117, ed.pr. [for the name of Severianus' wife cf. *SEG* XLVII 1764, Pleket] || 1. in fine αὐτ[ῆς καὶ - - -], *CIG* || 2. [- - - τῷ] τέκνῳ αὐτῆς καὶ ἑαυτῇ Αἰλία ΟΙ[- - - -], *CIG*.

1419: 130. **Epitaph for Polion, after 212 A.D. (?).** Temple tomb, found during excavations in the potters' quarter in the Eastern Necropolis; inscription on the door-frame: Πωλίωνι τῷ υἱῷ ἡ μήτηρ Θεοπάτρα | τὸ μνημῖον κατεκεύασεν

Dated on the basis of the letter forms by S.Şahin apud ed.pr.; the stratigraphy points to a date between the late 2nd and the early 3rd cent. A.D., ed.pr.

1420: 231 no. AR.22 (cf. pp. 144/145). Lanckoronski, *Pisidien* II no. 225. **Epitaph, ca. 100-150 A.D. (?).** Destroyed limestone arcosolium in the Northern Necropolis; inscription on the front panel: [- - -]ΥΑΓΙϹΠΟΥ | ἑαυτῷ καὶ | τοῖς ἰδίοις

1. ΕΥΑΙ[ ]ΙΟ[ ]ΤΟΥ, Lanckoronski, ed.pr.

1421: 231 no. AR.23 (cf. pp. 143/144). Lanckoronski, *Pisidien* II no. 224. **Epitaph of Mercurius, slave of Ti. Cl. Solon, 3rd cent. A.D.** Destroyed limestone arcosole tomb with front panel in the Northern Necropolis; inscription on the panel.

Μερκούριος,
Τι(βερίου) Κλ(αυδίου) Σόλω-
νος δοῦλος,
4 ζῶν ἑαυτῷ
καὶ τοῖς ἰδίοις

Date: M.Waelkens apud ed.pr. ‖ 2-3. Σόλωlνος, K.; [.]Ο[.]Λ[.]ΙΜΟΘ[-], Lanckoronski.

1422: 231 no. AR.25. **Epitaph of Meidias.** Destroyed limestone arcosolium in the Northern Necropolis; inscription on the smoothed surface of the rock below the recess.

Μειδίας (δὶς) ζῶν ἑατῷ | καὶ τοῖς εἰδίοις

1423: 231/232 no. AR.28. **Epitaph of Zopyros.** Destroyed limestone arcosolium in the Northern Necropolis; inscription on the front panel.

Ζώπυ|ρος ἑ|αυτῷ

1424: 232/233 no. AR.36. **Two epitaphs.** Destroyed limestone arcosolium in the Northern Necropolis. The tomb-complex consists of three arcosoliae inserted in the walls of a larger arcosolium; the main tomb of the three contains two altars (**A**: east, **B**: west), each with a tabula ansata containing an inscription.

A [- -]ΕΟΩΙΔΟ
ζῶν ἑαυ-
τῷ κ̣α̣ὶ̣ τ̣ο̣ῖ̣ς ἰδ-
4 ίοις

B ΕΝΕ[. . . .]Ο[. . . .]Ο
ΚΑΙ[- -]Ο[- - - - - - -]
Μ[- -]Η [καὶ] τοῖς ἰδ-
4 ίοις

1425: 234 no. AR.48. **Epitaph.** Destroyed limestone arcosolium in the shape of a stylized door in the Northern Necropolis; inscription on the upper moulding of the front panel: [- - ? - -]| καὶ τοῖς ἰδίοις

1426: 242 no. AR.124. **Epitaph.** Destroyed limestone arcosole tomb in the Western Necropolis; inscription on the smoothened rock surface below.

[- - -]Λ[.]Ε̣Α̣ΣΠΑΟΚΓ̣|[- - -]ΟΥ ζῶν ἑαυτῷ | καὶ τοῖς ἰδίοις

1427: 242 no. AR.126. **Epitaph.** Destroyed limestone arcosolium in the Western Necropolis; inscription on the back wall in a small recess.

ΔΙΛΙΚΟΑ | γυναικὶ καὶ Ῥόδονι

1428. Vacat.

1429. Takina. Rescript of Caracalla concerning illegal actions of soldiers (with accompanying letters of the governor and imperial procurators), July 212–October 213 A.D. *SEG* XXXVII 1186; LI 1812. For the proconsul Gaius Tranquillus (LL. 19/20) and a stemma of his family see S.Demougin in De Blois, Lo Cascio (edd.), *op.cit.* (cf. our lemma no. 1776) 156-158. In *GRBS* 32 (1991) 47, M.Christol and T. Drew-Bear had suggested that Takina belonged to the province of Lycia-Pamphylia.

In a study devoted to the eastern frontier of the province of Asia, S.Destephen, *EA* 40 (2007) 147-173, republishes on 159-168 (French translation) the inscription on the basis of Hauken's text (cf. *SEG* LI 1812) and suggests several modifications. **L. 17**: [?sarci]nis, *SEG* XXXVII, D.; [vica]nis, Hauken. **LL. 17-18**: fisci s[pecie|bus?], D.; fisci s[- - -], *SEG* XXXVII; fiscis [- - -], Hauken. **LL. 21-22**: ἕ|[τοιμός εἰμι οὕστ]ινάς, D. (after D.Feissel); ἐ|[πὶ τῷ - - - τ]ινάς, *SEG* XXXVII; ἔ|[μαθον ὡς στρατιώτας τ]ινάς, Hauken. **L. 23**: initio [γράμματα - ca. 7 -]σων, D.; [γράμματα - - -]ων, *SEG* XXXVII; [προστάγματα καθ' ὑμ]ῶν, Hauken. **LL. 24-25**: πα|[ραγγέλλει τὰ] θεῖα γράμματα, D. (after D.Feissel); πα|[ραβαίνεται τὰ] θ. γρ., *SEG* XXXVII; πα|[ραβαίνεται καί τὰ] θ. γρ., Hauken. **L. 27**: [ἐπισημοτ]άτῳ, D., who refers to LL. 50-51; [- - -]ατω, *SEG* XXXVII; [φανερωτ]άτῳ, Hauken. **L. 31**: [- ca. 42 -]ci, D.; [- - - - m]i, *SEG* XXXVII, Hauken. **L. 33**: [- ca. 43 -]rum, D.; [- - - -]cum, *SEG* XXXVII, Hauken. **L. 41**: [- ca. 25 -]ως, D. (after D.Feissel); [- - - -].ς, *SEG* XXXVII, Hauken. **L. 43**: [- ca. 20 -]ειν, D. (after D.Feissel); [- - - -]τινι, *SEG* XXXVII, Hauken. **L. 43**: in fine φασκιάρια, *SEG* XXXVII, D.; φ(ι)σκιάρια, Hauken. **LL. 46-47**: τὰ ὑφ' ὑ|μ[ῶν ψηφισθέντα καὶ εἰ μὴ ἐμ]οὶ ἐπε[στά]λκειτε κεκελεύκειν ἄν, D. (after D.Feissel); τὰ ὑφ' ὑ|μ[ῶν γράμματα καὶ - -].ΙΕΠΟ . . ΛΚΕΙΤΕ· κεκ[ε]λευκεῖναν, *SEG* XXXVII, Hauken (who prints ΚΕΚ[Ε]ΛΕΥΚΕΙΝΑΝ). **LL. 56-57**: ἐπιμ[ελητευόντων Αὐρ(ηλίου) Ἀρτε]μιδώρου καὶ Αὐρ(ηλίου) Τροκ{ονδα Αὐρη(λίου)} Ἀνδρονίκου | [δημαρχούν]των· ἀ[ντίγραφον κτλ.], D.; επιμ[- - Αὐρ. Ἀρτε]μιδώρου καὶ Αὐρ. Τροκ. Ἀνδρονίκου | [- - - - - -]γωνα[- - κτλ.], *SEG* XXXVII, Hauken (who restores in fine [δημαρχούν]των ἀ[- - κτλ.]).

1430. Takina. Milestone, 198-209 A.D. Cylindrical white limestone column broken below. Ed.pr. G.H.R.Horsley in *IBurdurMus* no. 337 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1386.

Α[ὐτ]οκράτορσιν	κίῳ Σεπτιμίῳ
Καίσαρσιν Λο[υ]-	4 Σεουήρῳ Περ[τί]-

νακι καὶ Μ(άρκῳ) Αὐ[ρη]-
λίῳ Ἀντων[είνῳ]
Σεβαστοῖς Μ[εγίσ]-
8 τοις, Ἀραβικο[ῖς, Ἀδι]-
αβηνικοῖς Π[αρθικοῖς]
- - - - - - - - - - - - - - -

If in LL. 10ff. Βρεττανικοῖς followed, the date could extend beyond the end of 209 A.D., ed.pr. || 4. in *SEG* XXXIX 1385 εὐσεβεῖ stands between Severus and Pertinax; its omission here may be due to the mason's oversight; in *SEG* L 1356 bis A εὐσεβεῖ is also omitted, ed.pr. || 5. horizontal stroke above M || 10ff. Geta's name may have been included (and later erased), ed.pr., who points out that six other milestones from the Burdur region are known, all presumably originating in the same period of roadbuilding.

1431. Termessos. New Inscriptions. In *Termessos* IV, B.Iplikçioğlu and colleagues publish 219 inscriptions: 200 from Termessos and its territory [for the territory cf. *SEG* XLIX 1864; see also A.Porcher, in H.Bru, F.Kirbihler, S.Lebreton (edd.), *L'Asie Mineure dans l'Antiquité. Échanges, Populations et Territoires. Regards actuels sur une péninsule* (Rennes 2009), Pleket], thirteen from Typallia and its territory and six from Kitanaura. Twenty-eight texts have appeared in earlier volumes of *SEG* (see the comparatio numerorum below); the remaining 191 inscriptions are presented in separate lemmata in the present volume. For inscriptions from Termessos published in *Termessos* I-III, see *SEG* XLI 1255-1302 and XLIV 1114-1142. All of the texts will eventually be presented in *TAM* III.2, the publication of which 'noch längere Zeit andauern wird'.

In *Termessos* IV, inscriptions found in the city itself are presented first, followed by those from the city's large territory. Indices (names; geographica; Roman emperors; gods; vocabulary), a tabular survey of all the fines on record in the epitaphs and stemmata of seven families conclude the book.

For a review cf. J.Nollé, *Gephyra* 4 (2007) 195-201; see also the introductory remarks in *An.Ép.* (2007) [2010] nos. 1530-1547. For a perceptive study of the role Termessian epitaphs played in defining the social hierarchy, the predominant cultural norms and values and the cultural identity of the Termessians see O.M.van Nijf, in T.Whitmarsh (ed.), *Local knowledge and mixed identities in the imperial Greek world* (Cambridge 2010) 163-188 (with special reference to 'genealogical bookkeeping' and onomastics (Greek, Roman, epichoric).

SEG XLVII	*Termessos* IV	*SEG* LII	*Termessos* IV
1771	19	1399	156
1772	164	1400	1
1773	29	1401	2 [cf. J.Nollé, *Gephyra* 4 (2007) 198-200; id., *FS Bosch* 278/279]
SEG XLIX			
1864	196		
1867	162	1402	113
1868	171	1435	219
1869	175	*SEG* LIII	
1870	184	1571	157
1871	182	1609	165
SEG LI 1838	202	1610	170

SEG LIII	*Termessos* IV	*SEG* LIII	*Termessos* IV
1611	185	1621	193
1614	181	1622	190
1617	177	1623	194
1618	178	1624	198
1619	180	1625	197
1620	196		

1432. Termessos (area of: Müren, 12 km northeast of Elmalı). Decision of a governor (A) and of the emperor Claudius (B), reign of Claudius. Large limestone block found during the demolition of an old house in Müren; two inscriptions (**A**, **B**) next to each other; left side of **A** not preserved; **B** is more or less complete; above and below no missing lines on the block; both texts inscribed by the same mason. Ed.pr. B.Iplikçioğlu in *Griechische Epigraphik in Lykien* 81-83 (ph.). The texts began on a block above and continued on another block below the preserved block. Republished by D.Rousset, *op.cit.* (cf. our lemma no. 1637) 145-152 no. 6 (ph.; French translation). The text also in *An.Ép.* (2007) [2010] no. 1510 (a-b). Brief remarks on geographical details (**A** LL. 3/4; **B** LL. 12/13) in S.Şahin, M.Adak, *Stadiasmus Patarensis* (our lemma no. 1670) 181/182. Below we give Rousset's text.

A: [- - - - - - - - - - πρ]εσβευτοῦ Τιβερίου Κλαυδίο̣[υ Καίσα]-
[ρος Σεβαστοῦ ἀντιστρατήγου - - - π]ε̣ρ̣ὶ τῆς πρὸς Λυκίους Τερμη̣σεῦσ̣ι[ν]
[- - - - - - - - - - ἀμφι]σβητήσεως περὶ τῆς ἐν τῇ Μεικρο-
[- - - - - - - - - -]Ο τῆς καθ' ἔτος καρπίας πέμπτου μέρους
[- - - - - - - - - -]Σ ὑπ' αὐτῶν τῷ Λυκίων ἔθνει διακούσας ΕΔ̣
[- - - - τὰ ἐπὶ τοῦ ἐπιφανεστάτου] θεοῦ Τιβερίου Κλαυδίου Καίσαρος Σεβασ̣-
[τοῦ - - - - - - - - - πέμπ]του μέρους λεχθέντα καὶ ἀναγνωσ̣θέν-
[τα - - - - - - - - - κατὰ τὴν διατ]α̣γὴν αὐτοῦ ποιοῦμαι· ἐκέλευσε γὰρ τὰς
[- - - - - - - - - -]Ο̣[.]ΡΩ τὴν κατὰ γέρας δεδομένην τοῖς προγό-
[νοις - - -]ΣΕ̣ ἀμε̣ίω[τ]ην (?) οὖσαν τὴν ἐν τῷ ἐπικαλουμένῳ Δέλτα
[- - - - Τερμ]ησεῦσιν ὅσας πρὸ τῶν συνθηκῶν τῶν γεγονυειῶν
[- - - - - - - - - -] ἔσχον, ἐχρήσαντο δὲ καὶ τῇ συνήθει περὶ πάντας ἀνθρώπου̣[ς]
[- - - - - - - - -] ἀπέλυσε τῆς ὀφειλομένης τοῖς Λυκίοις ὑπὲρ τοῦ παρελη-
[λυθότος χρόνου - - -] πέμπτου μέρους τῶν καρπῶν εἰσφορᾶς τοὺς Τερ̣-
[μησεῖς? - - - -]ΕΛΟΝ μετὰ τοῦ ἐνεστῶτος ἔ[[. . .]]τους ἐκέλευσε
[- - - - - - - - - - κ]τήσεις ὑποκεῖσθαι τῇ πρά(ξ)ει τοῦ πέμπτου μέ-
[ρους - - - - -]Ν· ἐὰν δέ τις βιάσηται μὴ συνεισφέρειν τούτου
[- - - - - - - - -]Α̣ΡΕΤΟΥΣ εἶναι καὶ τῷ ἔθνει τῷ Λ̣[υκίων π]ρ̣ο̣[σ]-
[οφείλειν - - - - - - - - - - - - - - - - - - -]

2-3. Τερμη̣σ̣εῦσ̣ι[ν | - - - ἀμφι]σβητήσεως, ed.pr.; Τερμη̣σεῦσ̣ι[ν | τοῖς πρὸς Οἰνοάνδοις? γενομένης? ἀμφι]-σβητήσεως, R. ‖ 3-4. [διαμφι]σβητήσεως περὶ τῆς ἐν τῇ Μεικρο|[τέρᾳ Μιλυάδι χώρας], Ş.-A.; R. rejects Ş.-A.'s perception of a Lycian and a non-Lycian Milyas and their identification of the latter with a Μεικροτέρα Μι-

λυάς (cf., below, the app.cr. of text B) ‖ 8. [δι]α̣ταγήν, ed.pr.; [διατ]α̣γήν or [ἐπιτ]α̣γήν, R. ‖ 9. [- - -]Ọ[. .]Ω, ed.pr. ‖ 11. ὅσα πρό, ed.pr. ‖ 12. initio [ἐπὶ - -], ed.pr. ‖ 12-13. τῇ συνήθει - - - | [φιλανθρωπίᾳ or εὐεργεσίᾳ], Chaniotis apud R.: reference to imperial behavior ‖ 14. in fine ΤΟΥΣΤΕ, ed.pr. ‖ 16. ΠΡΑΣΕΙ, lapis ‖ 18. [- - - ἀφ]αιρετούς, ed.pr. ‖ text A contains the decision of a governor or one of his subordinates who acted as arbiter; the legate of Claudius (LL. 1/2) is governor of Lycia; he is either the man who appointed the arbiter or an earlier governor, whose intervention is recorded in the present document; the governor decides in accordance with the imperial διαταγή (L. 8); the emperor may have heard both parties (LL. 6/7); according to ed.pr. B LL. 11-15 (πυθομένου etc.) refers to the talks before the emperor; R. suggests that those lines belong to the decision of the governor, who cites what the emperor had heard; the emperor refers to his own view (αὐτῷ ἀρέσαντα αὐτῷ, B L. 15) and the ἐπιταγή of another (ἐκείνου ἐπιταγήν, B L. 15), probably the governor of Asia mentioned in B LL. 2/3. The text concerns a dispute between the Lycian League and the Termessians about the rent to be paid by the League to the Termessians for land leased by the latter to the former, ed.pr., who supposes that in a later stage the εἰσφορά of 20% was reduced to a δεκάτη contrary to the original contract (A L. 11) [but in A L. 11 πρό probably means 'prior to' rather than 'contrary to'; and there is no mention of a δεκάτη in the preserved text, Pleket]. R. convincingly argues that the εἰσφορά of 20% (A LL. 13/14) is to be paid by the Termessians to the League; he leans toward identifying εἰσφορά and φόρος (A L. 14 and B LL. 4 and 10); further reflections by R. on the identity of the Termessos (Maior or Minor) to which the Τερμησεῖς (A LL. 14/15) belonged.

B: . . ΓΟΥΣ δίκαιον ὑπὸ Λυκίων [- - ca. 5-6- -]
[κ]α̣ὶ ὑπὸ Πλαυτίου Σιλουανοῦ τοῦ ἐπὶ τῆ[ς]
[Ἀ]σίας γεγονότος ἀνθυπάτου κατέχειν
4 τ̣ελοῦντες τὸν ὡρισμένον φόρον καθ' ἕ-
καστον ΑΝΚΥΡΕΙΟΝ, τὰ δὲ ἀτελῆ ἔχειν ὡς
συνκεχωρημένης ὑπὸ τοῦ θεοῦ Σεβασ-
τοῦ τοῖς ἐκγόνοις τῶν ἐσστρατευμέ-
8 νων καὶ τῆς τῶν ἰδιωτικῶν̣ [χ]ώ̣ρων οὓς ἂν κ[α]-
τασσχῶσιν ἀτε{λε}λείας καίπερ τῶν γονέ-
[ω]ν αὐτῶν ἐπί τινα χρόνον τὰ πέμπτα μέ-
[ρ]η τελεσάντων, καὶ πυθ[ο]μένο[υ] περὶ
12 τ̣ῆς ⟨γ⟩ῆς τῆς ἐν Μιλυάδι τῶ̣ν μὴ Λυκίων ἐν̣-
κτήσεως τοῦ ἐπιφανεστάτου θεοῦ Τιβερ[ί]-
ου Κλαυδίου Καίσαρος Σεβαστοῦ κατὰ τὴ̣ν
ἐκείνου ἐπιταγὴν τὰ ἀρέσαντα αὐτῷ ἀ-
16 [.]Ọ̣Ọ̣Λ̣Ι̣ΝỌ[. .]Ẹ[- - ca. 9 - -]Σ̣ΙΟΥΣΟΣΟ[.]Ị

2. Plautius Silvanus: proconsul of Asia in 4/5 A.D., ed.pr.; R. points out that Silvanus' intervention does not necessarily imply that the Milyas (L. 12) belonged to the province of Asia; governors are known to have intervened in areas not belonging to their province ‖ 4. τ̣ελοῦντες for τελοῦντας?, R. ‖ 5. ΑΝΚΥΡΕΙΟΝ: possibly a 'Hapax --- für eine Mengen- oder Flächeneinheit', ed.pr.; R. refers to ἀρουρεῖον ‖ 12. Τ̣ΗΣΤΗΣΤΗΣ, lapis; τ̣ῆς ⟨γ⟩ῆς τῆς, ed.pr.; R. also considers τ̣ῆς τῆς ⟨γ⟩ῆς - - ἐ̣νκτήσεως or τ̣ῆς τῆς ⟨γῆς⟩ τῆς - - ἐ̣νκτήσεως ‖ 12-13. ἐ[ν]|κτήσεως, ed.pr. ‖ 15-16. αὐτῷ ἀ|[π]οφαινο[μ]ε[νο - - - Λυκ]ίους ὅσο[ν], ed.pr. ‖ ed.pr. argues that there were originally two categories of land: for land of the first category the ὡρισμένος φόρος (L. 4; i.e. the fifth part) was to be paid; for land of the second category ateleia had been granted by Augustus to the descendants of Roman veterans (LL.

7-8 ἐσστρατευμένων); the first settlers themselves had paid the 20% rent for some period || R. interprets LL. 11-13 as referring to 'the right of non-Lycians to acquire land in Milyas'; he proposes to identify the 'non-Lycians' with the Roman veterans or their descendants. Lycians, in their capacity as members of the Lycian League, automatically had the right of enktesis in Milyas. R. rejects Şahin's proposal to distinguish two areas of the of Milyas: the Milyas in Lycia, south of Elmalı, and the Milyas, north of Elmalı, which originally was non-Lycian but became part of Lycia when Lycia became ■ province. The 'northern' Milyas is held by Ş. to have been part of an area called Μεικρο[τέρα Μιλύας], restored by Ş. in **A** LL. 3/4.

1433-1446. Termessos (city). Honorary inscriptions. In *Termessos* IV 62-86 nos. 7-21 (ph.), B.Iplikçioğlu et alii publish the following texts.

1433: 62/63 no. 7. **Honorary inscription for the Populus Romanus, undated.** Limestone base moulded above and below; inscription in a slightly recessed and framed field; found west of Gymnasium I.

Τὸν δῆμον | τὸν Ῥωμαί|vvv ων vvv | ὁ δῆμος ὁ || Τερμησσέων

1434: 63/64 no. 8. **Honorary inscription for Antiochia, undated.** Cylindrical limestone base moulded above and below; on the top surface six holes; on the back the inscription *TAM* III.1.74, the new text on the front; found near the east side of temple N 1.

vacat Ἡ πατρὶς vacat
[τ]ὴν ἀξ[ίας] καὶ πάσης ἀρετῆς
[κε]κοσμημένην Ἀντιοχία[ν],
[τὴν γ]υναῖκα Χρυσίππου τοῦ ΛΑΜ❦
[Π]ΡΟΔΟΞΟΥ· τὸ γνώρισμα
τῆς σωφροσύνης οἱ ναέται
[ἡ]μῶν τὴν σεμνοτάτην
[κ]α[ὶ] φίλανδρον ἔστησαν

[2-3. One expects a dative with κεκοσμημένην; in view of πάσης ἀρετῆς it makes no sense to restore ἀξ[ίᾳ], Pleket] || 4-5. τοῦ λαμ|[π]ροδόξου, edd.pr., who consider it an adjective rather than a proper name; C.Brixhe, *BE* (2007) no. 484, prefers Λαμπροδόξου (patronymic) || 5. γνώρισμα: 'mark', 'token', edd.pr., who adduce literary passages as parallels || 6. ναέται (or ναετῆρες: 'inhabitants'): also in *TAM* III.1.18, 66, 127 and 138, edd.pr.

1435: 64-66 no. 9. **Honorary inscription for the high priestess Armasta, 211-213 A.D.** Rectangular limestone base moulded above and below with 'Palmettenfries'; inscription (except L. 1) in a slightly recessed framed field; found in the northern part of the 'Säulenstraße'.

Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν
ἀρχιερασαμένην
τὸ β' Αρμασταν Ἑρ-
μαίου Οβριμότου·
ἀρχιερασαμένη
Ναννηλις Οπλεους Ἑρ-
μαίου Οβριμότου, γυνὴ
δὲ ἱερέως Πανκράτους

Τειμοκράτους Τειμο-
θέου τὴν γλυκυτά-
την αὐτῆς θείαν

3-4. The honorand is also on record in *TAM* III.1.648, erected by her niece Nannelis (the same as the homonym in L. 6) for herself, her husband (cf. LL. 7-10) and Armasta; she belongs to the so-called Termessian family A, with an akmē in 180 A.D., edd.pr. ‖ 5-7. Nannelis was high priestess of Iulia Domna (see *TAM* III.1.97); for her see also our lemma no. 1437, edd.pr. ‖ 8-10. Nannelis' husband is on record in the text in our lemma no. 1443 as high priest of Septimius Severus, Caracalla and Geta (209/210-211 A.D.) and as priest of Apollo, edd.pr., who argue that in our inscription the mention of his high priesthood has been inadvertently left out and that the couple held the priesthoods simultaneously.

1436: 67 no. 10. **Fragment of an honorary inscription for Arteim[as], before 212 A.D.** Limestone block; right and left edge preserved; found near the southeastern corner of the Attalos-Stoa.

Ὁ δῆμος ἐτείμησεν Ἀρτειμ[..] | Τροκονδου ΤΟ[...]ΙΠΑΣ v [ca. 3/4 ?]| - - -

1. Αρτειμ[αν or -ον], edd.pr. ‖ 2. first letter after ΤΟ possibly Ε or Ω rather than Α, which precludes a reading το[ῦ κα]ὶ Πασ[- -], edd.pr. ‖ the inscription probably continued on another block, edd.pr., who for the combination Αρτ. Τροκονδου in Termessos refer to *TAM* III.1.14, 249, 270 and 878.

1437: 67/68 no. 11. **Honorary inscription for Aurelia Padamuriane Na(n)nelis, shortly after 212 A.D.** Limestone base; inscription in a framed field; found at the northern end of the 'Säulenstraße'.

[Αὐρ]ηλί[αν Πα]δαμου-
ριανὴν Νανηλιν
Οπλεους Ἑρμαίου
Οβριμοτου, ἀρχιέ-
ρασαμένην (sic), Αὐρήλιος
Ἕρμιππος Ταλαδε-
ως, ἀπελεύθερος
αὐτῆς, τῆς πρὸς τὴν
πατρώνισσαν αὐ-
τοῦ τειμῆς χάριν

1-2. For Na(n)nelis see our lemma no. 1435; she built a tomb for Ἑρμαῖος Μήνιδος and his wife Ἄρτεμεις Ἑρ(μαίου), two freedmen of her husband (*TAM* III.1.649); she is also on record in epitaphs of her own freedmen (*TAM* III.1.228 and 259), edd.pr.

1438: 68/69 no. 12. **Honorary inscription for the agoranomos Aur. Herakleon, after 212 A.D.** Cylindrical limestone base moulded above and below; on the top surface two holes; found in the central part of the 'Säulenstraße'.

Ἐτείμησεν vacat
Αὐρ(ήλιον) Ἡρακλέωνα vacat
υἱὸν Αὐρ(ηλίου) Ἕκτορος Ἡρακλέωνος
ἀγορανομήσαντα φιλοτείμως

vacat
τὸν δὲ ἀνδριάντα ἀνέστησεν
Αὐρ(ήλιος) Ἕκτωρ ὁ πατὴρ vacat
μνήμης ἕνεκεν vacat

1. The subject (an 'Institution') of ἐτείμησεν is lacking, edd.pr. [why not Aurelius Hektor, who also erected his son's statue?, Pleket] ‖ 3 and 6. the father Αὐρ. Ἕκτωρ, son of Herakleon, also erected a sarcophagus τῷ προμοίρῳ αὐτοῦ υἱῷ (*TAM* III.1.425), edd.pr.

1439: 69/70 no. 13. **Honorary epigram for a Pamphyliarch, after 221-227 A.D.** Limestone base moulded above and below with palmettes; on the top surface three holes; found among the debris of the Osbaras-Stoa.

Ἑξάκι τριάκοντα καὶ | ἑπτὰ πλειόσι ψήφοις
ἔθνος Παμφύλων πρῶτον | ἔκρεινεν ἐμέ

Distichon; the iota of τριάκοντα is to be considered long (so J.Nollé, *Gephyra* 4 [2007] 197, commenting on this text) ‖ the honorand has been elected six times by the Pamphylians as Pamphyliarch, with more than 37 votes; Nollé, *loc.cit.*, suggests that the total number of votes is not likely to have been much more than 40. Although Pamphylia belonged to the province of 'Lycia et Pamphylia', the Pamphylians continued to elect a president of their own Koinon, edd.pr., who point out that another side of the same base carries an earlier honorary inscription (*TAM* III.1.113), in which Sagalassos honors M. Αὐρ. Μειδιανὸς Πλατωνιανὸς Οὐᾶρος, and suggest that the ἐμέ in our epigram is the same person; he belongs to the so-called family E of Heberdey's genealogical stemmata and may have had the honorand of the inscription in our lemma no. 1440 as his adoptive brother.

1440: 70-73 nos. 14, 15, 15(a). **Honorary inscriptions for M. Aur. Platonianus Perikles and his wife Aurelia Lalla, shortly after 212 A.D. (?).** Large limestone base moulded above and below; on one side two framed fields next to each other; LL. 3-12 of **A** (no. 14) and LL. 3-15 of **B** (no. 15) in these fields; LL. 1-2 of both texts on the frames; **C** (no. 15(a)) under **A** and **B**; found near the northeastern entrance of the 'Säulenstraße'.

A: Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν
Μᾶρ(κον) Αὐρ(ήλιον) Πλατωνια-
νὸν Περικλέα ἀρ-
χιερασάμενον τοῦ
οἴκου τῶν Σεβασ-
τῶν μεγαλοπρεπῶς
καὶ ἄρξαντα τὴν ἐπώ-
νυμον ἀρχὴν ἐνδό-
ξως καὶ φιλοτείμως,
γένους ὄντα ἀρχι-
ερατικοῦ καὶ γυμνα-
σιαρχικοῦ καὶ φι-
λοτείμου

B: Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν
Αὐρηλίαν Λάλλαν,
Οπλεους Σωκρά-
τους θυγατέρα, γυ-
ναῖκα Μάρ(κου) Αὐρηλίου
Πλατωνιανοῦ Περι-
κλέους, γένους ἀρ-

χιερατικοῦ καὶ γυμνα-
σιαρχικοῦ καὶ ἀρχον-
τικοῦ, ἀρχιερασαμέ-
νην ἐνδόξως τῶν
Σεβαστῶν σὺν τῷ
ἀνδρὶ αὐτῆς Πε-
ρικλεῖ

C:

Τὴν δὲ ἀνάστασιν τῶν ἀνδριάντων ἐποιήσατο Αὐρ. Ἀρτεμεις ἡ καὶ Περίκλεια
vacat ἡ θυγάτηρ vacat

A. The honorand is known from *TAM* III.1.815 (epitaph of his οἰκέτης Χρυσόγονος Μουσαίου, edd.pr. || 4-7. the same formula in *TAM* III.1.85 and 94, edd.pr., who add that the οἶκος may have been that of Sept. Severus, Iulia Domna, Caracalla and Geta and that both honorands (A, B) may have served the imperial family; Platonianus may have had three brothers, edd.pr. || 8-9. the eponymous magistracy is that of the ἀρχιπρόβουλος, mostly held by men between the ages of 25 and 40 (50 note 24), edd.pr.

1441: 73-75 no. 16. **Honorary inscription for M. Aur. Tiberius Opletianus Pankrates, ca. 250 A.D.** Limestone base moulded above and below; LL. 2-12 in a framed field, L. 1 on the upper frame, LL. 13/14 below the field; found near the base from our lemma no. 1440.

Ἡ βουλὴ καὶ ὁ δῆμος
Μᾶρ. Αὐρ. Τιβέριον Οπλη-
τιανὸν Πανκράτην,
ἄρξαντα τὴν ἐπώνυμον
ἀρχὴν καὶ ἀρχιερασάμε-
νον καὶ τὰς λοιπὰς λει-
τουργίας τῇ πατρίδι προθύ-
μως τελέσαντα ὡς καὶ ὑ-
πὸ τῶν ἡγουμένων μαρτυ-
ρηθῆναι· τὸν δὲ ἀνδρι-
άντα ἀνέστησεν Μ. Αὐρ.
Τιβ. Κάσσιος Πανκρατιανὸς
Οπλης ὁ ὑός, τοῦ γλυκυ-
τάτου πατρὸς μνήμης χάριν

2-6. The honorand is known from *TAM* III.1.178/179 (στεφθεὶς ἀγῶνα παίδων πάλην; from ca. 229-235 A.D.) and was probably born ca. 210 A.D.; he probably held the eponymous magistracy ca. 235-250 A.D. and the high priesthood somewhat later, edd.pr. || 9. ἡγούμενοι: provincial governors, edd.pr.

1442: 75/76 no. 17. **Honorary inscription for Diogenes, before 212 A.D.** Limestone base moulded above and below; on the top surface two holes; inscription in a framed field; found near the base from our lemma no. 1440.

Τὸν Πανφύλων
εὐεργαίτην
κὲ δύο πόλεων
φιλόδοξον
Δειογένην τὸν
καὶ Εὐχρύσιον
ἡ λαμπρὰ Τερμησέων
vacat πόλις vacat

---

1. Πανφύλων: the Pamphylian ἔθνος which constituted the Pamphylian Κοινόν: cf. our lemma no. 1439, edd.pr.

1443: 76-78 no. 18. **Honorary inscription for Pankrates, 209-211 A.D.** Limestone base moulded above and below; LL. 2-13 in a framed field, LL. 1 and 14 above and below the frame; found near the northeastern entrance of the 'Säulenstraße'.

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησαν ἀρχιερέα
τῶν Σεβαστῶν ❦
Λουκίου Σεπτιμίου
Σεουήρου Εὐσεβοῦς
Περτίνακος καὶ Μάρκου
Αὐρηλίου Ἀντωνείνου
Εὐσεβοῦς ⟦καὶ Ποπλί⟧-
⟦ου Σεπτιμίου Γέτα⟧
⟦❦ Εὐσεβοῦς ❦⟧
καὶ ἱερέα Ἀπόλλωνος
διὰ βίου Πανκράτην Τειμο-
κράτους Τειμοθέου,
φιλόπατριν, υἱὸν πόλεως

For the honorand and his wife Νανvηλις Οπλεους see our lemmata nos. 1435 and 1437, edd.pr. ‖ 11-12. in *TAM* III.1.97 and in the text in our lemma no. 1435 Pankrates is simply ἱερεύς (no deity mentioned), edd.pr.

1444: 78-84 no. 19 = *SEG* XLVII 1771. Detailed comment on the θεωρίαι (L. 8; 'Festveranstaltungen bzw. Schauspielaufführungen'), with special reference to the θεωρίαι τῆς πρυτανείας in Ephesos.

1445: 84/85 no. 20. **Honorary inscription for Piamosselis, before 212 A.D.** Limestone base; found among the debris east of the entrance to the 'obere Befestigung'.

Δεδόχθαι τετειμῆσ-
θαι Πιαμοσσελιν Οτα-
νειτος, τὸν ἀρχιπρόβου-
λον, ἄνδρα πάσῃ εὐδο-
ξίᾳ διαφέροντα, v εἰ-
κονι χαλκῇ καὶ χρυσῷ
στεφάνῳ ἀρετῆς ἕ-
νεκεν καὶ εὐνοίας, ἣν
ἔχων εἰς τὸν δῆμον
δ̣ι̣ατελε[ῖ], κ[αὶ ἀ]ν̣ατεθῆ-
[ναι - - - - - - - - - - -]

2-3. The honorand's father is probably on record in *TAM* III.1.199 VI (Οτανεις Π̣α̣μοσσελιος τοῦ Οβριμοτου; to be corrected to Πιαμοσσελιος), edd.pr.

1446: 85/86 no. 21. **Honorary inscription for an anonymous proboulos, nicknamed Hekebolios, after 212 A.D.** Fragment of a limestone base; found near the northeastern entrance of the 'Säulenstraße'.

- - - - - - - - - -[- - -]. .[- - - - - -]
[. . . Αὐ]ρ. Ἀπελλ̣[- - - ca. 12 - - -]
[- ca. 5 -] καὶ Μ. Αὐρ. Λ̣[- - ca. 10 - -]
[- ca. 4 -]μυλου Ἑρ.
Ἑρμολ̣ά̣ο̣[υ - ca. 4 -]

[καὶ] Αὐρ. Ἀρτέμων Ἀγαθημέρο[υ],
[ἄ]ρχων σύνεδρος, οἱ ἑταῖροι
[τ]ὸν ἄριστον ἐν λόγοις καὶ
8 ❦ ἀληθῆ φίλον ❦
Εὐτύχ(ε)ι, Ἐκηβόλι

4. Edd.pr. consider and ultimately reject the possibility that Ἑρ(μαῖος) Ἑρμολάου Ἑρ(μαίου) Θ(όαντος) (*TAM* III.1.161, 164 and 175) is identical with our Ἑρ(μαῖος) Ἑρμολάου; the identification require a date of ca. 250-300 A.D. for the present inscription, which mentions the grandson of Hermaios, but that date seems too late for the letterforms || 6. ἄρχων σύνεδρος = ἀρχιπρόβουλος, edd.pr.; J.Nollé, *Gephyra* 4 (2007) 196/197, argues that the term indicates a member of the 'Probulengremium', honored by his fellow members (οἱ ἑταῖροι) || 8. ἀληθήφιλον, edd.pr.; ἀληθῆ φίλον ('true friend'), Nollé || 9. ἐκηβόλι = ἐκηβόλει, edd.pr., without further comment; we give Nollé's reading: vocative of the honorand's nickname Ἐκηβόλιος (attested in *TAM* III.1.66).

1447-1457. Termessos (territory of: Kelbessos). Honorary inscriptions. B.Iplikçioğlu et alii in *Termessos* IV publish the following texts (ph.).

1447: 245/246 no. 170 (ca. 120 A.D.) = *SEG* LIII 1610 [for the stemma of the family of the honorand see *Termessos* IV Tafel 1 on p. 322].

1448: 242/243 no. 167. **Honorary inscription for Mamastis, ca. 150 A.D. (at the latest)?** Cylindrical limestone base moulded above and below; on top four holes; inscription in a slightly recessed field.

[- - ca. 7-8 - -]λις Μολεσι-
[ος . . . . .]ους • Μαμασ-
[τιν Τ]ροκονδου Πιλ- ❦
4 [λα]κοου Ἀρμοτείμου,
[τὴν μη]τέρα αὐτοῦ,
[κατὰ δια]θήκην

The honorand, previously unattested, belongs to the family of Ἀρμότειμος: for a stemma see *Termessos* IV Tafel 1 on p. 322, edd.pr.

1449: 243/244 no. 168. **Honorary inscription for Moleis, ca. 150 A.D. (at the latest)?** Cylindrical limestone base moulded above and below.

Ἐ[πειδὴ] Μολεις Πι[λ]λακ[οο]υ
Τρ[οκονδ]ου Ἀρμοτείμου πᾶσαν
λειτο[υ]ργίαν καὶ εὔνοιαν πλη-
4 ροῖ εἴς τε τὴν πόλιν καὶ τοὺς
κατὰ .[ca. 2].., τετειμῆσθαι αὐ-
τὸν εἰκόνι χαλκῇ, χρυσῷ σ-
[τεφά]νῳ

5. Certainly not κατὰ π[όλ]ιν but rather κατὰ [..]PA[.], edd.pr. [perhaps κατὰ χώ]ρα[ν], Pleket] || for a stemma of the family, to which Moleis (previously unattested) belongs, see *Termessos* IV Tafel 1 on p. 322, edd.pr.

1450: 238/239 no. 162 (shortly before 212 A.D.) = *SEG* XLIX 1867 [for the honorand's brother see our lemma no. 1601].

1451: 246/247 no. 171 (ca. 180 A.D.) = *SEG* XLIX 1868 [for the stemma of the family of the honorand see *Termessos* IV Tafel 1 on p. 322, edd.pr.].

1452: 239 no. 163. **Honorary inscription for Apollonios, before 212 A.D.** Limestone block; inscription on one of the lateral sides.

- - - - - - - - - - - - - - - - - - -
[- ca. 5-7 -] Μανεους [- ca. 6-8 -]
[- ca. 3-5- -] Μολεσιος Ἀπο[λλωνί]-
[ου] Ἑρ(μαίου) Κορνᾶ καὶ Ἑρ(μαῖος) γʹ Απρ.[ca. 2-3]
vacat
4 [ἀνέσ]τησαν Ἀπολλώ[νιον]
[- ca. 7-8 -] . . [- - ca. 9-10 - -]
- - - - - - - - - - - - - - - - - - -

[3. Κορνᾶ: genitive of Κορνᾶς (Roman name; cf. H.Solin, *ZPE* 171 [2009] 274-276), Pleket]; Απρ.: Ἀπρί[ου]?, edd.pr., who refer to the Ἄπροι in *TAM* III.1.271 and 498 [or perhaps Ἀπρ[ᾶ] = Ἀφρᾶ: genitive of Ἀφρᾶς?; cf. Solin for names in -ᾶς, Pleket].

1453: 240 no. 164 (probably before 212 A.D.) = *SEG* XLVII 1772.

1454: 241 no. 165 (ca. 150 A.D.) = *SEG* LIII 1609 [for a stemma of the family of Ἀρμότειμος see *Termessos* IV Tafel 1 on p. 322, edd.pr.].

1455: 242 no. 166. **Honorary inscription for Artemeis, before 212 A.D.** Cylindrical limestone base moulded above and below; on the top surface four holes; inscription in a slightly recessed field.

Οπλεσις Ἑρμαίου Αρπιου
ἀνέστησεν Ἀρτέμειν
Ἑρμαίου, τὴν γυναῖκα
4 αὐτοῦ, ἀκολούθως

τοῖς γεγονόσιν
ψηφίσμασιν τειμητι-
vacat κοῖς vacat

1456: 244/245 no. 169. **Honorary inscription for Moles, before 212 A.D.** Fragment of the lower part of a limestone base broken at left and above.

- - - - [- - -].Ο. . . . .|[- -]ς Μολη|[τα, τὸν πατ]έρα αὐτῶν, | [κατὰ δια]θήκην v v

Moles may have belonged to the family of Ἀρμότειμος, for which see the stemma in *Termessos* IV Tafel 1 on p. 322, edd.pr.

1457: 236/237 no. 161. **Honorary inscription for Gordian III, 238-244 (242-244?) A.D.** Limestone base moulded above and below; on the top surface three holes. The text also in *An.Ép.* (2007) [2010] no. 1546.

Αὐτοκράτορα Καί-
σαρα Μᾶρκον Ἀντώ-
νιον Γορδιανὸν
4 Εὐσεβῆ Εὐτυχῆ
Σεβαστόν, τὸν σω-
τῆρα τῆς οἰκουμέ-
vac. νης vacat

Edd.pr. suggest that the statue was erected in the context of the emperor's campaign against Shapur I in 242-244 A.D.

1458-1460. Termessos (territory of: Neapolis). Honorary inscriptions. In *Termessos* IV, B.Iplikçioğlu et alii publish the following inscriptions (ph.).

1458: 261/262 no. 183. **Honorary inscription for Commodus, 180-192 A.D.** Limestone base moulded above and below; on the top surface two holes, in which a statue may have fitted. The text also in *An.Ép.* (2007) [2010] no. 1547.

Αὐτοκράτορα Κα[ί]|σαρα Θεὸν Κόμμοδον

Erected on the occasion of the apotheosis of the emperor under Septimius Severus in 195 A.D., edd.pr., who refer to *TAM* III.1.41, in which a victorious wrestler had Commodus crowned as a sign of his loyalty to the emperor [O.Salomies and J.-Y.Strasser in *An.Ép.* (2007) [2010] argue that θεός is often used for the living emperor; after his death Commodus is unlikely to have been referred to as Αὐτοκράτωρ Καῖσαρ. Consequently they date the text to the reign of Commodus].

1459: 263/264 no. 184 = *SEG* XLIX 1870 [dated by edd.pr. to 120-212 A.D.].

1460: 264/265 no. 185 = *SEG* LIII 1611.

1461-1468. Termessos (city). Agonistic inscriptions. In *Termessos* IV, B. Iplikçioğlu et alii publish the following texts (ph.).

1461: 86-89 no. 22. **Marcus Aurelius Hermaios, boy wrestler, ca. 221 A.D.** Limestone base moulded above and below; inscription (except L. 1) in a framed field; found in the northern part of the 'Säulenstraße'.

Μ. Αὐρ. Ἑρμαῖος, υἱὸς
ἱερέως Μ. Αὐρ. [Ο]-
πλ̣ε̣ο̣υ̣ς̣ Μ̣[ο(λεους)],
νει-

κήσας πάλην
θέμιν παίδων
ἀχθεῖσαν τὸ θ´
ἐκ φιλοτειμί-
ας Σιμωνίδου
Ἀπολλωνίου Θό(αντος),
φύσει Θό(αντος) Σιμω-
νίδου, πρ(οβούλου) Μ. Αὐ.
Διοτείμου Πλά-
τωνος Ποσιδωνίου

1. Also on record as victorious boy wrestler in the first celebration of an ἀγών, financed by M. Αὐρ. Ἑρμαῖος Π. Αἴλιος Πλάτων (cf. *TAM* III.1.293 no. 8) and mentioned in *TAM* III.1.156; in the second celebration his brother M. Αὐρ. Μολης was the winner (*TAM* III.1.167; cf. also our lemma no. 1505), edd.pr. || 6. in *TAM* III.1.153 the 11th celebration of this contest is mentioned; for this contest cf. also our lemma no. 1462, edd.pr. || 8-11. prosopographical commentary by edd.pr. on the various Σιμωνίδαι on record in *TAM* III.1.

1462: 90/91 no. 23. **Marcus Aurelius Mousonios, boy wrestler, ca. 257 A.D.** Cylindrical limestone base moulded above and below; on the top surfafce a small hole; found in front of the northern wall of building P 3.

Μ. Αὐρ. Μουσώνιος
υἱὸς Μ. Αὐρ. Μουσαίου
Μουσωνίου, στεφθεὶς
παίδων πάλη θέμιν
ἐκ φιλοτειμίας
[Σιμω]νίδου Ἀπολλω-
[νίου, φ]ύσει Θόαντος
[Σιμωνί]δου, ἀχθεῖσαν,
[προβούλου] τοῦ πατρὸς
[αὐτοῦ Μ.] Αὐρ. Μουσαίου
Μουσωνίου vacat

1. The victor is possibly identical with Μουσώνιος Μουσαίου (although Αὐρήλιος is lacking), who erected a sarcophagus together with his mother Κλαυδία Αρμαστα (*SEG* XLIV 1132), edd.pr. || 2-3 (and 9-11). the victor's father is probably identical with the proboulos M. Αὐρ. Μουσαῖος Μουσωνίου Ἐμβρόμου from *TAM* III.1.150, edd.pr.

1463: 91/92 no. 24. **Marcus Aurelius Otanes, wrestler, after 212 A.D.** Cylindrical limestone base moulded above and below; found near the northern wall of building P 3.

Μᾶρ. Αὐρ. Ὀτάνης
Μηλου Ἑρμαίου
Μοαντος, στε-
φθεὶς ἀγῶνα ἀνδρῶν πά-
λῃ ἐκ φιλοτειμίας
Περικλέους Πλάτω-
νος Μειδίου ἐπὶ
ἀρχιπροβούλου
Μάρ. Αὐρ. Ὀρεστι-
ανοῦ Περικλέους

1-3. The victor's father is on record in *TAM* III.1.308; the victor's sons are on record in our lemmata nos. 1465/1466 | 4-7. This ἀγών is already known from *TAM* III.1.143, 188 and 189; it was probably founded ca. 190-200 A.D., edd.pr. || 8-10. for this archiproboulos cf. *SEG* LII 1400 (= *Termessos* IV no. 1) and our lemma no. 1465, edd.pr.

1464: 92-94 no. 25. **Marcus Aurelius Varianus Meidianus Perikles, boy wrestler, ca. 226 A.D.** Large limestone base with akroteria moulded above and below; on the top two surface holes; inscription (except LL. 1 and 13) in a framed field; found in the northern part of the 'Säulenstraße'.

Ἰ(ερεὺς) Μᾶρ. Αὐρ. Οὐαριανὸς
Μειδιανὸς Περι-
κλῆς, στεφθεὶς
πα[ίδω]ν πάλην ἀγῶ-
[ν]ος ἀχθέντος τὸ
τρίτον ἐκ φιλοτει-
μίας Αὐρ. Γῆς Ὀτά-
νου ἐπὶ Μειδίᾳ, τῷ
υἱῷ αὐτῆς, πάππῳ
δὲ τοῦ Περικλέους,
προβούλου ἱερέ-
ως vacat
Μ. Αὐρ. Οὐάρου Τιβερίου

1-3. The victor is on record as ἱερεὺς Ἀσκληπιοῦ διὰ βίου (*TAM* III.1.118 and 180) and as πρόβουλος (*TAM* III.1.118); in *TAM* III.1.180 he appears as boy-victor in the fifth celebration of the same agon (wrestling); the contest was founded ca. 220/221 A.D. by Aurelia Ge in commemoration of her son Meidias; the twelfth celebration is on record in *TAM* III.1.160 (ca. 254 A.D.), edd.pr.

1465: 94/95 no. 26. **Marcus Aurelius E[---], boy wrestler, after 212 A.D.** Cylindrical limestone base moulded below; found in front of the northern wall of building P 3.

Μᾶρ. Αὐρ. Ε[- ca. 6-7 -]
[υἱ]ὸς Μά[ρ. Αὐρ.]
Ὀτάνου [Μηλου]
Ἑρμαίου Μοαντος,
νεικήσας ἀγῶνα
παίδων πάλην
ἐκ φιλοτειμίας
Τίτου Αἰλίου
Ἀγριππείνου,
ἐπὶ ἀρχιπροβούλου
Μάρ. Αὐρ. Ὀρεστι-
ανοῦ Περικλέ-
ους vacat

[L. 1: perhaps Ἑ[ρμαῖος]?, Pleket] ‖ 2-4. for the father see our lemma no. 1463; father and son won the wrestling event in the same year, edd.pr. ‖ 8-9. attested in various other texts: see *TAM* III.1.293 no. 2, edd.pr. ‖ 10-13. for this archiproboulos see our lemma no. 1463, edd.pr.

1466: 95/96 no. 27. **Marcus Aurelius Ke[---], after 212 A.D.** Fragment of the upper part of a cylindrical limestone base; on the top surface four holes; found among the debris near the northern wall of building P 3.

Μᾶρκος Αὐρήλιος Κε[- ca. 5-6 -]
υἱὸς Μάρ[(κου) Αὐρηλίου]
Ὀτάνου [Μηλου]
Ἑρμα[ίου Μ]οαντος,
νε[ικήσας - - - - - -]
- - - - - - - - - - - - -

1. Another son of M. Aurelius Otanes: see our lemmata nos. 1463 and 1465, edd.pr.

1467: 96/97 no. 28. **Victory of Dioteimos in wrestling, ca. 211 A.D.** Limestone base with akroteria moulded above and below; on the top surface two holes; inscription in a recessed, framed field; found in the northern part of the 'Säulenstraße', south of the entrance.

Διότειμος Ἀρτέ-
μωνος Φιλώτου,
νεικήσας θέμιν
ἀνδρῶν πάλῃ, τὴ̣ν̣
ἀχθε̣ῖσαν τὸ δ' ὑ-
πὸ ἀγωνοθέτου Ἀ-
πολλωνίου Σιμω-
νίδου ἐκ φιλοτει-
μίας τοῦ πατρὸς αὐ-
τοῦ Σιμωνίδου, ❦
προ(βούλου) Μασαντος Ἀπολ-
λωνίου Σιμωνίδου ❦

1-2. Probably the same as the boy-victor in *TAM* III.1.147: Διότει[μος ...] | Τείμων̣[ος Φι]λώτου, edd.pr., who suggest reading Διότει[μος Ἀρ]|τέ{ι}μων̣[ος Φι]λώτου || 8-10. for the agon founded by Simonides, father of the agonothetes (LL. 6-8), see our lemmata nos. 1461/1462, edd.pr. || 11-12. previously unattested, edd.pr., who add that for chronological reasons Masas is unlikely to have been the son of the agonothetes in LL. 6-8.

1468: 98/99 no. 29. **List of victors in funeral games, undated** = *SEG* XLVII 1773. I. et alii provide parallels for the names Κιννουνις (*TAM* III.1.4 and 62) and Μερλατης (*TAM* III.1.643; father of, inter alios, a Μόσχος).

1469. Termessos (territory of: Korucuk). Honorary inscription for Persaios, ca. 200-250 A.D. Fragment of a stone vessel with moulded neck. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 210/211 no. 143 (ph.).

[Αὐρήλιον?] Περσαῖον Σολε[σιος ἀρετῆς ἕνεκεν?]
[οἱ μετ' αὐτοῦ - -]εύσαντες εἰς τ[- - - - - - - - - - -]
[Αὐρήλιοι? Μου]σ̣αῖος Κοττεου̣[ς - - - - - - - - - -]
[- - - - - - - - - - -]σις Σολεσιος [- - - - - - - - - - - -]
[- - - - - - - - - - - -].ος Κενδαιβιου̣ [- - - - - - - - - - -]
[- - - - - - - - - Σο]λεσιος Σατηρο[υ - - - - - - - - -]
[- - - - - - - - Τροκ]ονδας Σολε[σιος - - - - - - - - -]
[- - - - - - - - - - -]σ̣ας Αρτεισου Δ̣[- - - - - - - - - -]

2. Possibly [οἱ μετ' αὐτοῦ στρατ]εύσαντες, edd.pr., who exclude πρεσβ]εύσαντες [but then one would expect οἱ μετ' αὐτοῦ στρατευσάμενοι; possibly [συνπρεσβ]εύσαντες εἰς τ[ὴν Θεὰν Σελήνην] (cf. our lemma no. 1482: [πρεσ]βευταῖς Θεᾷ Σελήνῃ), Chaniotis] || 3. for Μουσαῖος Κοττεους edd.pr. refer to the texts in our lemmata nos. 1474 and 1573 || in LL. 1, 4 and 6/7 we may have brothers (all sons of a Σολεσις), edd.pr.

1470. Termessos (territory of: Keklicek). Building inscription, before 212 A.D. Limestone block found in the debris of an ancient house near remains of an ancient settlement; inscription in a tabula ansata. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 209/210 no. 142 (ph.).

Πρ(οβούλου) Πιλλακοου Οπλεους
Ἄκρωνος, Θόας Ἀρτειμου,
πάροικος, καὶ Τροκονδας
4 [Ἀρ]τειμου, οἱ διοευκοδομή-
σαν(τες) ἀδελφοί

4-5. διοευκοδομήσαντες = διῳκοδομήσαντες, edd.pr., who suggest that the brothers had built a 'Trennmauer' between their houses and that the inscription served to document their joint possession of that wall.

1471. Termessos (area of: Ovacık). Inscription containing a letter of the *dux* M. Aurelius Ursio to Hermaios, acclamations for Hermaios, and a letter of [-]lius Aquilinus to Hermaios, late 3rd cent. A.D. *SEG* LI 1813. C.Brélaz in C.Wolff (ed.), *Les exclus dans l'antiquité* (Actes Coll. Lyon, 23/24 sept. 2004; Lyon 2007) 219-239, esp. 236, comments on this text. The text records a request, by Roman army-officers to local notabilities, to organize a group of local soldiers to assist the Romans in an attempt to expel a group of brigands from Kremna. Cf. M.Corbier, *An.Ép.* (2007) [2010] no. 125.

1472-1475. Termessos (city). Dedications. In *Termessos* IV, B.Iplikçioğlu et alii publish the following dedications (ph.).

1472: 50-52 no. 3. **Dedicatory epigram for the Dioskouroi, undated.** Limestone statue base moulded above and below; found in the orchestra of the theater; L. 1 on the upper, LL. 6/7 on the lower moulding. We give the text of J.Nollé, *Gephyra* 4 (2007) 197/198.

Κούρους διογενεῖς | ἀνεθήκατο φίλ|τατος ἀνήρ· vv |
εἵλεως, ὦ Κοῦροι || ἱερεῖ ναῷ Διοτείμῳ |
ἠδ' Ἑλένη, σεμνὴ | κούρη Διός, εἵλεος ἔσσο

Three hexameters; εἵλεως (L. 2): 'Synizese', N.; square sigmas; upsilon with horizontal stroke || edd. pr. connect εἵλεως (L. 2) with the preceding ἀνεθήκατο ('Fröhlich stellt' auf'); N. connects it with what follows; edd.pr. connect Κοῦροι (L. 2) and Ἑλένη (L. 3) with the singular ἔσσο; N. proposes that another imperative is to be assumed: 'Seid gnädig, o Kuroi, dem Priester Eures Tempels, dem Diotimos'; ναῷ for ναοῦ, N. || N. suggests that the statues may have been erected in the theater (in a temple of the Dioskouroi, edd.pr.).

1473: 52/53 no. 4. **Dedication (of a statue of Herakles) for the fatherland, ca. 175-190 A.D.?** Limestone base; LL. 2-5 of the inscription in a sligtly recessed and framed field, L. 1 above the field; found in the 'Säulenstraße'.

vacat Τῇ πατρίδι vacat
ἱερεὺς Ἡρακλέους διὰ βίου
Πλάτων Οπλωνος - προ(βούλου) - Τι.
Κλ. - Πλάτωνος τοῦ καὶ Τι-
vacat βερίου ❦

2-3. Platon, son of Oplon: also in *TAM* III.1.181, as lifelong priest of Herakles; cf. *TAM* III.1 p. 309 no. 8 for his family, edd.pr. ‖ 4-5. horizontal stroke above ΚΛ; this proboulos is also on record in *SEG* LII 1401 (= *Termessos* IV no. 2); his akme can be dated to ca. 180 A.D. (cf. *TAM* III.1.299); his wife is on record in the inscription in our lemma no. 1577, edd.pr.

1474: 54-58 no. 5. **Dedication to Herakles, between 212 and ca. 230 A.D.** Large limestone base moulded above and below; L. 1 of the inscription on the upper moulding; found near the quarry in the southwestern part of necropolis E 10.

vac. Ἀγαθῇ τ[ύχῃ] vac.
Μύσται Ἡρακλέους Ἡρ[ακλεῖ]
ἐπιφανεστάτῳ θεῷ εὐξάμ[ε]-
νοι καθιέρωσαν τὸ κυνεῖον·
[ε]ἰσὶν δὲ ὑ οἰπογεγραμμένοι· Αὐρ(ήλιοι)
[Ο]ὐέτερος, Ἑρμῆς Μουσαίου, νε(ωκόρος) Διὸς Σολυμέως, πρ(όβουλος), χρ(εωφύλαξ),
[Ἀρτ]ειμας Θόαντος Ἑρ(μαίου), Θόας Ἀρτειμου Θόαντος,
[Τρο]κονδας Ἀλεξάνδρου vacat
vacat
[Τροκ]ονδας Λατείνου, Πλάτων Κρατέρο[υ],
vacat
[Τίτο]ς Φλ(αούιος) Ἀρ(τειμας) ὁ καὶ Παλέας, Ἀγαθήμερος β´ Τροκ[ον]δου,
[Ἑρμ]ῆς ὁ καὶ Θέων Γερμανοῦ Τρ(οκονδου), Φλ(αούιος) Στέφ[ανος],
[Κοττης] Μουσαίου, νε(ωκόρος) Λητοῦς, πρ(όβουλος), χρ(εωφύλαξ), Μουσαῖος Κοττεους, νε(ωκόρος) Διὸς [Σολυμέως],
[Ἑρμ]αῖος β´ Κοττεους, πρ(όβουλος), χρ(εωφύλαξ), νε(ω)κόρος Θεο[ῦ ca. 3-4],
[ca. 3-4] Ἑρμοῦ, νε(ωκόρος) Διὸς Σολυμέ(ως), Θόας Γερμανοῦ, νε(ωκόρος) Λητοῦς

2. In fine perhaps ἡ[θέου?], edd.pr., who refer to *TAM* III.1.28 (Ἡρακλέα Ἠΐθεον) ‖ 4. κυνεῖον = κοινεῖον ('Vereinsgebäude'), edd.pr. [for κοινεῖον cf. also our lemma no. 1188, Pleket] ‖ 5. ὑ οἰπογεγραμμένοι = οἱ ὑπογεγραμμένοι, edd.pr. ‖ 7. probably father and son, edd.pr., who list possible relatives of these two persons on record in *TAM* III.1.267, 467 and 588 ‖ 10. T. Flavius Arteimas is identical with Φλ. Αρ(τειμας) (*TAM* III.1.579), Agathemeros with the πρόβουλος Μ. Αὐρ. Ἀγαθήμερος, υἱὸς Ἀγαθημέρου (*TAM* III.1.104); the latter inscription dates from 231-234 A.D.; since in our text Agathemeros is not yet proboulos, it is likely to be earlier than *TAM* III.1.104, edd. pr. ‖ 12. Κοττης: the same as the homonym in our lemma no. 1586; Mousaios, son of Kottes, is probably his son; for him cf. our lemma no. 1573; they all probably belonged to the same family as the owners of the sarcophagi in *TAM* III.1.380, 522, 526 and 580, edd.pr. ‖ 13. Ἑρμαῖος β´ Κοττεους:

possibly identical with the father of Ἑρμαῖος γʹ Κοττεους in *TAM* III.1.253; Θόας Ἑρμαίου δὶς Κοττεους in L. 9 of the inscription in our lemma no. 1482 may have been his son, edd.pr.; in fine, ΝΕΟΚΟΡΟΣ, lapis ‖ 14. Θόας Γερμανοῦ: perhaps identical with Ἀνθί̣σ̣[τ]ιος Θόας Γερμανοῦ [Κ]οττεους, νεωκόρο̣ς Λητοῦς from *TAM* III.1.522, edd.pr.

1475: 58-62 no. 6. **Dedication to Hypsistos, reign of Antoninus Pius.** Large limestone altar; above the inscribed field a protruding band; above the latter an arched field with akroteria on the corners; moulded below; on the left side two holes ('Girlandenlöcher'); found at the southeastern end of necropolis E 10.

Πρ(οβούλου) Τ(ιβερίου) Κ(λαυδίου) Οὐάρου
υἱοῦ Μαρκέλλου, Ὑψίστῳ βωμὸ̣ν
4 ἀστυνόμος Στέ-
φανος ὑπ̣ὲ̣ρ δή̣μ̣ου

1. The proboulos and other members of family H were active under Antoninus Pius, edd.pr., referring to *TAM* III.1.295 no. 40 and 303 no. 4; a son of T. Cl. Varus is on record in our lemma no. 1551; another son perhaps in our lemma no. 1556, edd.pr. ‖ 2. Ὑψίστῳ: either Ζεύς or Θεὸς Ὕψιστος or just simply Ὑψίστῳ, edd.pr., with brief observations on the relation between pagan Hypsistos and the Jewish supreme god and on possible Jewish influence on an otherwise pagan Hypsistos [cf. A.Chaniotis in O.Hekster, S.Schmidt-Hofner, C.Witschel (edd.), *Ritual dynamics and religious change in the Roman empire* (Leiden-Boston 2009) 13-15, Pleket].

1476-1477. Termessos (territory of: Neapolis). Dedications, Imperial period. In *Termessos* IV B.Iplikçioğlu et alii publish the following texts (ph.).

1476: 256-259 no. 181 = *SEG* LIII 1614 [J.Nollé, *Gephyra* 4 (2007) 200, suggests interpreting Ασπαλω (L. 3) as the dedicant's papponym ('nach der einheimischen O-Deklination flektiert') rather than as an epithet of Artemis (epithet: *SEG* [but see app.cr.] and Iplikçioğlu). The sanctuary of Artemis in Neapolis is that of Ἄρτεμις Ἀκραία].

1477: 259-261 no. 182 = *SEG* XLIX 1871.

1478. Termessos (territory of: Yukarıkaraman). Dedication to Athena, Imperial period. Limestone altar moulded above and below; guidelines in the inscription; found in the village and now in the Archaeological Museum in Antalya. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 226/227 no. 155 (ph.): Ἀθηνᾷ [..]|τριων Α[.]

1-2. Name of the dedicant: e.g. [Πα]|τρίων or [Σα]|τρίων, edd.pr. ‖ 2. in fine perhaps Α[ρ(τειμου)], edd.pr.

1479. Termessos (territory of: Kelbessos). Dedication (?), 141-161 A.D.? Marble plinth supporting the lower part of the leg of a horse; inscription on the plinth; found in Kelbessos.

Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 234-236 no. 160 (ph.). The text also in *An.Ép.* (2007) [2010] no. 1545: Εὐσεβοῦς ❦ | καὶ Νείκης v v

Edd.pr. take it that Εὐσεβοῦς refers to Antoninus Pius and Νείκη to Victoria Augusta, here the symbol of the Roman Empire; consequently they suggest dating the text to the period 141-161 A.D. The reason for the erection of this monument may have been that the emperor assisted the city after the earthquake of 141 A.D., edd.pr. J. Nollé, *Gephyra* 4 (2007) 200, questions whether the plinth is complete [in the same sense O.Salomies in *An.Ép.*]; he wonders whether some text is missing at left; if so, more emperors come into play; he prefers connecting Νείκη with a military victory.

1480. Termessos (territory of: Bükdereleri). Dedication, before 212 A.D. Found below a rock-cut niche at Teketaşı Tepesi, ca. 2 km east of Bükdereleri; two other niches nearby. There are local reports of the discovery of a bronze statue of a dog in the same area. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 208/209 no. 141 (no ph.): Διότειμ|ος Ἑρ(μαιοῦ) εὐ|χήν

1481. Termessos (territory of: Çığlık). Altar for Helios, after 200 A.D.? Quadrangular limestone altar moulded above and below; found in the village cemetery and now in the Archaeological Museum in Antalya. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 222/223 no. 152 (ph.): Ἡλίου

Copious references to the cult of Helios in general and in Pisidia and Termessos in particular, edd.pr., who point out that the cult of Helios had been established relatively late (ca. 200 A.D.) and that Helios is represented on Termessian coins (god with nimbus). J.Nollé, *Gephyra* 4 (2007) 200/201, points out that a rider-god with nimbus is represented on other coins and wonders whether this deity is Kakasbos; he refers to the dedication to 'Stern-Kakasbos' in our lemma no. 1483.

1482. Termessos (territory of: Gedikarası). Ambassadors for the moon-goddess, between 212 and 220/230 A.D. Fragment of a limestone block; LL. 3-5 of the inscription in a tabula; built into a local house and now in the Archaeological Museum in Antalya; probably from the ancient farmhouse in the vicinity. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 217-220 no. 149 (ph.).

- - - - - - - - - - - - - - - - - - -
[- - - - -]. . . δωδεκάκ̣[ις σὺν]
[τοῖσδε πρεσ]βευταῖς
Θεᾷ Σελήνῃ συν-
επρέσβευσεν̣ Μάρκοι̣[ς]
Αὐρηλίοις Παρα-
μουριαν̣ῷ Οπλητι Ἑρμ(αίου)
[κ]αὶ Περικ̣λιανῷ Διοτείμῳ κα[ὶ]
[ἱ]ερεῖ • Νεικηφοριανῷ Διοτεί[μῳ]

καὶ Θόαντι Ἑρμαίου δὶς Κοττ[ε]-
ους • τοῦ καὶ Κρατέρου • καὶ Κ[αν]-
δ̣ί̣δ̣ῳ • Τιβερ̣ίου • Κλ(αυδίου) • Εὐμ̣ή̣τορο̣[ς]
[κα]ὶ Μασαντι • Μουσαίου
[καὶ ἱ]ε̣ρεῖ Ἑρμαίῳ Μασαντο[ς]
[καὶ ἱερ]εῖ Τ(ιβερίῳ) Κ(λαυδίῳ) Ζη̣ν̣οδοτιανῷ Μολ̣[λιανῷ]
[καὶ ἱερεῖ] Πλάτωνι δὶς Ποπλ̣ίο̣[υ]
[Αἰλίου Πλάτωνος - - - - - - - - - - - -]
- -

1-4. Contains the name of a man who for the 12th time acted as 'sacred envoy', together with the persons mentioned in LL. 4-16, edd.pr. || 4-6. M. Aur. Paramourianos Oples is likely to be the same man as M. Αὐρ. Παδαμουριανὸς Οπλης who acted as ambassador ὑπὲρ τῶν τῆς πατρίδος δικαίων προῖκα and was εἰρήναρχος and ἀρχιπρόβουλος (cf. *TAM* III.1 p. 297); his son is M. Αὐρ. Παδαμουριανὸς Κόνων (*TAM* III.1.165); in *TAM* III.1. 541 his name is spelled Παραμουριανός, as in our text; other members of the family are on record in our lemmata nos. 1435 and 1437, edd.pr. || 7. M. Aur. Periklianos Dioteimos is on record as (ἀρχι)πρόβουλος in *TAM* III.1. 143 and 165 (after 231-235 A.D.), edd.pr. || 9-10. cf. *TAM* III.1.59 and 318: M. Αὐρ. Θόας Ἑρμαίου δὶς Κοττεους τοῦ καὶ Κρατέρου was father of Αὐρ(ηλία) Ἄρτεμεις, κανηφόρος θεᾶς Ἀρτέμιδος; for his father see the text in our lemma no. 1474, edd.pr. || 10-11. in *TAM* III.1.536 a Κάνδιδος with his wife Σευήρα is mentioned (funerary epigram), edd.pr. || 12-13. for Μασας Ἑρμαίου see *TAM* III.1.68 (honorary inscription for his brother Ἑρμαῖος); for the priest Ἑρμαῖος Μασαντος see *TAM* III.1.151 (νεικήσας ἀνδρῶν πάλην), 152 (ἱερεύς) and 495 (ἱερεύς), edd.pr. || 14. for this priest see *TAM* III.1 pp. 295 and 307 and *SEG* XLI 1259 (ἱερεὺς Θεᾶς Ἐλευθέρας; πρόβουλος; εἰρηνάρχης; victor in the category of the παῖδες in wrestling), edd.pr. || 15. for this priest edd.pr. refer to *TAM* III.1 pp. 295 (no. 49) and 310 (ἱερεύς, πρόβουλος, ἀγωνοθέτης).

1483. Termessos (territory of: Imecik). Dedication to Astros ('star') Kakasbeus, after 212 A.D. *SEG* LIII 1571. Limestone stele; above the inscription the remains of two horse-hoofs; found in the village and now in the Archaeological Museum in Antalya. Published as an ineditum by B.Iplikçioğlu et alii in *Termessos* IV 229-231 no. 157 (ph.), who report that there are a rock-cut chapel of Kakasbos/Herakles and remains of ancient ruins southeast of Imecik.

Αὐρ(ήλιος) Σύρος Ἀρ|τειμου Ἄστρῳ | Κακαζβεῖ | εὐχήν

Briefly referred to by L.Robert, *OMS* IV 199 ('dédicace à 'l'astre Kakasbeus''), edd.pr., who provide copious references to publications on Kakasbos. J.Nollé, *Gephyra* 4 (2007) 201, suggests that the rider-god with nimbus represented on Termessian coins may have been the 'Stern-Kakasbos'.

1484-1591. Termessos (city). Epitaphs. B.Iplikçioğlu et alii, *Termessos* IV 99-205 nos. 30-138 (ph.), (re)publish the following epitaphs. Most of them are engraved on limestone sarcophagi, in a tabula ansata (sometimes one or more lines of text extending above and/or below it) set within a framed field flanked by two shields (that are accompanied by a diagonal lance).

In the following lemmata, we refer to sarcophagi of this sort as 'decorated'; for the 'undecorated' sarcophagi we provide distinctive descriptions if necessary.

1484: 99-101 no. 30. **Epitaph of Akoureios and others, before 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

Αρτιμας Ιλλασιος Ἀ|κουρείῳ κὲ Ἀδριαν[ῷ κ]αὶ | Ικ[.]ασείᾳ, προμοίρο[ις]· | ἄ[λ]λῳ δὲ οὐκ ἐξέσται | ἀνῦξαι, ἐπεὶ ἐκτείσει || τ[ῇ] ἱερᾷ βουλῇ ✱,αφ´

1-2. Ἀκούρειος: 'sobriquet' derived from an otherwise unattested name Ἄκουρος; ἄκουρος = 'unshaven', C.Brixhe, *BE* (2007) no. 484.

1485: 101/102 no. 31. **Epitaph of Anthimos and Meroe, before 212 A.D.** Undecorated limestone block (probably belonging to a funerary monument); inscription in a tabula ansata; found in the southwestern part of necropolis E 1.

Μερόη, Ἐλευθέ|ρου δούλη καὶ | Ἀντιοχίδος, | κατεσκεύασεν || τὸ ἡρώειον ἐκ τῶν || ἰδίων καμάτων τῷ | γενομένῳ αὐτῆς | ἀνδρὶ Ἀνθίμῳ καὶ ἑαυ|τῇ

[Nice example of a 'union' between slaves, who imitate in their vocabulary the free-born and apparently were allowed to acquire sufficient wealth to buy a sarcophagus and tomb; was Eleutheros perhaps a freedman, given his name 'the free man'?, Pleket].

1486: 102/103 no. 32. **Epitaph of Antiochis, before 212 A.D.** Decorated sarcophagus found in the northern part of necropolis E 10.

Ἀντιοχίδι, τῇ θυ|γατρί, Τροκονδας | Δώρου καὶ Ἀτταλὶς | Μολεους, ἰατρίνη | οἱ γονεῖς

4. ἰατρίνη: 'doctor', edd.pr., with references for this word and related terms: ἀρχιειάτρηνα, ἰατρόμαια (or -μεα; 'midwife') and μαῖα/μέα [edd.pr. print ἰατρίνη, implying that Attalis was a doctor; but ἰατρίνῃ as 'epithet' of the deceased is a distinct and perhaps preferable alternative; see now also E.Samama's corpus summarized in *SEG* LIII 2191, Pleket].

1487: 104/105 no. 33. **Epitaph of Armasta, her husband Dioteimos and their son Dioteimos, before 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

{⟦Αρμα⟧στα Ἑρ(μαίου)}
Αρμαστα, Ἑρμαίου γ´ θυγ(άτηρ), τὴν σωματο-
θήκην κατεσκεύασεν ἑαυτῇ καὶ τῷ υἱῷ
4 αὐτῆς Διοτείμῳ δίς, τῷ γενομένῳ
αὐτῆς ἀνδρὶ Διοτείμῳ Διοσκουρίδου
ἐπὶ τῷ μηδενὶ ἐξεῖναι μετὰ τὴν τελευ-

τὴν αὐτῆς ἀνῦξαι τὴν σωματοθήκην
καὶ πτῶμα ἐπιθεῖναι ἢ ὀστέα· ἐὰν δέ
τις πειράσῃ τῶν προγεγραμένων
τι ποιῆσε, ἐκτείσει τῷ ἱερῷ φίσκῳ
* ,δ, τῷ δὲ Τερμησέων δήμῳ * ,β

1. The mason originally began the inscription above the tabula, and then erased that text, edd.pr.; horizontal stroke above EP.

1488: 105-107 no. 34. **Epitaph of Armasta, her husband Moles and two relatives, after 212 A.D.?** Decorated sarcophagus found at the northern end of necropolis E 9.

A: Ἰ(ερεὺς) Α⟨ὐρ⟩(ήλιος) Τροκονδας Ἀτείνου τὴν σωματοθήκην Ἀρμαστῃ Ἑρμαίου κὲ τῷ ἀνδρὶ αὐτῆς
Μοληπι μεταλουργῷ κὲ τῇ προενούσῃ αὐτοῦ θείᾳ Οᾳ Ἑρ(μαίου) κε υἱῷ Ἑρ(μαίῳ)
μόνον· ἑτέρῳ δὲ
οὐδενὶ ἐξέστε
μετὰ τὴν τελευ-
τὴν αὐτῶν, ἐπεὶ ἐ-
κτείσει τῷ τα[μεί]|ῳ * ,β κὲ ἀρα[ῖς]
ταῖς εἰς τοὺς ΑΠ.[- - -],
μ[η]δενὸς ΚΩ[..]Ο[.]ΤΟΣΙΗΤΕΤΟΧ[..]Ν [οὔ]τε συνγ[εν]ῶν τίν[ος],
ἐπεὶ δώσει Διὶ Σολυμεῖ [*] ,β

B: inscribed on a shield, at right of the tabula ansata:
Αρμαστῃ οὔτε | τῷ ἀνδρὶ αὐ|[τῆς ἐ]πιθά|[ψαι τι]νά

A 1. ΙΑΡΥΤΡΟ, lapis || 2. Μεσαλούργῳ (a name), edd.pr.; C.Brixhe, *BE* (2007) no. 484, reads μεταλουργῷ: 'miner' || 7. *[S] B, lapis || 8. ἀπο[θανόντας]?, edd.pr. [or ἀπο[ιχομένους]; cf. our lemma no. 1581: ταῖς εἰς τοὺς κατοιχομένους ἀραῖς, Chaniotis] || 10. [S] B, lapis || Armasta and Moles, like Trokondas but unlike Oa and her son Hermaios, were Αὐρήλιοι, edd.pr. [but Armasta and her husband Moles, a miner, may somehow have been dependent on Trokondas; as a miner Moles was probably far from rich; Aurelius occurs also before 212 A.D. and Moles as a miner is not likely to have been enfranchised, Pleket] || 10. ἐπειδώσει = ἐπιδώσει, edd.pr. [ἐπεὶ δώσει, Pleket].

1489: 107-109 no. 35. **Epitaph of Artemeis, her husband Eutyches and their daughter-in-law Aurelia Artemeis, ca. 212 A.D.** Decorated sarcophagus found in the southeastern part of necropolis E 10.

❦ Ἀρτεμεις, Ἀπελλοῦ θυ(γάτηρ), ἀπε(λευθέρα) Περικλέους Ἑρ(μαίου) καὶ πά(ροικος), τὴν σωματοθήκην ❦
καὶ Αὐρ(ηλίᾳ) Ἀρτέμει, τῇ τοῦ υἱοῦ αὐτῶν γυναικί,

ἑαυτῇ καὶ τῷ ἀνδρὶ αὐτῆς Εὐτύ-
χῃ Τροκονδου, ἀπε(λευθέρῳ)
καὶ πα(ροίκῳ)· μετὰ δὲ τὴν
θέσιν αὐτῶν οὐδε-
νὶ ἐξέσται ἀνοῖξαι
ἢ ἐπιθάψαι τινά, ἐ-
πεὶ ἐκτείσει Διὶ Σολυ-
μεῖ ✳ ,αφʹ, παντὸς ἔχοντος τὴν ἐξου-
σίαν ἐκδικεῖν ἐπὶ τῷ ἡμίσει ❦

1. Περικλέους Ἑρ(μαίου): added later in smaller script; construed with ἀπε(λευθέρα), edd.pr.; Perikles, son of Hermaios, is probably identical with Περικλῆς Ἑρμαίου Οβριμοτου, φύσει δὲ Οπλεους Παδαμουριος (*TAM* III.1.297; ca. 210 A.D.), edd.pr. ‖ 2. also added later; Artemeis' daughter-in-law died after the sarcophagus was made; she has the civitas Romana, Artemeis and her husband do not ‖ [does the slave Artemeis, once she was manumitted, mention her natural father Apelles?; if so, was Apelles a free-born Greek, who fathered Artemeis as a female slave, or just a colleague of the latter?; cf. the text in our lemma no. 1529, where the freedman Aurelius Herakleon is the son of Telesphoros, a name not uncommon among slaves; in L. 5 one could read Τροκονδου ἀπελευθέρῳ, Pleket].

1490: 110-111 no. 36. **Epitaph of Artemeis and her children, before 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found at the northern end of necropolis E 10.

Ἡ σωματοθήκη Ἀρτέμειτος Θό(αντος) καὶ τῶν τέκνων αὐτῆς μόνων· ἄλλῳ δὲ | οὐδενὶ ἐξέσται ἐπιθάψαι τινά, ἐπεὶ ἐνσχεθήσεται τῇ τυμβωρυχίᾳ

1. Ἄρτεμεις Θόαντος: probably the same as the homonym in *TAM* III.1.430, where she is the *patrona* of the owner of the sarcophagus, edd.pr., who reject the identification of this woman with women on record in *TAM* III.1.300, 317 and 318.

1491: 111/112 no. 37. **Epitaph of Artemon and Kalemera, shortly (?) after 212 A.D.** Undecorated sarcophagus, with inscribed tabula ansata; found in the southeastern part of necropolis E 9.

Αὐρ(ήλιος) Χρυσέρως Ἀρτέμωνι, τῷ
πατρί, καὶ τῇ προενειμέ-
νῃ αὐτοῦ γυναικὶ Καλημέρᾳ· ἄλλῳ
δὲ οὐδενὶ ἐξέσται
ἐπιθάψαι ἕτε-
ρον ἢ ὀστᾶ ἐν-
βαλέσθαι, ἐπεὶ
ὁ πειράσας ἐκ-
τείσει τῷ δήμῳ
δραχμὰς ,α, παν-
τὸς ἔχοντος ἐξουσίαν ἐκπρά-
σειν ἐπὶ τῷ ἡμίσει

Edd.pr. wonder whether Kalemera was Chryseros' or perhaps Artemon's wife (suggesting the latter option given the fact that Chryseros did not reserve a place for himself in the sarcophagus).

1492: 112/113 no. 38. **Epitaph of [Arte?]mon, his wife Agathonis and his son Artemon, before 212 A.D.** Fragment of the front of a decorated sarcophagus, found near the southern end of necropolis E 1.

[...]μων Ουατα Μνειτου τὴν σωματοθήκην
κατεσκεύασεν ἑαυτῷ
καὶ τῇ γυνεκὶ αὐ-
τοῦ Ἀγαθωνίδι κὲ
4 τῷ τέκνῳ αὐτοῦ
Ἀρτέμωνι· ἑτέρῳ δὲ
οὐδενὶ ἐξέσ[τε] ἐπιθάψε,
ἐπεὶ ὁ πειράσας ἐκτείσει
8 Διὶ Σολυμεῖ ✳ ,βφ'

1. Probably [Ἀρτέ]μων, given the name of his son in L. 5, edd.pr.

1493: 113 no. 39. **Epitaph of Aurelia Apelleina and her husband Aurelius Moschos, after 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found in the southern part of necropolis E 1.

Αὐρ(ηλία) Ἀπελλεῖνα Κάρπου τὴν σωματοθήκην ἑαυτῇ καὶ τῷ
vacat ἀνδρὶ αὐτῆς Αὐρ(ηλίῳ) Μόσχῳ Λύδου

1494: 114 no. 40. **Epitaph of Aurelia Apphia, after 212 A.D.** Decorated sarcophagus found at the southeastern end of necropolis E 10.

Ἡ σωματοθήκη Αὐρ(ηλίας) Ἀπφίας [.........]ΗΣ μόνης· ἑτέρῳ δὲ οὐδενὶ
vacat ἐξέσται ἀνῦξα[ι ἢ ἐπιθάψ]αι τινά, vacat
4 ἐπε[ὶ ὁ π]ει|ράσας ἐκτεί||σει Δι[ὶ] Σολυμεῖ
καὶ τῷ δήμῳ Τερ-
μησσ[έ]ων ✳ ,α

1495: 115 no. 41. **Epitaph of Aurelia Armasta, her husband Zosimos and her mother Aurelia Artemeis, shortly after 212 A.D.** Undecorated sarcophagus; inscription in a tabula ansata; found in the central part of necropolis E 10.

Αὐρ(ηλία) Αρμαστα, θυ(γάτηρ) Βαυθλᾶ, τὴν σωματοθήκην ἑαυτῇ καὶ τῷ
προενόντι
4 αὐτῆς ἀνδρὶ Ζω|σίμῳ καὶ τῇ μητρὶ | Αὐρ(ηλίᾳ) Ἀρτέμει μόνον· ||
ἄλλῳ δὲ οὐδενὶ ἐξέστε | ἐπιθάψε τινά, ἐπεὶ | ὁ πειράσας ἐκτείσει
8 Διὶ Σολυμεῖ ✳ ,α, | παντὶ τῷ βουλομένῳ ἐκδικεῖν ἐπὶ τῷ ἡμίσει

1496: 116 no. 42. **Epitaph of Aurelia Armasta and her son, after 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found in the central part of necropolis E 10.

Ἡ σωματοθήκη Αὐρ(ηλίας) Αρμαστης Συρίωνος καὶ τοῦ προμοίρου αὐτῆς υἱοῦ

For Συρίων cf. *TAM* III.1.313 (Συρίων β΄), edd.pr.

1497: 116/117 no. 43. **Epitaph of Aurelia Armasta and others, after 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found in the central part of necropolis E 10.

Αὐρ(ηλία) Αρμαστα Θό(αντος) Κλ(αυδίου) Κενδεου τὴν σωματοθήκην τοῖς προενοῦσιν καὶ ἑαυτῇ· | ἄλλῳ δὲ οὐδενὶ ἐξέσται ἐπιθάψαι, ἐπὶ ἐκτείσει τῷ ἱερωτάτῳ ταμείῳ ✱ ,α

Edd.pr. point out that Aurelia's father was not a Roman citizen (Θόας) and that he was probably born of a Roman citizen (Κλαύδιος Κενδεας) and a peregrine woman.

1498: 117/118 no. 44. **Epitaph of Aurelia Armasta, her husband Aurelius Hermaios and their son Hermaios, after 212 A.D.** Undecorated limestone sarcophagus on a podium; inscription in a smoothed field; found near the southern end of necropolis E 1.

Αὐρ(ηλία) Αρμαστα ἡ καὶ Ἀγοράστη, θυ(γάτηρ) Παρθενοπαίου, τὴν σωματοθή-
κην ἑαυτῇ καὶ τῷ προενειμένῳ αὐτῆς ἀνδρὶ Αὐρ(ηλίῳ) Ἑρμαίῳ Ὀρέστου Αρπίου καὶ τῷ
υἱῷ αὐτῆς Ἑρμαίῳ· ἄλλῳ δὲ οὐδενὶ ἐξέσται ἀνῦξαι ἢ ἐπιθάψαι,
4 ἐπεὶ ἐκτείσει Διὶ Σολυμεῖ ✱ ,βφ΄, παντὸς ἔχοντος ἐξουσίαν ἐκδικεῖν ἐπὶ τῷ ἡμίσει

4. ✱ς ΒΦ, lapis.

1499: 118 no. 45. **Epitaph of Aurelia Artemeis and her husband Aurelius Mousaios, after 212 A.D.** Decorated sarcophagus found along the main road in necropolis E 10.

❦ Αὐρηλία Ἄρτεμεις ❦
Ἀπελλοῦ
τὴν σωματο-
4 θήκην ἑαυτῇ
καὶ τῷ ἀνδρὶ
αὐτῆς ❦ Αὐρ(ηλίῳ)
Μουσαίῳ ❦
8 Σεραπίωνος

1500: 119 no. 46. **Epitaph of Aurelia Artemeis and relatives, after 212 A.D.** Decorated sarcophagus found in the southwestern part of necropolis E 1.

Αὐρ(ηλία) Ἄρτεμεις Ἑρ(μαίου) τὴν σωματοθήκην ἑαυτῇ καὶ τοῖς προενοῦσιν | ἀνδρὶ Τρ(οκονδᾳ) ἑαυτῆς | καὶ υἱῷ· ἄλλῳ δὲ οὐ|δενὶ ἐξέσται ἐ||πιθάψαι, ἐπεὶ ὁ | πειράσας ἐκτεί|σει Διὶ Σολυ[μ]εῖ ✳ ,β

1501: 120/121 no. 47. **Epitaph of the family of Aurelia Artemeis, shortly after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 9.

Αὐρηλία Ἄρτεμεις Μωκασιος τὴν σωματοθήκην κατεσκεύασεν τοῖς
προενοῦσιν Σάμῳ Κόνωνος, τῷ ἀνδρὶ αὐτῆς, καὶ τοῖς προμοίροις
αὐτῆς υἱοῖς Κόνωνι καὶ Μωκασει, καὶ Σάμῳ, τῷ ἐγγόνῳ, συμχωρεῖ δὲ
4 μετὰ τὴν ἀποβίωσιν καὶ Αὐρηλίᾳ ||
8 Ἀρμαστᾳ, μητρὶ | τοῦ Σάμου, τοῦ | ἐγγόνου, κἄν ἐ|μοί τι ἐφνίδιον |
12 συμβῇ, κἀμὲ ἐν||τεθῆναι· ἑτέρῳ | δὲ οὐδενὶ ἐξέσ|ται ἀνῦξαι τὴν |
σωματοθήκην ἢ ἐνθεῖναί τινα, ἐπεὶ ἐκτείσει τῷ ἱερωτάτῳ ταμείῳ ✳ ,ε

[The two sons were named after the two grandfathers, the grandson after his grandfather; for ἐφνίδιον (= αἰφνίδιον) in L. 8 see L.Robert, *OMS* VI 94/95 [a euphemism for death; for such euphemisms see C.Chrysanthou, A.Papathomas, *Tyche* 25 (2010) 4-6 and 10-12, Chaniotis] || 1 (and 3). Μωκασις: Thracian name (C.Brixhe, *BE* [2007] no. 484), Pleket].

1502: 121 no. 48. **Epitaph of Aurelia Demetria and her son Aurelius Konon, after 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found in the central part of necropolis E 10.

Αὐρ(ηλία) Δημητρία Τρο(κονδου) τὴν σωματοθήκην τῷ γενομένῳ
αὐτῆς υἱῷ Αὐρ(ηλίῳ) Κόνωνι Νυμφικοῦ
καὶ ἑαυτῇ· ἄλλῳ δὲ οὐδενὶ ἐξέσται ἐπιθάψαι τινά, ἐπεὶ
4 ὁ πειράσας ἐκτείσει τῷ δήμῳ ✳ φʹ καὶ ἐνσχεθήσεται καὶ τῇ
vacat τυμβωρυχίᾳ vacat

[The father of the deceased son, Νυμφικός, is not supposed to be buried in the sarcophagus: is he dead and in a sarcophagus of his own?; a divorce?, Pleket].

1503: 121/122 no. 49. **Epitaph of Aurelia Domnarous and others, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 8.

Αὐρ. Δομναροῦς, θυγάτηρ Ἑρμαίου Κενδεου, τὴν σωματοθήκην ἑαυτῇ τε |
καὶ τοῖς προενειμένοις μόνον· ἑτέρῳ δὲ οὐδενὶ ἐξέσται ἀνῦξε |
4 ἢ ἐπιθάψε τι|[ν]ά, ἐπεὶ ἐκτεί||σει τῷ ἱερωτά|τῳ ταμείῳ | ✳ ,β

1. Δομναροῦς: hybrid Graeco-Roman name, C.Brixhe, *BE* (2007) no. 484.

1504: 122/123 no. 50. **Epitaph of Aurelia Eukarpia and her sister, after 212 A.D.** Decorated sarcophagus found in the western part of necropolis E 10.

[- - ca. 8-10 - -]ΙΑ Ἑρμαίου τὴν σωματοθήκην ἑαυτῇ καὶ τῇ |
γλυκυτάτῃ αὐτῆς ἀδελφῇ Αὐρηλίᾳ Εὐκαρπίᾳ Ἑρμαίου· ἄλλῳ δὲ |
4 μηδενὶ ἐξεῖ|ναι ἐπιθάψαι || τινά, ἐπεὶ ἐκτεί|σει τῷ ἱερωτά|τῳ ταμείῳ ∗ | ,αφ´

1505: 123-126 no. 51. **Epitaph of Aurelia Ge and relatives, after 212 A.D.** Decorated sarcophagus found in the southwestern part of necropolis E 8.

Αὐρ. Γῆ Ἑρμα[ίου - -] ἱέρεια Λητοῦς κατέστησεν τὴν σωματοθήκην ἑαυ-
τῇ καὶ τῷ ἀνδρὶ |
Αὐ[ρ. - - -] Μολεους Φλαυίου καὶ τοῖς τέκνοις Αὐρ(ηλίοις) Μολῃ καὶ |
4 Ἀπολλωνίῳ καὶ | τῷ ἀνεψιῷ Μολη||τι· ἄλλῳ δὲ οὐ|δ[ε]νὶ ἐ[ξ]έστε ἀ-|
8 νῦξε ἢ ἐπιθάψε | τινά, ἐπεὶ ἐκτεί|σει Διὶ Σολυμεῖ ||
∗ ,βφ´ καὶ [τῷ ἱερωτ]άτῳ ταμείῳ ∗ ,βφ´ καὶ οὐδὲν ἧσσον |
[ἢ τὰ προγε]γραμένα κύρια

1. From various Termessian inscriptions we know that Leto was an important deity in the city, edd.pr.; ἱέρεια Λητοῦς: inscribed above κατέστησεν || 2. the son Αὐρ. Μολης could be identical with M. Αὐρ. Μολης, υἱὸς ἱερέως M. Αὐρ. Οπλεους Μολητος, on record in *TAM* III.1.167, edd.pr., who add that the use of a Roman nomen by Aurelius Moles' grandfather (Φλαυίου) does not imply Roman citizenship; praenomina, cognomina and nomina were used 'nach Art von griechischen Namen' || 10-11. καὶ οὐδὲν ἧσσον κτλ. ('und keineswegs geringer als die festgesetzten Geldstrafen'): the same formula in our lemma no. 1537, edd.pr.

1506: 126/127 no. 52. **Epitaph of Aurelia Ge and relatives, ca. 250 A.D.** Decorated sarcophagus found in the northwestern part of necropolis E 4.

Αὐρ. Γῆ, Σύρου Ἑρ(μαίου) Σκερνα θυ(γάτηρ), τὴν σωματοθήκην ἑαυ-
τῇ καὶ τῷ ἐκγόνῳ αὐτῆς M. Αὐρ. Ἑρ(μαίῳ), [τ]ῷ [υἱ]ῷ M. Αὐρ. Ἀπολλω-
νίου Ἔρωτος καὶ τῇ γυ(ναικὶ) αὐτοῦ Ἀττίᾳ
4 ἄλλῳ δὲ μηδε||νὶ ἐξὸν εἶναι | ἀνοῖξαι ἢ ἐ|πιθάψαι τινά, |
8 ἐπεὶ ὁ πειρά|σας ἐκτείσει Διὶ Σολυμεῖ ∗ ,α

2. Her grandson is identical with M. Αὐρ. Ἑρμαῖος, υἱὸς M. Αὐρηλίου Ἀπολλωνίου Ἔρωτος Ἀντιόχου Ἔρωτος, who is on record in *TAM* III.1.150 as victor in the men's wrestling in a local contest ca. 257 A.D.; if Hermaios' father (M. Αὐρ. Ἀπολλώνιος, son of Ἔρως) is Aurelius Ge's son, she must have been married to Ἔρως Ἀντιόχου Ἔρωτος, edd.pr. || 3. Ἀττίᾳ: added later: apparently M. Aur. Hermaios was unmarried when the sarcophagus was erected, edd.pr.

1507: 127/128 no. 53. **Epitaph of Aurelia Karpophoriane and relatives, after 212 A.D.** Undecorated sarcophagus found in the southern section of necropolis E 1.

Αὐρ(ηλία) Καρποφοριαν͜ῇ Ἀγοράστου, γυ(νὴ) Μάρ(κου) Αὐρ(ηλίου) Ἑρμαίου
Διοτείμου Σκύλακος, τὴ͜ν σωματοθήκη͜ν ἑαυτῇ καὶ τοῖς ἐξ αὐ͜τῆ͜ς
τέκνω͜ν καὶ προενειμένῳ αὐ͜τῆ͜ς πάππῳ Αὐρ(ηλίῳ) Καρποφόρῳ· ἑτέρῳ δὲ οὐδενὶ
ἐξὸν εἶναι ἀνῦξε ἢ ἐπιθάψαι τινά, ἐπεὶ ὁ πειράσας τι τούτων
ἐκ{κ}τείσει τῷ ἱερωτάτῳ ταμίῳ ✳ ,ε καὶ Διὶ Σολυμεῖ ✳ ,γ

1-2. Karpophoriane's husband is probably identical with Ἑρμαῖος Διοτείμου Σκύλακος known from *TAM* III.1.219, edd.pr. || 3. τέκνων for τέκνοις, edd.pr.

1508: 128/129 no. 54. **Epitaph of Aurelia Koroka and relatives, after 212 A.D.** Decorated sarcophagus found along the main road in necropolis E 10.

Αὐ(ρηλία) Κοροκα Δουλίωνος τὴν σωματοθήκη͜ν ἑαυτῇ καὶ τῷ προενόντι |
αὐτῆς υἱῷ Αὐρ(ηλίῳ) Διοτείμῳ καὶ τῇ ἀνατεθρεμμέν͜ῃ ὑπὸ αὐτῆς Ζωτικῇ |
4 Ὀνησίμου μόνον· | ἄλλῳ δὲ μ͜ηδενὶ ἐξὸν || εἶναι ἀνῦξαι ἢ ἐπιθά-|
8 ψαι τινά, ἐπεὶ ὁ πειρά|σας ἐκτείσει τῷ δή|μῳ ✳ ,βφʹ, παντὸς ἔχον-|
τος ἐξουσία͜ν ἐκδι||κεῖν ἐπὶ τῷ λαβεῖν τὰ ἡμίση

1. Horizontal stroke above ΑΥ.

1509: 129/130 no. 55. **Epitaph of Aurelia Oa and others, after 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

Αὐ. Οα Κοροκου Λεπ̣ί̣δ̣ο̣υ τὴν σωματοθήκην
ἑαυτ͜ῇ καὶ τοῖς προε-
ν͜ειμ͜ένοις· ἄλλῳ δὲ
4 μ͜ηδενὶ ἐξεῖναι, ἐ͜π͜εὶ ὁ
π͜ειράσας [ἐ]κ{κ}τείσει
Διὶ Σολύμῳ ✳ ,α καὶ ἕ-
ξει πρὸς τοὺς κα-
8 τυχομαίνους

7-8. κατυχομαίνους = κατοιχομένους, edd.pr.

1510: 131/132 no. 56. **Epitaph of Aurelia Oa and her husband, after 212 A.D.** Undecorated sarcophagus; LL. 5-10 inscribed in a tabula ansata, LL. 1-4 in a smoothed field above the tabula; found at the southern end of necropolis E 1.

Ἡ σωματοθ͜ή͜κη Αὐρ(ηλίας) Οας τῆς καὶ Μαξιμιαν͜ῆ͜ς, θυ(γατρὸς) Λαβε-
ριανοῦ Ọ[.]ΩΝΟΣ[.]ΑΙ[..]ΕΩΣ[..]ΑΥ[- - ca. 10 - -] |
[.]ΙΩΝΟΣ Ἀπολλωνίου, τοῦ ἀνδρὸς αὐτῆς, μόνων, ἀκολούθως οἷς αὐτὴ
δ̣ι̣ετάξατο· ἑτέρ̣ῳ δὲ̣ οὐδενὶ |

ἐξέσται μετ' αὐτοὺς ἀνοῖξαι ἢ ἐπιθάψαι τινά, ἐπεὶ ὁ πειράσας ἐκτείσει τῇ βουλῇ καὶ τῷ δήμῳ
4 δηνάρια πεντακισχείλια, ἅπαντος ἔχοντος ἐξουσίαν ἐκδικεῖν ἐπὶ τῷ ἡμί-σει ||
8 καὶ ἐνσχεθήσει|τε τυμβωρυχί|ας ἐνκλήματι | καὶ ταῖς εἰς τοὺς | κατοιχομέ|νους ἀραῖς

1511: 132 no. 57. **Epitaph of Aurelia Oa and her homonymous daughter, after 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found at the north-eastern end of necropolis E 10.

Αὐρ. Οα Νεικηφόρου τὴν σωματοθήκην ἑαυτῇ καὶ τῇ θυ(γατρὶ) Αὐρ. Οᾳ·
ἑτέρῳ δὲ οὐδενὶ ἐξέσται ἐπιθάψαι, ἐπεὶ ἐκτείσει τῷ δήμῳ ∗ φ'
καὶ ἐνσχεθήσεται τῇ τυμβωρυχίᾳ

1512: 132/133 no. 58. **Epitaph of Aurelia Pasagathe and her parents, after 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found in the north-eastern part of necropolis E 6.

Αὐρ(ηλία) Πασαγάθη Χαρίτων[ος]
τὴν σωματοθήκην ἑαυτῇ καὶ
τῷ προενειμένῳ αὐτῆς πα-
4 τρὶ Χαρίτωνι καὶ τῇ μητρὶ Δω-
ρίδι· ἑτέρῳ δὲ οὐδενὶ ἐξέσται
ἀνῦξαι ἢ ἐπιθάψαι τινά, ἐπεὶ
ὁ πειράσας ἐκτείσει προστεί[μου]
8 Διὶ Σολυμεῖ ∗ ,α

1513: 133/134 no. 59. **Epitaph of Aurelia Prokope and relatives, after 212 A.D.** Decorated sarcophagus found in the northern part of necropolis E 10.

Αὐρ(ηλία) Πρωκόπη, [2-3].ιου θυ(γάτηρ), τὴν σωματοθήκην ἑαυτῇ |
καὶ Αὐρ(ηλίῳ) Ἑρμολάῳ δὶς Μοτασουργιος |
4 καὶ τοῖς ἐξ αὐτῶν· | ἄλλῳ δὲ οὐδενὶ ἐ|ξέσται, ἐπιθάψαι |
8 τινά, ἐπεὶ ὁ πει|ράσας ἐκτείσει | Διὶ Σολυμεῖ ∗ ,α

1. [one would expect Προκόπη, Pleket]; before ιου a M or N, edd.pr.

1514: 134 no. 60. **Epitaph of Aurelia Same and relatives, after 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found in the southwestern part of necropolis E 10.

Αὐρ(ηλία) Σαμη ἡ καὶ Ἀρτεμεισία τὴν σωματ[ο]θήκην [τ]ῷ γλυκυτάτῳ αὐτῆς ἀνδρὶ Αὐρ(ηλίῳ) Διογένῃ [καὶ]
ἑαυτῇ καὶ τῷ γλυκυτάτῳ αὐτῶν υἱῷ Αὐρ(ηλίῳ) Ὀρέστῃ· ἄλλῳ δὲ οὐδενὶ ἐξέσται ἐπιθάψαι τινά,

ἐπεὶ ἐκτείσει προστείμου Διὶ Σολυμεῖ ✱,α, παντὸς ἔχοντος ἐξουσίαν εἰσπρά-
σειν ἐπὶ τῷ ἡ(μίσει)

1515: 135/136 no. 61. **Epitaph of the veteran Titus Aurelius Agathemeros, ca. 200 A.D.** Decorated sarcophagus found at the northern end of necropolis E 1.

Τίτος Αὐρ(ήλιος) Ἀγαθήμερος, οὐετρανὸς τῶν Ε[- - -]

Unfinished text; in fine perhaps τῶν ἐ[ντίμως ἀπολελυμένων], a formula often on record in papyri, edd.pr., who point out that the same man occurs in our lemma no. 1589, and that probably originated in Termessos given the fact that Ἀγαθήμερος often occurs in the city, and also that he may have already been discharged (οὐετρανός) under Commodus; on 136 note 269 a list of veterans on record in inscriptions from Asia Minor.

1516: 136/137 no. 62. **Epitaph of Aurelius Aphrodeisi(o)s, after 212 A.D.** Undecorated sarcophagus found in the southeastern part of necropolis E 9.

Αὐρ(ήλιος) Ἀφροδείσις Κοδράτου κατέστησεν ἑαυτῷ σωματοθήκην CAY

In fine perhaps an attempt to write ἑαυ[τῷ] a second time, edd.pr.

1517: 137/138 no. 63. **Epitaph of Aur. Artemanos, his wife Georgis and Euanthios, after 212 A.D.** Undecorated sarcophagus; inscription in a smoothed field; found in the central part of necropolis E 1.

Αὐρ(ήλιος) Ἀρτεμανος δὶς τὴν σωμα-
{α}τοθήκην ἑαυτῷ καὶ τῇ γυ-
νεκὶ αὐτοῦ Γεωργίδι καὶ τ-
4 ῷ προενειμένῳ Εὐανθίῳ· ἄ-
[λ]λῳ δὲ μηδενὶ ἐξὸν εἶναι ἐπι-
θάψε, ἐ[π]εὶ ἐκτείσι Διὶ Σολυ-
μεῖ δραχμὰς φ', ὁ δὲ πειράσας
8 ἐνκληθήσετε τυμβωρυχί[α]

1518: 138/139 no. 64. **Epitaph of M. Aurelius Artemon, his wife Aurelia Artemeis and his parents, after 212 A.D.** Decorated sarcophagus found in the northeastern part of necropolis E 10.

Μᾶρ(κος) Αὐρ(ήλιος) Ἀρτέμων δὶς Ἑρμαίου Διογένους τὴν σωματοθήκην ἑ-
αυτῷ τε κὲ τῇ γυνεκὶ αὐτοῦ |
Αὐρ(ηλίᾳ) Ἀρτέμει Ἑρμαίου κὲ τοῖς προενειμένοις αὐτοῦ γονεῦσιν μόνον· |
4 ἑτέρῳ δὲ οὐδε|νὶ ἐξέσται ἐπι||θάψε τινά, ἐπεὶ | ὁ πειράσας{ας} τι |
8 τούτων ἐκτεί|σει τῷ ταμείῳ ✱,γ, παντὸς ἔχον||τος ἐξουσίαν ἐκδικεῖν ἐ|-
πὶ τῷ ἡμίσει

Edd.pr. mention (notes 270 and 271) a number of Termessian epitaphs in which the names that appear in this epitaph also occur.

1519: 139 no. 65. **Epitaph of Aurelius Artemon, after 212 A.D.** Undecorated sarcophagus found in the southeastern part of necropolis E 9.

Αὐρ(ηλίου) Ἀρτέμωνος | Αὐρ(ηλίου) Διογένους

Edd.pr. refer to *TAM* III.1.343, in which an Αὐρ(ήλιος) Ἀρτέμων Αὐρ(ηλίου) Διογένους builds a tomb for himself and his wife.

1520: 140 no. 66. **Epitaph of Aurelius Chrysogonos and relatives, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 9.

Αὐρ(ήλιος) Χρυσόγονος Γαΐου Κάρπου ΛΛΙΟΥ τὴν σωματοθήκην | ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ Μούσῃ | καὶ τῇ θυ(γατρὶ) Χρυσογόνῃ | καὶ τῷ υἱῷ αὐτοῦ || Αὐρ(ηλίῳ) Γαΐῳ καὶ τῷ προ|γόνῳ Εὐτυχια|νῷ μόνοις· ἑτέ|ρῳ δὲ οὐδενὶ ἐξέστε | ἀνῦξαι ἢ ἐπενθά||ψαι αὐτοῖς τινά, ἐπεὶ ἐκτείσει Διὶ Σολυμεῖ ✱ ,αφ´ καὶ αἴσται ὑπεύθυνος καὶ τῇ | vacat τυμβωρυχίᾳ vacat

For the use of Roman names in the Greek onomastic system (L. 1: Γαΐου, L. 5: Αὐρηλίῳ Γαΐῳ) cf. the app.cr. of our lemma no. 1505, edd.pr. || 1. ΛΛΙΟΥ: Ἀλλίου?, edd.pr. || [4/5. πρόγονος = a child from a previous marriage (here, probably stepson), Chaniotis] || 10. αἴσται = ἔσται, edd.pr.

1521: 141 no. 67. **Epitaph of Aurelius Demetrianus and his wife Aurelia Esda, after 212 A.D.** Undecorated sarcophagus; inscription in a somewhat smoothed field; found in the central part of necropolis E 10.

Αὐρ. Δημητριανὸ[ς] Δημητρίου {κα}-
{τα} vvv κατέστησεν τννὴν σωματο-
θήκην ἑαυτῷ καννὶ τῇ [γ]υναικὶ αὐτοῦ,
τῇ προννενειμ[έ]νῃ Αὐρ. Εσδᾳ· ἑτέρῳ δὲ
οὐδενὶ vv ἐξέσται ἐπιθάψαι τινά,
ἐπεὶ ὁ πειράσας ἐκτείσει τῷ v ἱννε-
ρωτάτῳ τα[με]ίῳ ✱ μύρια, παντὸς
ἔχοντος ἐξουσίαν ἐκδικεῖν ἐ-
πὶ τῷ τοιούτῳ vacat

1522: 141/142 no. 68. **Epitaph of Aurelius Doulos and relatives, shortly after 212 A.D.** Undecorated sarcophagus found in the central part of necropolis E 10.

Αὐρ. Δοῦλος [- - - ca. 10 - - - τὴν σωμ]ατοθήκην
ἑαυτῷ καὶ τῇ προενειμένῃ αὐ[το]ῦ γυναικὶ Αρμαστᾳ Τρ(οκόνδου) κὲ
{κὲ} Αὐρ. Θαλιανῇ Ἀπολλωνίου, τῇ β´ γ(υναικί), καὶ τῷ γενομ[έ]νῳ αὐτοῦ
υἱῷ Δούλῳ μόνοις· ἄλλῳ δὲ οὐδενὶ ἐξέσται ἀ-
νῦξαι ἢ ἐπιθάψαι τινά, ἐπεὶ ὁ τούτων τι πρά-
ξας ἔνοχος ἔσται ἐνκλήματι τυμβωρυχίας

Edd.pr., in view of the absence of Aurelius/Aurelia in the names of the deceased wife and son, date the text shortly after 212 A.D.

1523: 142/143 no. 69. **Epitaph of Aurelius Doulos and relatives, after 212 A.D.** Undecorated sarcophagus; inscription in a somewhat smoothed field; found in the central part of necropolis E 1.

Αὐρ(ήλιος) Δοῦλος Δημητρίου τὴν σωματοθήκην ἑαυτῷ τε κὲ τῷ υἱῷ αὐ-
τοῦ Αὐρ(ηλίῳ) Σωτηριανῷ
καὶ τῇ γυ(ναικὶ) αὐτοῦ Αὐρ(ηλίᾳ) Κίλλῃ μόνον·
4 ἑτέρῳ δὲ οὐδενὶ ἐξέσται | ἐπιθάψαι τινά, ἐπεὶ ἐκτεί-||
σει τῷ ταμείῳ ✳ ,βφʹ καὶ Διὶ Σο|λυμεῖ ✳ ,α καὶ ἐνσχεθήσετε |
8 [τυμβωρυ]χία[ς ἐνκλήμ]ατι κὲ | [ἀσεβείᾳ] vacat

1524: 143/144 no. 70. **Epitaph of Aurelius Elpidephoros and his wife, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

4 Αὐρ. Ἐλπιδηφό|ρος Κονδίωνος | τὴν σωματοθήκην | ἑαυτῷ καὶ τῇ γυ-||
ναικὶ αὐτοῦ Αὐρ. | [...]δοτῃ καὶ τοῖς | τέκνοις αὐτῶν

Edd.pr. refer to *TAM* III.1.431 (also necropolis E 10), which records an Αὐρ. Ἐλπιδηφόρος, erecting a sarcophagus, inter alios, for τῇ προενούσῃ αὐτοῦ θυ(γατρί) || 6. e.g., [Διο]δότῃ or [Θεο]δότῃ, edd.pr.

1525: 144/145 no. 71. **Epitaph of Aurelius Ephesi(o)s and his wife Nannela, shortly after 212 A.D.** Undecorated sarcophagus; inscription in a somewhat smoothed field; found in the central part of necropolis E 9.

Αὐρ(ήλιος) Ἐφέσις Λουκίου τὴν σωματοθήκην ἑαυτῷ τε καὶ τῇ προενειμένῃ αὐτοῦ γυναικὶ Ναν|νηλᾳ μόνον· ἑτέρῳ δὲ οὐδενὶ ἐξέστε ᾡδήποτε οὖν τρόπῳ ἀνῦξε ἢ ἐπιθάψε τινὰ ἕτερον, | vacat ἐπεὶ ἐκτείσει τῷ ἱερωτάτῳ ταμείῳ ✳ ,α

1. For the use of Roman names see the app.cr. of our lemmata nos. 1505 and 1520, edd.pr.

1526: 145/146 no. 72. **Epitaph of Aurelius Epitynchanos and relatives, after 212 A.D.** Decorated sarcophagus; traces of red paint in some letters; found in the northern part of necropolis E 10.

Αὐρ(ήλιος) Ἐπιτύνχανος τὴν σωματοθήκην ἑαυτῷ καὶ τῇ γυ[ναι]-
κὶ αὐτοῦ Μελιτίνῃ καὶ τοῖς τέκνοις· μετὰ δὲ τὴν θέσιν αὐτῶν οὐδε-
4 νὶ ἐξέσται ἀνῦ|ξαι ἢ ἐπιθάψαι || τινά, ἐπεὶ ὁ πει-|
8 ράσας τι τού|των ἐκτείσει | Διὶ Σολυμεῖ καὶ |
τῷ δήμῳ Τερμησσέων ✳ ,β, παντὶ τῷ βουλομένῳ ἐκδικεῖν ἐπὶ τῷ ἡμίσει

1527: 146/147 no. 73. **Epitaph of Aurelius Eutyches and relatives, after 212 A.D.** Undecorated sarcophagus; inscription in a somewhat smoothed field; found in the central part of necropolis E 6.

Αὐρ(ήλιος) Εὐτύχης ἐπιλεγόμεν[ος] Καβαλοῦς τὴν σωματοθήκην ἑαυτῷ τε καὶ
τῇ γυ(ναικὶ) αὐτοῦ Νείκῃ
καὶ τοῖς υἱοῖς αὐτοῦ Ἑρ[μ]αίῳ καὶ Ε[ὐ]κλ[εί]νῳ καὶ τῇ θυ(γατρὶ) αὐτοῦ Ἀγο-
ράστῃ μόνοις· ἑτέρῳ δὲ οὐδενὶ
ἐξστρανίῳ [ἐξέστε] ἐπιθάψε τινὰ ἕτερον, ἐπεὶ ἐκτείσει τῷ ταμείῳ ⁎ ,α

1. Καβαλους, edd.pr.; Καβαλοῦς, a nickname derived from Καβάλλης, C.Brixhe, *BE* (2007) no. 484 ‖ 3. ἐξστράνιος = extraneus; cf. our lemma no. 1582, edd.pr. [also *SEG* LVI 793, Sverkos].

1528: 147/148 no. 74. **Epitaph of the freedman Aurelius Herakleides and relatives, ca. 250 A.D.** Undecorated sarcophagus found in the northwestern part of necropolis E 10.

Αὐρ. Ἡρακλείδης, ἀπελεύθερος Μ(άρκου) Αὐρ. Τιβερίου Οπλητιανοῦ Σ[ω]-
κράτους, τὴν σωματοθήκην ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ Παρρησίᾳ [καὶ τῇ]
θυγατρὶ αὐτοῦ Αρμαστᾳ κὲ τῇ ἀδελφῇ μου Αὐρ. Δίᾳ· ἑτέρῳ δὲ [οὐδε]-
4 νὶ ἐξέσται ἀνῦξαι τὴν σωματοθήκην ἢ ἐπ[ι]θάψαι τι[νά, ἐπείπ]-
ερ ὁ τούτων τι ποιήσας ἐκτείσι τῷ ἱερωτά[τῳ] ταμίῳ ⁎ [-]
καὶ ἔνοχος ἔσται καὶ τῇ ἀσεβίᾳ ε[ἰς τοὺς κα]‖τοιχομένους vacat

1-2. The patronus is probably a son of M. Αὐρ. Τιβέριος Οπλης (no. 2 in the so-called family D) and, if so, a brother of M. Αὐρ. Τιβέριος Οπλητιανὸς Πανκράτης (D 5 and our lemma no. 1441) and of Αὐρ. Τιβερία Οπλητιανὴ Νανηλις (D 6), edd.pr.

1529: 148/149 no. 75. **Epitaph of the freedman Aurelius Herakleon and relatives, ca. 225-250 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

Αὐρ(ήλιος) Ἡρακλέων Τελεσφόρου, ἀπε(λεύθερος) ἱερέως Μάρ(κου)
Αὐρ(ηλίου) Πλατωνιανοῦ Ὀτάνου,
τὴν σωματοθήκην ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ Ἀρτέμει καὶ τῷ υἱῷ
αὐτοῦ Θεοδοσίῳ καὶ τῇ ἐσομένῃ γυ(ναικὶ) Θεοδοσίου· ἄλλῳ δὲ οὐδενὶ
4 ἐξέσται ἀνῦ‖ξαι ἢ ἐπενθά|ψαι τινά, ἐπεὶ | ἐκτείσει Διὶ |
8 Σολυμεῖ καὶ | τῷ δήμῳ ⁎ ,βφ´

1. The patronus is identical with the homonymous ἀρχιερεύς and πρόβουλος on record as member of the so-called family F (cf. *TAM* III.1.301); for a possible brother see our lemma no. 1440, edd.pr. ‖ [for the status of Τελεσφόρος, Herakleon's father, cf. our lemma no. 1489 app.cr., Pleket].

1530: 149/150 no. 76. **Epitaph of Aurelius Hermaios and his wife Aurelia Artemeis, after 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 8.

Αὐρ(ήλιος) Ἑρμαῖος | Κόνωνος Ἑρ(μαίου) Τρο(κονδου) ἑ|αυτῷ καὶ τῇ προ|ενειμένῃ γυναι||κὶ αὐτοῦ Αὐρ(ηλίᾳ) Ἀρ|τ̣έ̣μει Ἐντείμου

1531: 150/151 no. 77. **Epitaph of Aurelius Hermaios and relatives, after 212 A.D.** Undecorated sarcophagus of the so-called chamosorion-type; inscription in a smoothed field; found in the rocky area west of necropolis E 8.

Αὐρ(ήλιος) Ἑρμε̣ος Μίδου Πτολεμ̣ε̣ου κατ̣έ̣σ̣τ̣ησεν ἑαυτῷ
σωματοθήκη̣ν̣ καὶ τῇ γυναικὶ αὐτοῦ Αὐρ(ηλίᾳ) Εὐσταθίᾳ
καὶ τοῖς ἐξ αὐτῶν τ̣έ̣κνοις καὶ τοῦ υἱοῦ γυν̣ε̣κὶ
4 Αὐρ(ηλίᾳ) Πτρωγονοῦ· ἄλλῳ δὲ οὐδενὶ ἐξέστ̣ε̣ τινὰ ἐπιθάψαι
ἐπεὶ ὁ πειράσας ὑποκεισθή̣σ̣αιται τυμβωρυχίας
καὶ Διὶ Σολυμεῖ ∗ ,αφ΄ ❦ vacat

4. Πτρωγονοῦ: dative of Πτρωγονοῦς, edd.pr. [or is something like Πρωτογόνου meant?, Pleket].

1532: 151/152 no. 78. **Epitaph of Aurelius Hermaios, his wife and cousin, after 212 A.D.** Decorated sarcophagus found in the southwestern part of necropolis E 4.

Αὐρ(ήλιος) Ἑρμαῖος δὶς Τρο(κονδου) ὁ καὶ Συριάρχης τὴ̣ν̣ σωματοθή̣κ̣η̣ν̣ ἑαυτῷ ⟦- - - -⟧
⟦...⟧ καὶ τῇ γυ(ναικὶ) αὐτοῦ Αὐρ(ηλίᾳ) Ἀνθεστιαν̣ῇ̣ τῇ καὶ Κορόκῃ· ἑτέρῳ δὲ μ̣η̣δενὶ
vacat εἰ μὴ τῷ ἀν̣ε̣ψίῳ αὐτοῦ Αὐρ(ηλίῳ) Ὀρεστίωνι Σάξᾳ·
4 ἄλλῳ δε μὴ || ἐξέσται ἀνῦ||ξαι καὶ ἐπιθά|ψαι, ἐπεὶ ὁ πειρά-|
8 σας ἔστω ὑπεύ|θυνος τῷ ἱερω|τάτῳ ταμείῳ | ∗ ,βφ΄

[1. for the second name, Συριάρχης, cf. our lemma no. 1535 || 2. for the name Κορόκη cf. *SEG* XLIV 1141 (Termessos); for Κοροκα see our lemma no. 1508 || 3. cf. *SEG* XLIV 1118 for an Αὐρ. Ὀρέστης Σάξας; edd.pr. give Σάξα but the dative Σάξᾳ seems preferable, Pleket.]

1533: 152/153 no. 79. **Epitaph of Aurelius Hermianos, his wife and others, after 212 A.D.** Undecorated sarcophagus; inscription in a tabula ansata; found in the northeastern part of necropolis E 6.

Αὐρ(ήλιος) Ἑρμιανὸς Ναρκ[ισσ- - τὴν σωματοθήκην ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ?]
Αὐρ(ηλίᾳ) Ὀλυμπιάδι κα̣ὶ̣ [- - - - - καὶ ᾧ (or οἷς) ἂν βου]-
4 ληθῇ ἐπ[ιταφῆναι ὁ Ἑρ]|μιανὸς ἢ οἱ̣ κληρ[ονό]||μοι αὐτοῦ· ἑτέρῳ δὲ̣ |
8 οὐδενὶ ἐξέσται, ἐπὶ ὁ πειράσας ἐκτεί|σει τῷ ἱερωτάτῳ ται|μίῳ ∗ ,β̣φ΄

1. Ναρκ[ισσιανοῦ], Ναρκ[ισσίωνος] or Ναρκ[ίσσου], edd.pr.

1534: 153/154 no. 80. **Epitaph of Aurelius Hermianos, his wife and sister, after 212 A.D.** Decorated sarcophagus found in the eastern part of the center of necropolis E 10.

Αὐρ(ήλιος) Ἑρμιανὸς [......]ΟΥ κατέστησεν v ἑαυτῷ τὴν σωματοθή-
κην καὶ τῇ [γυναικὶ] αὐτοῦ [- ca. 3-4 -] μόνοις καὶ τῇ ἀδελφῇ· |
ἄλνλῳ δὲ ο[ὐ]δενὶ ἐξεῖναι ἐπιθάψαι ἢ ἀνῦξαι, |
4 ἐπεὶ ὁ πειρά|σας ἐκτείσει || τῷ ἱερωτάτῳ | ταμίῳ ✱ ,βφ´

1535: 154 no. 81. **Epitaph of Marcus Aurelius Leonides and others, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

Μ(ᾶρκος) Αὐρ(ήλιος) Λεωνίδης δὶς ὁ καὶ Συριάρχης τὴν σωματοθήκην ἑαυτῷ τε καὶ τοῖς προενει{μει}μένοις (μ)όνον· ἑτέ|ρῳ δὲ οὐδενὶ ἐξέσται μετὰ τὴν θέσιν αὐτοῦ ἀνῦξε ἢ ἐπιθάψε τινά, ἐπεὶ{πει} ὁ πειράσας τι || {τι}τούτων ἐκτεί|σει Διὶ Σολυμεῖ ✱ ,α

1. in fine, NONON, lapis [for the second name, Συριάρχης, see our lemmata nos. 1532, 1543, and 1546, Pleket].

1536: 154/155 no. 82. **Epitaph of Aurelius Mamas with reflections on death, after 212 A.D.** Inscription on the sarcophagus that also bears the funerary epigram for Αὐρ. Μαμας Γαμικοῦ (*TAM* III.1.584); the lettering of the inscriptions indicates that they were produced in the same period; found in the central part of necropolis E 10.

Ζῶν | κτῶ, | χρῶ· | ἔδραμα • πολλά, || ἔπλευσα • πλείονα | vvv μέχρις ὧδε· vvv | vacat ἔρρωσθε vacat

2-3. κτῶ, χρῶ: cf. *TAM* III.1.596, edd.pr. [see also *SEG* XXXVI 1576, Pleket] || 4-5. 'War Mamas etwa ein Kaufman, der *"viel laufen und mit dem Schiff fahren"* mußte?' [see, however, J.Nollé, *Gephyra* 4 (2007) 196, who refers to his article summarized in *SEG* XXXV 1118: an example of the metaphor of human life as a foot-race, Pleket].

1537: 155/156 no. 83. **Epitaph of Aurelius Meidias and his sons, after 212 A.D.** Decorated sarcophagus found in the southwestern part of necropolis E 4.

Αὐρ(ήλιος) Μειδ[ί]ας Τροκονδου Μειδίου τοῦ καὶ Διοτείμου τὴν σωματοθήκην ἑαυ|τῷ τε καὶ τοῖς υἱοῖς αὐτοῦ Αὐρ(ηλίοις) Κόνωνι καὶ Διοτείμῳ | μόνον· οὐδενὶ | δὲ ἐξέστε μετὰ || τὴν τελευτὴν | αὐτῶν ἀνῦξε | τὴν σωματοθήκην | ἢ ἐπιθάψε τινά, | ἐπεὶ ὁ πειράσας τι || τούτων ἐκτείσει Διὶ Σολυμεῖ ✱ ,α καὶ οὐδὲν ἧσσον ἢ τὰ γεγραμμένα | κύρια

10-11. For this formula cf. our lemma no. 1505, edd.pr.

1538: 156/157 no. 84. **Epitaph of Aurelius Moles, his mother and son, after 212 A.D.** Undecorated sarcophagus; LL. 2-8 of the inscription in a tabula ansata; found in the southwestern part of necropolis E 10.

Αὐρ(ήλιος) Μολης Ἑρμοῦ τὴν σωματοθήκην ἑαυτῷ καὶ τῇ μητρὶ | αὐτοῦ Ἀρμονίᾳ | καὶ τῷ υἱῷ αὐτοῦ· | ἄλλῳ δὲ οὐδενὶ || ἐξέσται ἐπενθ̣ά̣|ψε τινά, ἐπεὶ ἐ|κτείσει Διὶ Σο|λυμεῖ ∗,α

1539: 157/158 no. 85. **Epitaph of Aurelius Morsianos and his wife, after 212 A.D.** Undecorated sarcophagus found in the northwestern part of necropolis E 5.

Αὐρ(ήλιος) Μορσ̣ι̣ανὸς Κβωμασιος τὴν σωματοθήκην ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ Ἐλπιτύχῃ, ἑτέρῳ δὲ μηδενί· εἰ δὲ μή, δώσει τῷ ἱερωτάτῳ ταμίῳ ∗,α̣ τ̣ε̣ καὶ Διὶ Σολυμεῖ ∗,α

1540: 158 no. 86. **Epitaph of Aurelius Neikias and his daughter, after 212 A.D.** Decorated sarcophagus found in the western part of necropolis E 8.

Αὐρ(ήλιος) Ν̣εικ̣ίας Δημητρίου τ̣ὴν σωματοθήκην ἑαυτῷ καὶ τῇ θυ(γατρὶ) | αὐτοῦ Αρμασ|τ̣ᾳ· ἄ̣λ̣λ̣ῳ̣ δὲ οὐ|δενὶ̣ ἐ̣ξ̣έ̣σται || ἀνῦξαι ἢ ἐπιθά|ψαι τινά, ἐπεὶ | ὁ̣ π̣ε̣ι̣ρ̣ά̣[σ]α̣[ς ἐ]κ̣τ̣[ε]ί̣σ̣ε̣ι̣ Δ̣ι̣ὶ̣ Σ̣ο̣λ̣[υ]μ̣ε̣ῖ̣ ∗ [.]

1541: 159/160 no. 87. **Epitaph of Aurelius Onesimos and his son Stephanos, after 212 A.D.** Decorated sarcophagus found in the southwestern part of necropolis E 8.

Αὐρ(ηλία) Καλημ̣ε̣ρα Ἀρτέμωνος Ἑρμαίου τὴν σωματοθήκην καὶ Α(ὐρ)(ηλίῳ) Ὀν̣η̣σίμῳ Ἐρ|μιανοῦ, τῷ ἀνδρί, καὶ τῷ υἱῷ αὐτῶν Στεφάνῳ· ἄλλῳ δὲ οὐδενὶ ἐξέσται ἢ ἐπιθά|ψαι, ἐπεὶ ἕξει πρὸς τοὺς κατοιχομένους καὶ δώσει καὶ | προστείμου || Διὶ Σολυμεῖ | ∗,α καὶ τῷ ἱερῷ τα|μείῳ ∗,α, | παντὸς ἔχον|τος ἐξουσί(αν) ἐκδικεῖ(ν) ἐπὶ τῷ ἡμύσει

1. Αὐρ. Καλημέρα Ἀρτέμωνος Ἑρμαίου is probably identical with Αὐρ. Καλημέρα from *TAM* III. 1.837; the name of Kalemera's grandfather (Ἑρμαίου) was added later in smaller script between LL. 1 and 2, edd.pr.; in fine, ΑΡΥΟΝΗΣΙΜΩ, lapis [one wonders whether ⟨ἑαυτῇ⟩ should be added before the first καί, Pleket] || 2. between ἐξέσται and ἤ one needs another infinitive, such as ἀνῦξαι, edd.pr.; the name of the son (αὐτῶν Στεφάνῳ) was added later in smaller script between LL. 2 and 3.

1542: 160 no. 88. **Epitaph of Aurelius Philomousos and relatives, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 8.

Αὐρ. Φιλόμουσος τὴν σωματο-
θήκην ἑαυτῷ καὶ τῇ γυναικὶ αὐ-
τοῦ Αὐρ. Ἀτταλίδ[ι] καὶ τῇ π[ροενει]μένῃ
αὐτοῦ θυ(γατρὶ) Ἀρ-
τεμεισίᾳ καὶ
τῇ ἐκγόν[ῳ] αὐ-
τοῦ Εὐκρατίᾳ·
ἄλλῳ δὲ οὐδε-
νὶ ἐξέσται ἐπι-
θάψαι τινά, ἐπεὶ ἐκτ[ε]ίσει
Διὶ Σολυμεῖ ∗ ,α

1543: 161 no. 89. **Epitaph of Aurelius Syriarches and family, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

Αὐρ(ήλιος) Συριάρχης δὶς Ὀρέστου τὴν σωματοθήκην ἑαυτῷ τε καὶ Αὐρ(ηλίᾳ) | Ἀρτέμει Ἀλεξάνδρου, τῇ γυν(αικὶ) αὐτοῦ, καὶ τοῖς τέκνοις αὐ|τοῦ μόνον· ἑ|τέρῳ δὲ οὐδε||νὶ ἐξέστε ἐπι|θάψε, ἐπεὶ ὁ πει|ράσας ἐκτείσει | τῷ ἱερωτάτῳ ταμείῳ καὶ Διὶ Σολυμεῖ ∗ ,βφ´

Edd.pr. point out that in *TAM* III.1327 an Αὐρ. Συριάρχης δίς is mentioned as owner of a tomb erected by his mother.

1544: 162 no. 90. **Epitaph of Aurelius Syros and family, shortly (?) after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 9.

Αὐρ(ήλιος) Σύρος Κορνούτου τὴν
σωματοθήκην ἑαυτῷ καὶ
τῇ προενούσῃ γυ(ναικὶ) Ἐλπίδι
καὶ τοῖς τέκνοις αὐτοῦ· ἄλλῳ
δὲ οὐδενὶ ἐξέσται ἀνῦξαι
ἢ ἐπιθάψαι, ἐπεὶ ὁ πείρασας
ἐκ[τ]είσει Διὶ Σολυμεῖ ∗ ,α

Edd.pr. point out that in *SEG* XLI 1628 (Termessos) an Αὐρ(ήλιος) Κορνοῦτος is mentioned and that the wife of the deceased mentioned here is not an Aurelia.

1545: 163 no. 91. **Epitaph of Marcus Aurelius Trokondas and family, after 212 A.D.** Undecorated sarcophagus of the so-called chamosorion-type; found in the central part of necropolis E 5.

Μ. Αὐρ. Τροκονδας Μολεους τὴν σωματοθήκην ἑαυτῷ κὲ τῇ γυ(ναικὶ) αὐτοῦ Αὐρ(ηλίᾳ) Στρατηγίδι κὲ [τῷ υἱῷ] αὐτῶν Εὐγάμῳ μόνον· ἑτέρῳ δὲ οὐδενὶ ἐξέστα[ι] ἐπιθάψαι τινά, ἐπεὶ [δώσε]ι τῷ ταμείῳ ∗ ,βφ´

1546: 163/164 no. 92. **Epitaph of Aurelius Trokondas and his children, after 212 A.D.** Decorated sarcophagus found in the southwestern part of necropolis E 1.

Αὐρ(ήλιος) Τροκονδας Συριάρχου τὴν σωματοθήκην ἑαυτῷ καὶ τοῖς | ἐξ αὐτοῦ τέ[κ]νοις μόνοις· ἄλλῳ δὲ | οὐδενὶ ἐξέσται | ἐπιθάψαι τι|νά, ἢ ὁ πειρά|σας ἐκτείσει | Διὶ Σολυμεῖ | ∗φ´

Edd.pr. point out that in *TAM* III.1.788 an Αὐρήλιος Τροκονδας Συριάρχου erects a sarcophagus for himself and his three children and they wonder whether he might be he the same as the Aur. Trokondas in the present text.

1547: 164/165 no. 93. **Epitaph of Cassianus and his wife Artemeis, before 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

Κασσιανὸς Θόαντος Τρ̣ο(κονδου) τὴν σωματοθήκην
ἑαυτῷ καὶ τῇ γυ-
ναικὶ αὐτοῦ Ἀρ-
τέμει Διογένους·
ἄλλῳ δὲ οὐδενὶ
ἐξὸν ἔσται ἐπι-
κηδεῦσαί τινα,
ἐπεὶ ἐκτείσει
Διὶ Σολυμεῖ ✻,α

Edd.pr. point out that in *TAM* III.1.527 a Θόας Τροκονδου [- -]σιαν̣ου is on record; if he is the same as the father of our Κασσιανός, [Κασ]σιαν̣οῦ may have to be restored in 527.

1548: 165/166 no. 94. **Epitaph of Claudia Iulia, before 212 A.D.** Limestone stele with akroteria moulded above and below; found in the northeastern part of necropolis E 1.

Ἐ̣πάγαθος Λογ̣γ̣εί-
ν̣ου Κλ(αυδίᾳ) Ἰουλίᾳ τὴν
ταφὴν ἐπὶ τῇ στή-
λ̣ῃ, φιλοστοργίας
κ̣αὶ μνήμης χάριν

Edd.pr. argue that in view of φιλοστοργία in L. 4 Claudia Iulia probably was Epagathos' wife || 2-4. 'Das Grab nebst der Stele', edd.pr.

1549: 166/167 no. 95. **Epitaph of Claudius Hermianos and family, before 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 6.

Κλ(αύδιος) Ἑρμιανὸς τὴν σωματο-
θήκην ἑαυτῷ καὶ Καλλιό-
πῃ τῇ γυνεκὶ αὐτοῦ
καὶ τοῖς τέκνοις αὐτῶν
Κλ(αυδίοις) Ἑρμῇ καὶ Εὐδοξίῳ·
ἑτέρῳ δὲ οὐδενὶ ἐ-
ξέσται ἐπιθάψαι τι-
νά, ἐπεὶ ὁ πειράσας
ἐκτείσει Διὶ Σολυ-
νυμεῖ ✻,αφ'

Edd.pr. point out that we have a marriage between a Roman citizen and a peregrine woman.

1550: 167/168 no. 96. **Epitaph of Claudius Kall[- -] and his wife, Imperial period.** Decorated sarcophagus found in the southwestern part of necropolis E 8.

[Κλ]αύδιος Καλλ[- - - - - τὴν] σωματοθήκην ἑαυτῷ καὶ τῇ γυ|ναικὶ αὐτ[οῦ - - - μόνοις·] ἄλλῳ δὲ οὐδενὶ ἐξέσται ἐπιθάψαι τινά, | ἐπεὶ ὁ πειράσας | ἐκτείσει Διὶ Σο||λυμεῖ ✱,αφ', παν|τὸς ἔχοντος | ἐξουσίαν ἐκδι|κεῖν ἐπὶ τῷ ἡμίσει

1551: 168/169 no. 97. **Epitaph of Tiberius Claudius Platon and his wife Oa, ca. 200 A.D.** Decorated sarcophagus; in a framed field a tabula ansata flanked by an urceus and a patera; found in the northern part of necropolis E 8.

Ἱ(ερεὺς) Τι(βέριος) Κλ(αύδιος) Πλάτων, υἱὸς Τι(βερίου) Κλ(αυδίου) Οὐάρου, τὴν σωματοθήκην ἑαυτῷ καὶ τῇ συνβίῳ | αὐτοῦ Οᾳ Διοτείμου Ἔρω(τος)· | ἄλλῳ δὲ οὐδενὶ ἐξέσται | ἀνῦξαι ἢ καταθέσθαι σῶμα, || ἐπεὶ ἐκτείσει τὰ ἐν | τῇ σημιώσει αὐτοῦ | γεγραμένα πρόσ|❦τειμα ❦

1. Tib. Cl. Platon: his akme is ca. 180 A.D., edd.pr., who add that during the reign of Antoninus Pius his father is on record as πρόβουλος in the text in our lemma no. 1475 || 6. σημ(ε)ίωσις: 'besiegelte Urkunde', edd.pr., who refer to *TAM* III.1.284, 443, 613, 689 and 750.

1552: 169 no. 98. **Epitaph of Dioteimos and Sanda, before 212 A.D.** Undecorated sarcophagus, found in the central part of necropolis E 10; inscription in a smoothed field.

Διότειμος, πάρ(οικος), ἀ(πελεύθερος), καὶ Σανδα, Κονδ[ίω]νος Οδωλλου θυγάτηρ, τὴν σωματοθήκην ἑαυτοῖς μόνοις

1. For πάροικος, ἀπελεύθερος cf. our lemma no. 1489, edd.pr.

1553: 169/170 no. 99. **Epitaph of Dioteimos and Artemeis, before 212 A.D.** Decorated sarcophagus found in the necropolis E 10, near the sarcophagus in our lemma no. 1499.

Διότειμος Ἀπολ(λωνίου),
ἀπε(λεύθερος) καὶ πά(ροικος), τὴν θή-
κην ἑ[α]υτῷ καὶ Ἀρτέ-
4 μει, Ἑ[ρ](μαίου) θυγα(τρί), τῇ γυ(ναικὶ) αὐ-
τοῦ· μηδενὶ δὲ ἐξεῖ-
ναι, ἐπεὶ ὁ πειράσας
ἐκτείσει τῇ πό[λει ✱ - -]

1554: 170/171 no. 100. **Epitaph of Dioteimos, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

Αὐ. Ἄρτεμεις Ἑρ(μαίου) τῷ προενόντι α[ὐ]τῆς
υἱῷ Διοτείμῳ
μόνῳ· οὐδενὶ
4 δὲ ἄλλῳ ἐξέσ{σ}τ[αι]
ἐπιθάψαι τινά, ἐπεὶ
ὁ πειράσας
ἐκτείσει Διὶ
Σολυμεῖ ✱,α

Edd.pr. refer to *TAM* III.1.469 and *SEG* XLIV 1122 for an Αὐρηλία Ἄρτεμεις Ἑρμαίου and an Αὐρηλία Ἄρτεμεις Ἑρμαίου Μολεους, respectively.

1555: 171/172 no. 101. **Epitaph of Epigonos and his wife Nannelis, shortly before 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

Ἐπίγο(νος) Ἀπολ(λωνίου) καὶ Ναν-
νηλις Μο(λεους), ἡ γυ(νή), τὴν σω-
ματοθή(κην) ἑαυτοῖς

1. Epigonos: probably identical with his homonym in *TAM* III.1.14 A L. 11, edd.pr.

1556: 172/173 no. 102. **Epitaph of Eutychianos, his parents and relatives, after 212 A.D.** Decorated sarcophagus found in the northwestern part of necropolis E 1.

Εὐτ[υ]χιανός, υἱὸς Κλαυδίου Ἀπολλωνίου Οὐάρου, τ[ὴν θήκην | τ]οῖς π[ρ]οεν-εμένοις αὐτοῦ γονέσιν καὶ ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ [Χ]|αριτίνῃ καὶ τῷ τέκνῳ αὐτοῦ Μάρ(κῳ) Αὐρηλίῳ Σύρῳ Εὐτυχιανοῦ μόνυς· μετὰ δὲ τὴν | τελευτὴν αὐτῶν μηδενὶ ἐξὸν εἶναι ἐπιθάψε τινά, ἐπὶ ὁ πιράσας || ἐκτίσι τῇ ἱερᾷ βουλῇ καὶ δήμῳ ⁎ μύρια, | παντὸς ἔχον|τος ἐξουσίαν | ἐγδικῖν ἐπὶ τῷ ἡμίσι

1. Cl. Apollonios Varus may have been a member of the Termessian family of Claudii (family H), edd.pr. || 2. γονε(ῦ)σιν, edd.pr.; C.Brixhe, *BE* (2007) no. 484, points out that γονέσι 'reflète un fait de langue' || 3. μόνυς = μόνοις, edd.pr.

1557: 173/174 no. 103. **Epitaph of Ge, her brothers and other relatives, before 212 A.D.** Limestone door-lintel; part of a funerary building; found in the central part of necropolis E 10.

Γῆ ἀδελφοὺς ἔθαψε Κόνωνα | καὶ Μολητα καὶ υἱὸν Ἀπολλώνι|ον|· ἐπιταφήσεται δὲ καὶ Μηλᾶς, ὁ ἀνήρ, καὶ αὐτὴ καὶ Τειμοκρ[ά]της ὁ υἱός· ἄλλῳ δὲ οὐδενὶ || ἐξέσται ἀνῦξαι ἢ ἐπιθάψαι, ἐπεὶ ἔσται αὐτῷ πρὸς τοὺς κ[ατ]υχομένους καὶ δώσει Διὶ | Σολυμεῖ ⁎ ,βφ´

4. Μηλας, edd.pr.

1558: 174 no. 104. **Epitaph of Apollonios and Ge, before 212 A.D.** Decorated sarcophagus found at the border of necropoleis E 8 and E 9.

Γῆ Πρειμίωνος θυ(γάτηρ), χήρα, ἀπε(λευθέρα),
καὶ ἑαυτῇ ἐπὶ τῷ
Ἀπολλωνίῳ τῷ υἱῷ

1. Πρειμίων: 'hybride gréco-latin', C.Brixhe, *BE* (2007) no. 484 || 3. the inscription is incomplete, edd.pr.

1559: 175 no. 105. **Epitaph of Hermaios and his wife Oa, shortly before 212 A.D.** Three joining fragments of a decorated sarcophagus; found in the northwestern part of necropolis E 5.

Ἑρμαῖος Μολεους
Ἑρ(μαίου) Μο(λεους) Οπλεους τὴν
[θ]ήκην ἑαυτῷ καὶ Οα
τῇ γυναικί· ἐὰν δέ τις
ἐπικηδεύσῃ, [ἐ]κτεί-
[σε]ι τῷ δήμ[ῳ *] ‚βφʹ

1-2. Hermaios is probably a brother of Μολης βʹ Ἑρμαίου Μολεους Οπλεους, who founded an agon in Termessos (*TAM* III.1.194, 196 and 643), edd.pr.

1560: 176/177 no. 106. **Epitaph of Hermaios and his wife Artemeis, before 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

Ἑρμαῖος Τροκονδου Ἑρ-
μαίου Μασκυος ❦
ἑαυτῷ καὶ τῇ γυναι-
κὶ αὐτοῦ Ἀρτέμει Σό-
λωνο[ς]· ἄλλῳ δὲ μη-
δενὶ ἐ[ξ]εῖναι ἀνῦ-
ξαι τ[ὴν] σωματοθή-
κην, ἐπ[εὶ] ἐκτείσει
τῇ ἱερᾷ βουλῇ * ‚β
ἀκολούθω[ς] καὶ ᾗ ἐθέμην σημιώσει

1-2. Hermaios is identical with the father of Τροκονδας Ἑρμαίου Τροκονδου Ἑρμαίου Μασκυος on record in *TAM* III.1.785, edd.pr., who also refer to *TAM* III.1.314 (Αὐρ. Ἑρμαῖος Τροκονδου Ἑρμαίου Μασκυος, married to Αὐρ. Ἀρτεμεις Ἑρμαίου δίς) ‖ 10. for this formula edd.pr. refer to *TAM* III.1.284, 443, 613 and 689; cf. also our lemmata nos. 1551 and 1594.

1561: 177 no. 107. **Epitaph of Hermas and Artemeis, shortly (?) before 212 A.D.** Sarcophagus of the chamosorion-type; above the inscription in a recessed panel a representation of a man reclining on a couch; to his right a seated woman; found at the northwestern end of necropolis E 5.

Ἑρμᾶς Ἀπολλωνίου καὶ | Ἄρτεμεις Ῥούφου ΑΣΥΛΙΟ

1. Date: before 212 A.D. on the assumption that Hermas is the father of Αὐρ. Ἀγοράστη, θυ(γάτηρ) Αὐρ(ηλίου) Ἑρμᾶ Ἀπολλωνίου (*TAM* III.1.223), edd.pr. ‖ 2. in fine possibly Ἀσυλίου (Latin: Asilius); the upsilon may have been painted inside the omicron, edd.pr.

1562: 178 no. 108. **Epitaph of Kardamos, his wife Artemidora and their children, after 212 A.D.** Undecorated sarcophagus found in the southeastern part of necropolis E 9.

Καρδαμος καὶ Ἀρτεμιδώρα τὴν σωματοθήκην ἑαυτοῖς καὶ τοῖς τέκνοις,
οἰκαίτε Αὐρηλίων ἱ(ερέως) Τιβερίου Οπλητος καὶ Οὐάρου Τι(βερίου),
ἐφέσει τῶν δεσποτῶν,

ἐφ' ᾧτε ἕτερον αὐτοῖς μηδένα ἐπιταφῆναι, ἐπεὶ ὁ πειράσας ἐκτεί-
σει Διὶ Σολυμεῖ ✳ φ´

1. Καρδαμος: to be connected with Greek κάρδαμον ('cresson'), C.Brixhe, *BE* (2007) no. 484 || 2. οἰκαῖτε = οἰκέται; the masters are on record in *TAM* III.1.685 (they erect a heroon for their parents); Αὐρ. Οὐᾶρος Τιβέριος was πρόβουλος ca. 226 A.D.; for him see also our lemma no. 1464 LL. 11-13, edd.pr., who for ἐφέσει τῶν δεσποτῶν refer to *TAM* III.1.353.

1563: 179 no. 109. **Epitaph of Kendeas and others, before 212 A.D.** Decorated sarcophagus of the chamosorion-type found in the northwestern part of necropolis E 9.

Κενδεας [- ca. 5-6 -] τὴν σωματοθήκην ἑαυτῷ καὶ τοῖς προενοῦσιν· μετὰ δὲ αὐτῶν οὐδενὶ ἐ|ξέ[σται ἀνοῖξαι ἢ] ἕτερον σῶμα καταθέσθε, ἐπεὶ ὁ πειράσας ἐκτείσει | τῇ ἱερᾷ βουλῇ ✳ ,α´, | παντὸς ἔχοντος || ἐξουσίαν εἰσπρά|σειν ἐπὶ τῷ ἡμί|σει

1564: 179/180 no. 110. **Epitaph of Kendeas and his wife Armasta, before 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

Κενδεας Ἀπ-
ολλωνίου, ἀπε(λεύθερος)
κὲ πά(ροικος), καὶ Αρμασ-
τα Λόνγου, ἡ γυ(νή)

1565: 180/181 no. 111. **Epitaph of Korkainas and relatives, before 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

[Ἡ δεῖνα τοῦ δεῖνος τὴν σωματοθήκην ἑαυτῇ καὶ τοῖς υἱοῖς αὐτῆς?] | Φιλοδεσπότῳ κὲ τῇ γ(υναικὶ) αὐτοῦ [........]ῃ κὲ Ἀγοράστῳ κὲ τῷ προενειμένῳ αὐτῆς ἀνδρὶ | Κορκαινᾳ Καννάβου μόνον· | ἑτέρῳ δὲ οὐδενὶ ἐξέστε || ἀνῦξε ἢ ἐπιθάψε τινά, ἐπ[εὶ] | ἐκτείσει Διὶ Σολυμεῖ ✳ ,α | κὲ τῷ ταμείῳ ✳ ,γ κὲ ἐνσχ|[εθήσεται ἐνκλήματι τυμβωρυχίας]

1. This missing line probably stood on the lid of the sarcophagus, edd.pr. || 2. Ἀγόραστος: possibly identical with Ἀγόραστος υἱὸς Κορκαινου on record in *TAM* III.1.233, edd.pr. || 3. edd.pr. print Κανναβοῦ (from Κανναβᾶς); C.Brixhe, *BE* (2007) no. 484, prefers Καννάβου (genitive of Κάνναβος or Καννάβης).

1566: 181/182 no. 112. **Epitaph of Mamastis and her son Enteimos, shortly after 212 A.D.** Undecorated sarcophagus; inscription in a tabula ansata; found in the southern part of necropolis E 10.

Αὐρ(ήλιος) Κοΐντος δ´ τὴν σω-
ματοθήκην τοῖς προ-
ενοῦσιν αὐτοῦ γ(υναικὶ) Μα-
μαστι καὶ ὑστέρῳ υἱῷ
Ἐντείμῳ μόνον

1567: 184 no. 114. **Epitaph of Meline, before 212 A.D.** Undecorated sarcophagus; inscription in a slightly smoothed field; found in the southern part of necropolis E 10.

Τὴν σωματοθήκην | Μελίνῃ, ἄλλῳ δὲ μηδενί, | ἐπεὶ ἐκτείσει Δεὶ Σολυ|μεῖ ⁎φ´

1568: 184/185 no. 115. **Epitaph of Menandros and his wife Perge, before 212 A.D.** Decorated sarcophagus found in the northeastern part of necropolis E 6.

Μένανδρος Ἀρ(τειμου), ἀπε(λεύθερος)
καὶ πά(ροικος), τὴν σωματοθή-
κην ἑαυτῷ καὶ τῇ γενο(μένῃ)
4 καὶ προενούσῃ γυ(ναικὶ) Πέργῃ
❦ μόνοις ❦

1569: 185/186 no. 116. **Epitaph of Menias and others, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

[- -].ΑΙΟΣ β´ Θεοδώρου τὴν σωματοθήκην τοῖς τε προενοῦσιν ΔΙΟΝΟΙ | [τῷ] ἀδελφῷ καὶ Μηνιάδι τῇ θείᾳ, ὥστε δὲ ἐπιταφῆναι καὶ Αὐρ(ήλιον) Ἑρμῆν | Ἀγαθημέρου, τὸν καὶ | τὸ κρηπείδωμα πε||ποιηκότα· ἄλλῳ | δὲ οὐδενὶ ἐξέσ|ται ἐπιθάψαι τι|νά, ἐπεὶ ὁ πειράσας | ἐκτείσει Διὶ Σο||λυμεῖ ⁎ ,α, παντὸς ἔχοντος ἐξουσίαν ἐκδικεῖν ἐπὶ τῷ ἡμίσει

1. Possibly ΜΑΙΟΣ, yielding [Αὐρ. Ἑρ]μαῖος, edd.pr. || 1-2. in fine perhaps Διονοι|[σίῳ] = Διονυσίῳ, edd.pr. || 4. κρηπείδωμα: stepped base on which the sarcophagus stood, edd.pr. with references.

1570: 186/187 no. 117. **Epitaph of Molaneisa, before 212 A.D.** Decorated sarcophagus; inscription in a tabula ansata on the front; on the back a second tabula ansata, flanked by shields; found near the so-called Alketas-tomb, on a rock-cut podium.

Μολανεισα Ἑρ(μαίου) τὴν
σωματοθήκην ἑαυ-
τῇ μόνῃ· ἑτέρῳ δὲ μη-
4 δενὶ ἐξεῖναι ἐπι-
vacat θάψαι vacat

1571: 187/188 no. 118. **Epitaph of Moles and his wife, before 212 A.D.** Undecorated sarcophagus; inscription in a tabula ansata; found in necropolis E 10, near the sarcophagus from our lemma no. 1499.

Μολης Κενδεου Μολεους ἑαυ-
τῷ καὶ τῇ γυ(ναικὶ) αὐτοῦ ἐπὶ τῷ μη-
δένα ἕτερον μετ᾽ αὐτοὺς
4 κηδευθῆναι ἐν τῇ θήκῃ, εἰ
δὲ μή, ἔνοχος ἔστω τῷ ἐν τῇ
διαθήκῃ γεγραμμένῳ ἐπι-
τειμίῳ ⁎ ,γ

1. On the assumption that Moles was the son of Κενδεας Μολεους Κενδεου Ματυριανοῦ (*TAM* III.1.311), our inscription is to be dated to the period shortly before 212 A.D., edd.pr.

1572: 188 no. 119. **Epitaph of Moule, before 212 A.D.** Rock-cut stele or small altar; moulded above and below; found in the southwestern part of necropolis E 5.

Μουλης | μητρός· | Ἄρτεμις, | Εγλαγοις

4. C.Brixhe, *BE* (2007) no. 484, argues that Εγλαγοι is to be related to the rare adjective γλαγόεις ('full of milk'), with a prothetic epsilon.

1573: 188/189 no.120. **Epitaph of Mousaios and his family, shortly before 212 A.D.** Decorated sarcophagus found in the southwestern part of necropolis E 6.

Μουσαῖος Κοττεους, νεωκόρος Διὸς Σολυμέως, π(άροικος), χρ(εωφύλαξ), τὴν σωματ[ο]θήκην ἑαυτῷ τε | καὶ τῇ γυ(ναικὶ) αὐτοῦ Ἀγαθονείκῃ κὲ τοῖς τέκνοις αὐτῶν μόνοις· ἑτέρῳ δὲ | οὐδενὶ ἐξέσται μετὰ τὴν | τελευτὴν αὐτῶν || ἐπιθάψαι τινά, ἐπεὶ | ἐκτείσει τῷ ταμείῳ ∗ ,βφ´ κὲ Διὶ Σολυ|μεῖ ∗ ,α καὶ ἐνσχε|θήσετε τυμβωρυχί||ας ἐνκλήματι

1. For Mousaios' father see the dedicatory text in our lemma no. 1474 L. 12, where our Mousaios is mentioned as neokoros of Zeus Solumeus, as he also is here, edd.pr., who argue that, since both carry the Aurelius-name in the dedication, our text is likely to antedate 212 A.D. [but it is improbable that Αὐρ(ήλιοι) in our lemma no. 1474 L. 5 pertains to all the persons subsequently mentioned in the text; rather it concerns only the two persons on record in L. 6 (or perhaps all the persons in LL. 6-9); if that is true, the text in our lemma no. 1474 is likely to antedate 212 A.D. (between 212 and 230 A.D., edd.pr.) and the persons in L. 6 (or LL. 6-9) may well owe their Aurelius-name to an emperor prior to 212 A.D., Pleket]. Mousaios may also be identical with the [Μου]σαῖος Κοττέους on record in the text in our lemma no. 1469 L. 3, edd.pr.

1574: 189/190 no. 121. **Epitaph of Nane, before 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

Ἡ σωματοθήκη | Νανης Οπλεους | Σωκράτους μόνη

1575: 190/191 no. 122. **Epitaph of Neike and her husband Hermaios, before 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 1.

Νείκη, Τελαμῶνος θυ(γάτηρ),
τὴν σωματοθήκην ἑαυ-
τῇ καὶ Ἑρ(μαίῳ) Τρ(οκονδου) β´ Γαΐου Γε-
μινίου, γενομενῷ ἀν-
δρί· ἕτερος δὲ ὁ πειρά-
σας ἐκτείσει τῇ πόλει
vacat ∗ ,α vacat

3-4. Hermaios may have been a cousin of Ἑρμαῖος Τροκονδου Γαΐου Γειvιου (!), on record in *TAM* III.1.377 L. 2, edd.pr. [I suppose that Γειvιου is an erroneous reading for Γεμνίου; is the latter to be understood as Γεμινίου (Latin: Geminius)?, Pleket].

1576: 191/192 no. 123. **Epitaph of Neikeros and relatives, shortly after 212 A.D.** Decorated sarcophagus found in the southeastern part of necropolis E 10.

Νεικέρως Σύρου τὴν σωματοθήκην ἑαυτῷ καὶ τῇ μητρὶ | αὐτοῦ Αὐρ(ηλίᾳ) Κορκαινᾳ Μολέους καὶ τῇ προενούσῃ ἀνεψίᾳ Κορ|καινᾳ· ἄλλῳ δὲ οὐ|δενὶ ἐξέσται ἐ|πιθάψαι τινά, ἐπεὶ | ὁ πειράσας ἐκτεί|σει Διὶ Σολυμεῖ | vacat ✻ ,α

2. Αὐρ(ηλίᾳ): added later between LL. 1 and 2, edd.pr., who conclude that the inscription is to be dated shortly after 212 A.D.

1577: 192/193 no. 124. **Epitaph of the slave Neophytos and his two children, shortly after 212 A.D.** Decorated sarcophagus found in the northeastern part of necropolis E 10.

Ἡ σωματοθήκη Νεοφίτου, οἰκέτου Αὐρ(ηλίας) Γῆς Ἑρ(μαίου) Οπλεους, καὶ τῶν τέκνων | τοῦ Νεοφίτου, Ἀγοράστου καὶ Λαδικείας· ἑτέρῳ δὲ | οὐδενὶ ἐξέσται | ἐπιθάψαι, ἐπεὶ ὁ || πειράσας ἐκτεί|σει Διὶ Σολυμεῖ | ✻ χείλια

1. Neophytos' mistress is identical with Αὐρ(ηλία) Γῆ Ἑρμαίου Οπλεους Ἑρμαίου on record in *TAM* III.1.178, 382/383, 421 and 685; her husband (cf. the stemma in *TAM* III.1.299; cf. also *SEG* LII 1401 and our lemma no. 1473) possibly was proboulos between 175 and 190 A.D., edd.pr.

1578: 193/194 no. 125. **Epitaph of Obrimotes and Molos (?), before 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

	Ἄννα Οβριμοτου	Οβριμοτῃ [τε] καὶ
	Ποπλίου Αἰλίου	Μολῳ [......]
	Μελησάνδρου	vv αὐτῆς· χαίρετε
4	τὴν σωματοθήκην	

1. Ἄννα is identical with Αὐρ(ηλία) Ἄννα Οβριμοτου Ποπλίου Αἰλίου Μελησάνδρου on record in *TAM* III.1.255 (akme ca. 180 A.D.); since in our text Anna is not yet Aurelia, it probably dates from the years prior to 212 A.D., edd.pr. || 1-3. the mother of Anna's father (Obrimotes) presumably was of peregrine status, which explains that Obrimotes did not enjoy Roman citizenship, whereas his father did, edd.pr. || 5-6. Obrimotes and Molos are possibly Anna's children, edd.pr.

1579: 194/195 no. 126. **Epitaph of Orestianus Hermophilos and his family, before 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

Ὀρεστιανὸς Ἑρμόφιλος τὴν σωματο-
θήκην ἑαυτῷ τε καὶ Προκόπῃ, τῇ γυ-
(ναικὶ) αὐτοῦ, καὶ τοῖς τέκνοις
αὐτοῦ, ἐὰν βουληθῶ-
σιν, μόνον· ἑτέρῳ δὲ
οὐδενὶ οὔτε τῶν συν-
γενέων τινὶ ἀνῦξε ἢ ⟨ἐ⟩-
πιθάψε τινά, ἐπεὶ ἐκτε[ί]-
σει τῷ ἱερωτάτῳ ταμεί-
ῳ ✻ ,α κὲ ἐνσχεθήσε-
τε τυμβωρυχίας ἐνκλ-
vac. [ή]ματι vac.
κὲ ἀσεβείᾳ

5. in fine ΑΝΥΞΕΗC, lapis.

1580: 195/196 no. 127. **Epitaph of Plancia and her family, Imperial period.** Undecorated sarcophagus; inscription in a smoothed field; found in the southern part of necropolis E 10.

[- - - ca. 14-15 - - - τὴν σ]ωματο[θ]ήκην ἑαυτῷ
τ[ε καὶ - - ca. 12-13 - -]Η αὐτο[ῦ γ]υ(ναικὶ) Πλανκίᾳ κα[ὶ]
Μ.[- - ca. 9-10 - -, τοῖς τέ]κνοις, μόνοις· ἑτέρῳ δὲ
ΟΠ[- - ca. 13-14 - - ἐπ]ιθάψαι αἵτερόν τινα, ἐπὶ [- - -]

2. τ[ε καὶ τῇ προενούσ]ῃ (or γλυκυτάτ]ῃ), edd.pr. ‖ 4. initio perhaps ὀπ[ίσω (or -ισθε(ν)) οὐκ ἐξέσται ἐπ]ιθάψαι; in fine the line was left incomplete.

1581: 196/197 no. 128. **Epitaph of Protogonos and his family, shortly after 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

Πρωτόγονος Φιλήτου τὴν σωματοθήκην ἑαυτῷ | καὶ τῇ προενούσῃ αὐτοῦ θυ(γατρὶ) Δημητρ[ί]ᾳ καὶ Αὐρ(ηλίῳ) Δημη|τριανῷ, τῷ υἱῷ, καὶ Αὐρ(ηλίᾳ) Θεοδώρᾳ Θο(αντος), τῇ γυνα[ι]κὶ αὐτοῦ, | εἰ βουληθῶσιν, μόνοις· οὐ δὲ ἑτέρῳ ἐξνέσται v v ‖ ἐπιθάψαι ἕτε|ρον ἢ ἀνῦξαι | κατά τινα τρό|πον, ἐπεὶ ὁ πε[ι]|ράσας ἐνσχεθή||σεται ἐνκλήμα|τι τυμβωρυχί|ας καὶ ταῖς εἰς τοὺς κατοιχομένους ἀραῖς

12. For the ἀραί cf. the text in our lemma no. 1488 LL. 8/9, edd.pr.

1582: 197/198 no. 129. **Epitaph of Pythias and her husband, before 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 8.

[ὁ δεῖνα τοῦ δεῖνος τὴν σωματοθήκην ἑ]αυ[τῷ] καὶ Πυθιάδι Ἑρ(μαίου), τῇ γυ(ναικὶ) αὐτοῦ, | μόνοις· ἑτέρῳ δὲ οὐδενὶ ἐξέσται οὔτε συνγενεῖ οὔτε ἐκστρανίῳ τινὶ | ἐπιθάψαι τινά· ἐπεὶ ἐκτείσει τῷ ταμείῳ ✻ ,β κὲ ἐνσχεθήσετε τυμβωρυ|χίας ἐνκλήμα|τι· τήνδε γρα|φὴν ἐπύησεν | Ζώσιμος Ἐν|τείμου Οανα

2. ἐκστρανίῳ = Latin extraneus; cf. the text in our lemma no. 1527, edd.pr.

1583: 198 no. 130. **Epitaph of Salmon(eus?), before 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 1.

Τὴν σωματοθήκη̣ν̣
σὺν τῷ κρηπειδώμα-
τι Σαλμωνι Κβηδασι-
ος Οπλεους, πάτρω-
νι καὶ εὐεργέτῃ, Ἀλ-
κείδης Τ̣ροκονδου,
ὁ ἀπελεύ̣θερος αὐτοῦ,
εὐχαρ̣ιστίας χάριν

2-3. For κρηπ(ε)ίδωμα cf. the text in our lemma no. 1569, edd.pr. || 3. Σαλμωνι: dative of Σαλμων, edd.pr.; C.Brixhe, *BE* (2007) no. 484, suggests either Σαλμων(ε)ῖ (from Σαλμωνεύς) or Σαλμῶνι ('sobriquet' derived from salmo = 'saumon').

1584: 199 no. 131. **Epitaph of Sapharas and her family, before 212 A.D.** Decorated sarcophagus found in the northern part of necropolis E 9.

Διοκλῆς Περικλέους τὴν σωματοθήκην Σαφαράδι, Ὀδωlρου θυ(γατρί), καὶ τῷ υἱῷ αὐτῆς Ἑρμῇ κα̣ὶ τῇ ἀνεψιᾷ Πυθιάδι καὶ Δούλῳ | τῷ ἀνδρί· ἄλλῳ δὲ οὐ[δεν]ὶ ἐξέσται ἐπικηδεῦσαι, ἐπεὶ ὁ πειράσας ἐκ|τ̣ε̣ίσει τῷ δήμῳ || ✻ φʹ, παντὸς ἔ|χοντ[ος] ἐξου|σίαν προσαν|γέλλειν ἐπὶ τῷ | vacat ἡμίσει vacat

[Edd.pr. provide no comment on why Diokles erected the sarcophagus for these four people or on the relation between him and the four; is Sapharas, in spite of her having a patronymic (LL. 1/2), in a dependent position, and is her husband Doulos perhaps a slave?, Pleket].

1585: 199/200 no. 132. **Epitaph of Telesphoros, his brother and the latter's wife?, after 212 A.D.** Decorated sarcophagus found in the southern part of necropolis E 10.

Ἡ σωματοθήκη Αὐρ(ηλίου) ΟΥΑ̣[- - - ca. 14-15 - - - καὶ] τ̣οῦ ἀδελφοῦ αὐτοῦ Τελεσφόρου καὶ τ̣ῆ̣ς̣ γυναικός

1586: 200/201 no. 133. **Epitaph of Thoas, shortly before 212 A.D.** Decorated sarcophagus found in the western part of necropolis E 8.

Κοττης Μουσαίου, νεωκόρος Λητοῦς, γρ(αμματεὺς) χρε(ωφυλάκων) καὶ | πρό-β(ουλος) ἀρχείου, Θόαντι Κοττεους, γλυκυτάτῳ υἱῷ ζήσαν|τι ἔτος κε̣ʹ ἀ̣μ̣έ̣μ̣|πτως καὶ θανόν||τι προμύρως, μ̣ν̣ῆ̣|μα φιλοστόργου | παιδὸς πατρὶ πα|ρηγορίᾳ τόδε σῆμα

1. For Kottes, son of Mousaios, cf. the text in our lemma no. 1474 L. 12; see also our lemma no. 1573, edd.pr. || 2. πρόβουλος ἀρχείου: the expression was previously unattested, edd.pr., who identify the office with that of the ἀρχιπρόβουλος [an ἀρχιπρόβουλος is the chairman of a board of πρόβουλοι, one of which (not the 'chief proboulos') was the πρόβουλος ἀρχείου, Chaniotis] || [5-7.

K. '(erected) this sarcophagus in remembrance of his loving boy (and) as consolation for his father', Pleket].

1587: 201/202 no. 134. **Epitaph of Trokondas and his family, before 212 A.D.** Undecorated sarcophagus; L. 1 missing, presumably on the lid; found in the southern part of necropolis E 1.

[Ἡ δεῖνα τοῦ δεῖνος τὴν σωματοθήκην]
ἑαυτῇ τε καὶ τῷ ἀνδρὶ αὐτῆς Τροκονδᾳ καὶ τῇ προενού[σῃ] αὐτῶν θυ(γατρὶ)
Ἀπελλῇ μόνοις· ἑτέρῳ δὲ οὐδενὶ ἐξέστε ἐπιθάψε τινά, ἐπεὶ ἐκτείσει
τῷ ταμείῳ ⁎,α
καὶ ἔνοχος ἔσται ἐγκλήματι τυμβωρυχίας

1588: 202/203 no. 135. **Epitaph of Trokondas and Armasta, before 212 A.D.** Decorated sarcophagus found between necropoleis E 8 and 9.

Τροκονδας Μολεους
ὁ καὶ Κορκαυινας, πά(ροικος), καὶ
Αρμαστα Ἀπολλωνίου,
πά(ροικος), ἡ γυνὴ αὐτοῦ, τὴν σωμα-
τοθήκην ἑαυτοῖς· ἑτέρῳ
δὲ μηδενὶ ἐξεῖναι κατα-
θέσθαι τινά, ἐπεὶ ἐκτείσει
τῇ ἱερωτάτῃ βουλῇ ⁎,α ἐπὶ
τῷ ἐκδικεῖν ἐπὶ ἡμίσει τῷ
τειμήματι, ὃς ἂν βούληται

[9-10. 'for half the penalty', i.e., 500 dr., Pleket.]

1589: 203 no. 136. **Epitaph of Trokondas and others, shortly after 212 A.D.** Undecorated sarcophagus; inscription in a tabula ansata; found in the southern part of necropolis E 10.

Τῖτος Αὐρ(ήλιος) Ἀγαθή[μερος - - - - ca. 13-14 - - - -]......ΑΠΟΛΕΑΥ[.]Ε[...]
τὴν σωματοθήκ[ην τ]ῷ προενειμένῳ αὐτοῦ ἀνεψιῷ Τρ. β' καὶ τῷ φίλ[ῳ]
μου Αὐρ(ηλίῳ) Ἐπικτήτῳ Μαρκέλλου καὶ τῇ γυ(ναικὶ) αὐτοῦ Πυθιάδι
μόνοις· ἑτέρῳ δὲ οὐδενὶ ἐξέστε ἐπιθάψε τινά, ἐπεὶ
δώσει τῷ ταμείῳ ⁎,β
⟦- - - - - -⟧

1. Titus Aurelius Agathemeros is probably identical with the homonymous veteran in our lemma no. 1515, edd.pr., who suggest restoring Ἀγαθή[μερος οὐετρανὸς τῶν ἐντίμως] ἀπολελυ[μ]έ[νων] ‖ 2. Τρ(οκονδᾳ), edd.pr.

1590: 204 no. 137. **Epitaph of Zotikos and his wife Aur. Perge, after 212 A.D.** Decorated sarcophagus found in the northern part of necropolis E 1.

Ὀρέστης δίς, γρ(αμματεὺς) χρε(ωφυλάκων), τὴν σωματοθήκην τῷ πενθερῷ αὐτοῦ Ζωτικῷ | καὶ Αὐρ(ηλίᾳ) Πέργῃ Ἀντιόχου τῇ πενθερᾷ· | οὐδενὶ δὲ ἄλλῳ | ἐξεῖναι ἐν{ι}θά||ψαι, ἐπεὶ ὁ πει|ράσας ἐκτεί|σει τῷ δήμῳ | * φ´

1591: 205 no. 138. **Epitaph of the ancestors of M. Aur. Artemon and M. Aur. Thoas, after 212 A.D.** Decorated sarcophagus found in the central part of necropolis E 10.

Μ(ᾶρκοι) Αὐρ(ήλιοι) Ἀρτέμων κὲ Θόας, οἱ Ἑρμέου Διογένους, τὴν σωματοθήκην τοῖς προενει|μένοις αὐτῶν προ|γόνοις μόνοις· ἑτέ|ρῳ δὲ οὐδενὶ ἐξέσ||τε ἐπιθάψε τινά, | ἐπεὶ ἐκτείσει τῷ | ταμείῳ * ,γ

1. In *TAM* III.1.345 an Αὐρ. Ἀρτέμων Ἑρμαίου is on record; a Ἑρμαῖος Διογένους appears in *SEG* XLIV 1135, edd.pr.

1592. Termessos (?) (territory of: Delikinler). Epitaph of Kottes, before 212 A.D. Rock-cut inscription. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 224 no. 153 (ph.).

Τερμησ(σεὺς) | Κοττης | Μάνεου[ς]

1. According to edd.pr. the ethnikon points to Delikinler as being part of Termessian territory [but the use of the ethnikon may well lead to the opposite conclusion; why add the ethnikon, when it is clear that the area belonged to Termessos? Delikinler is ca. 25 km west of Termessos and is much closer to the site of Isinda (Korkuteli), Pleket].

1593. Termessos (territory of: Dervent/Defrent). Epitaph of Aurelia Armasta, after 212 A.D. Fragment of an undecorated sarcophagus with lid; L. 1 on the lid, LL. 2-8 in a tabula ansata; found near an ancient farmhouse. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 233/234 no. 159 (ph.).

Αὐρ(ηλία) Αρμαστα, θυγάτηρ Ἀρ(τειμου), τὴν σωματοθήκην ἑαυτῇ· | [ἄλλῳ δὲ οὐ]|δενὶ ἐξὸν ἐ|πιθάψαι τινά, | ἐπεὶ ἐκτείσει || τῷ ἱερωτάτῳ ταμείῳ | δηνάρια δισχεί| vacat λια vacat

1594-1595. Termessos (territory of: Hörüyurdu). Two epitaphs. In *Termessos* IV 220-222, B.Iplikçioğlu et alii publish the following two epitaphs (ph.).

1594: 220/221 no. 150. **Epitaph of Aurelia Artemeis and others, after 212 A.D.** Undecorated sarcophagus broken into several parts.

- -
[- - - - - - -] Αὐρ(ηλίᾳ) Ἀρτέμει καὶ

[- - - ca. 12-13 - - -]φ Ν̣ε̣ικηφόρου καὶ τ̣ῇ̣ γυναικὶ Ναν-
4 [- - - - μόν]ο̣ις· ἑτέρῳ δὲ μ̣η̣δενὶ ἐξὸν̣ ε̣ἶναι
[ἀνοῖξαι ἢ ἐπιθάψαι τινά, ἐπεὶ ὁ πειράσας] ἐκ̣τ̣ε̣ίσει Δ•ι•ὶ Σολυμ̣ε̣ῖ δραχμὰς
[- - - ἀκολούθως καὶ ἣ] ἔθετο σ̣η̣μ̣ιώσει, παντὸς ἔχον-
[τος ἐξουσίαν ἐκδικεῖν ἐ]π̣ὶ̣ τῷ ἡ̣μ̣ίσει

2. Aur. Artemeis probably is the wife of the man who built the tomb (Νεικηφόρος?, L. 3), edd.pr. || 3-4. perhaps Ναν|[νηλει (or -νηλιδι)], edd.pr. || 6. for the formula see the texts in our lemmata nos. 1551 and 1560, edd.pr..

1595: 221/222 no. 151. **Epitaph of Aurelius Arteimas, after 212 A.D.** Limestone lid of a sarcophagus broken into two parts; the sarcophagus itself is heavily damaged.

Αὐρ(ήλιος) Ἀρτειμας Ἀπολλωνίου ὁ καὶ Παμφιλεὺς τὴν σωματοθή[κην ἑαυτῷ?
- - - - -]

1596. Termessos (territory of: Kartınpınarı). Epitaph of Aur. Mousaios and relatives, after 212 A.D. Decorated sarcophagus; in a framed field a tabula ansata flanked by shields with lances; bust of a man on the left shield, busts of a man and a woman on the right shield; inscription in the tabula; found in a funerary complex; in the vicinity remains of ancient buildings; in Sülüklüsu, also nearby, a necropolis with a heroon and various uninscribed chamosorion-type sarcophagi. Kartınpınarı and Sülüklüsu may have constituted a single ancient settlement. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 225/226 no. 154 (ph.).

Αὐρ(ήλιος) Μουσε̄[ος] Ἑρ(μαίου) ΚΛ̣ΥΝ̣[. . .]ΒΟΥ
ἑαυτῷ καὶ [. . . . .]ΚΑΔΙ Ἑρ(μαίου) κα̣ὶ̣
Ἑαντινήῳ [. . . . .]Ν[.]ΝΑ σ̣εμ̣νῷ[ς]
4 βιώσαντι κ[αὶ τῷ π]ροε̣νειμ̣έ̣-
νῳ πενθέρῳ Ἑρ(μαίῳ)· ἄ̣λλ̣ῳ δὲ οὐ-
δενὶ ἐξέστω μεθ' ἡμᾶς
ἐνκαταθεῖνε, ἐπὶ ὁ πει-
8 ρ̣άσας ἐκτείσει τῷ ἱερωτά-
τῳ ταμείῳ ✳ ͵αφ' ❦

1. Perhaps Κλυν̣[εισ]βου?, edd.pr. [the name also in *Termessos* IV no. 177 = *SEG* LIII 1617, Pleket] || 2. perhaps Γ̣ (or Ε̣)[...]Ο̣ (or Ω̣) ΚΑ̣Δ̣Ι̣, edd.pr.

1597-1605. Termessos (territory of: Kelbessos). Epitaphs. In *Termessos* IV, B.Iplikçioğlu et alii publish the following texts (ph.).

1597: 248 no. 172. **Epitaph of Aur. Artemeis and others, after 212 A.D.** Decorated sarcophagus found at the eastern end of the northern necropolis.

Αὐ(ρηλία) Ἄρτεμεις, Ἑρ(μαίου) Φι-
λίππου θυ(γάτηρ), γυ(νὴ) δ[ὲ]
Ἑρ(μαίου) Τρ(οκονδου) Ορομοου, τὴν
σωματοθήκην
κατεσκεύασεν ἑ-
αυτῇ καὶ τῇ προενούσῃ
Νανηλει καὶ Χ[.]ρισει
καὶ [......]αι[.]ια
μόνες· τὸ δὲ μετὰ τούτῳ οὐδενὶ ἐξέστε ἕτερον ἐπιθάψε πτῶμα, ἐπεὶ ὁ
πειράσας ἔνοχος ἔστ[αι]
ἐνκλήματι τυμβωρυχίας

7. Probably Χωρισει or Χορισει, edd.pr. ‖ 9. μόνες = μόναις [med., μετὰ τοῦτο?; the photo is illegible, Pleket].

1598: 249 no. 173. **Epitaph of M. Aur. Apolloni(o)s, after 212 A.D.** Decorated sarcophagus found at the eastern end of the northern necropolis.

Μ(ᾶρκος) Αὐρ(ήλιος) Ἀπολλώνι(ο)ς Ἀρτειμου Ἀπολλ[ωνίου Μολεους]
τοῦ καὶ Λούκιος (sic!) [.]Η[.]Α[.]Ι[..] κατεσκεύασεν [τὴν θήκ]η[ν]

2. After Λούκιος possibly [Μ]ηνατίου, edd.pr. ‖ Apollonios' father is on record in *TAM* III.1.905 as priest: Μ. Αὐρ. Αρτειμας Ἀπολλωνίου Μολεους ὁ καὶ Λούκιος, edd.pr.

1599: 249/250 no. 174. **Epitaph of Aur. Helios Apollonios and relatives, after 212 A.D.** Undecorated sarcophagus found in the southern necropolis of the city.

Αὐρ(ήλιος) Ἥλιος Ἀπολλώνιος Μολεους Ἄλλου κατεσκε[ύ]-
ασε τὴν σωματοθήκην ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ
Αὐρ(ηλίᾳ) Οα` καὶ Αὐρ(ηλίαν) Μολιανήν, τὴν θυγατέρα`· ἄλλῳ δὲ οὐδενὶ
ἐξὸν εἶναι ἀνῦξαι ἢ ἐπιθάψαι τινά· ἢ τούτων τις
τολμήσει, θήσει προστείματος τῷ ἱερωτάτῳ ταμείῳ
vacat ❦ ✻ ,βφ´ ❦ vacat

3. Αὐρ(ηλίαν) Μολιανήν: 'Kasuswechsel', edd.pr. ‖ 4. ἢ = εἰ, edd.pr. ‖ 5. πρόστειμα: previously unattested; same meaning as πρόστ(ε)ιμον, edd.pr.

1600: 250/251 no. 175 = *SEG* XLIX 1869.

1601: 251/252 no. 176. **Epitaph of Aur. Hermaios and his wife Molaneisa, shortly after 212 A.D.** Undecorated sarcophagus; inscription in a slightly smoothed field.

Αὐρ(ήλιος) • Ἑρμαῖος Τροκονδου Ἀπολ[λ]ωνίου Ῥοτείλου τὴν σωματοθήκη[ν]
ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ [Μ]ολανειση Ἀρτειμου Μολεους μόνοις·
ἑτέρῳ δὲ οὐδενὶ ἐξέσται ἐπιθάψαι, ἐπεὶ ὁ πειράσας ἐκτείσει τῷ ἱερωτά-
τῳ ταμείῳ ✳ ,α

1. Aurelius Hermaios is the brother of Ἀπολλώνιος Τροκονδου Ἀπολλωνίου Ῥοτείλου on record in *TAM* III.1.897 and in our lemma no. 1450, edd.pr.

1602: 252/253 no. 177 = *SEG* LIII 1617 [for the name Κλυνισβος cf. the text in our lemma no. 1596, Pleket].

1603: 253/254 no. 178 = *SEG* LIII 1618.

1604: 254 no. 179. **Epitaph of Aur. Solon and others, after 212 A.D.** Decorated sarcophagus; on the front a representation of three Erotes carrying garlands; between the garlands Medusa-heads; on the lateral sides shields.

Αὐρ(ήλιος) • Σόλων Σόλωνος τὴν σωματοθήκην κατεσκεύασεν ἑαυτῷ καὶ τῇ προενει-
[μένῃ ......]νῃ κὲ Αὐρ(ηλίᾳ) • Μαμαστι καὶ • Αὐρ(ηλίᾳ) • Ἀπελλείνῃ, γυναικὶ • Αὐρ(ηλίου) • Σόλωνος Α[....]ΟΥ,
τοῦ ἀνεψιοῦ αὐτοῦ, μόνοις· ἑτέρῳ δὲ οὐδενὶ ἐξέσται ἀνοῖξαι ἢ ἐπιθάψαι τινά,
ἐπεὶ ὁ πει*vvv*ράσας ἐκτείσει τῷ ἱε*vvv*ρωτάτῳ *vvv* ταμείῳ *vvv* ✳ ,β

1605: 255 no. 180 = *SEG* LIII 1619.

1606. Termessos (territory of: Korucuk). Epitaph of Aur. Hermaios and his son Polemon, after 212 A.D. Undecorated sarcophagus. Edd.pr. B.Iplikçioğlu et alii, *Termessos* IV 211/212 no. 144 (ph.).

Αὐρ(ήλιος) Ἑρμαῖος Ονοβα-
ρου ἔστησεν
τὴν σωματοθήκην
4 ἑαυτῷ καὶ τῷ υ[ἱῷ] αὐτοῦ
Πολέμωνι κα[ὶ τοῖ]ς ἐξ αὐ-
τοῦ· ἐὰν δέ τις [πε]ιράσει,
ἐκτείσει *vv* τῷ ταμίῳ
8 *vacat* ✳ ,α *vacat*

1607-1619. Termessos (territory of: Neapolis). Epitaphs, Imperial period. In *Termessos* IV, B.Iplikçioğlu et alii publish the following epitaphs (ph.).

1607: 265-267 no. 186. **Epitaph of Aur. Arteimas and others, after 212 A.D.** Decorated sarcophagus found in the southern part of the northern necropolis.

[- - ca. 7-8 - -]ιμου Τερμιλου Ἑρμέου [.]ΟΡΟ[.]Ω[....]ΛΟΩΣ καὶ [.]ΕΡΩΜΕ
[...]ΙΟ[...]ΟΩΕΙ ἑαυ[τοῖς καὶ]
τοῖς προενειμένοις Αὐρ(ηλίῳ) Αρτειμᾳ Τερμιλου Ἑρμαίου [.]ΟΡΟ[...]ΩΣ
καὶ Αὐρ(ηλίᾳ) Αρμαστᾳ
[- - - - ca. 19-20 - - - - -], τοῖς γονε(ῦ)σιν αὐτῆς, καὶ [...]Η[..] Αὐρ(ηλίᾳ) Οᾳ
4 Ἀρτειμ[ου ....]Υ.[....] αὐτῶν, καθὼς [......]ΙΑΥ[...] ἐσημιώσατο
καὶ αὐτὴν [.]ΝΕ[...]ΙΘΗΝΕΝΕΤΑΤΩ[..]Ν[.]
ΩΝ αὐτῆς· ἑτέρῳ δὲ
[μ]ηδενὶ ἐξὸν εἶναι
8 ἀνῦξε ἢ ἐπιθάψε
αὐτοῖς τινα, ἐπεὶ
ὑπεύθυνος ἔστε,
καθὼς ἐσημιώσατο
12 ὁ γενόμενός μου καὶ [..] Αρτε[ι]μας [.......]ΑΤΟ προστείμου τῷ ἱερωτάτῳ
ταμείῳ δραχμὰς πεντακοσίας

1. initio possibly [- - Αρτε]ιμου, edd.pr. ‖ 1-2. [.]ΟΡΟ[.]Ω[....]ΛΟΩΣ (L. 1) and [.]ΟΡΟ[...]ΩΣ (L. 2): possibly the same name, edd.pr. ‖ 3. ΓΟΝΕΙCΙΝ, lapis ‖ 3-4. Αὐρ. Οα Αρτειμ[ου] is the daughter of Αὐρ. Αρτειμας and Αὐρ. Αρμαστα (L. 2) and the sister of the woman (her name missing) who together with her husband (L. 1) erected the sarcophagus, edd.pr. ‖ 4. possibly Αρτειμ[ου, τῇ θ]υγ[ατρὶ] αὐτῶν, edd.pr.

1608: 267/268 no. 187. **Epitaph of Aur. Artemes and family, after 212 A.D.** Decorated sarcophagus found in the northern necropolis.

Αὐρ(ήλιος) Ἀρτεμης Σ[ι]νδειλιος
Ἀρτεμεους κα[ὶ] Αὐ(ρηλία) Ἄρτε-
μεις Σινδει[λ]ιος Μο(λεους), ἡ γυνὴ αὐ-
4 τοῦ, τὴν σωματοθήκην ἑ-
αυτοῖς καὶ Αὐ[ρ(ηλίοις)] Σινδειλει καὶ Κο-
ροκᾳ καὶ Ν[α]νηλει, τοῖς τέ-
κνοις αὐτῶν, καὶ Αὐ(ρηλίᾳ) Αρ[μ]αστᾳ
8 Παμφιλέ[ω]ς Τερμιλου, γυ(ναικὶ)
Κοροκου, τοῦ υἱοῦ αὐτῶν,
καὶ [....] αὐτῶν [γεν]ομένῳ
[...... καὶ] Ἀρτεμῃ καὶ Μολῃ, [υἱ]οῖς
12 Σιν[δ]ειλιος, καὶ Αὐ(ρηλίῳ) Τερμιλᾳ κ[αὶ]
τοῖς ἐκγόν[οι]ς αὐτῶν· ἑτέρῳ δὲ
οὐδ[ε]νὶ ἐξ[έ]στε ἐπιθάψε, ἐπεὶ
ἐ[κτε]ίσει Διὶ Σολυμεῖ ✻ χείλια

10-11. Probably a deceased son of Aurelia Armasta and Aurelius Korokas is mentioned here, edd. pr. ‖ 12. Αὐρ. Τερμιλας: possibly the grandfather of Aurelia Armasta, edd.pr.

1609: 268/269 no. 188. **Epitaph of Aur. Hermaios and his wife Aur. Artemeis, after 212 A.D.** Decorated sarcophagus found in the northern necropolis.

Αὐρ(ήλιος) Ἑρ̣μ̣ε̣ος Μολεσιος ἐπίκλην Μικαλίωνος τὴν σω-
ματοθήκην
κατεσκεύασεν
αὐτῷ κὲ τῇ γυ-
ναικὶ αὐτοῦ
Αὐρ(ηλίᾳ) Ἀρτέμει Κεν-
δεου· ἑτέρῳ δὲ
μηδενὶ ἐξὸν ε[ἶ]-
νε ἀνῦξε ἢ ἐπιθά-
ψε αὐτοῖς τινα, ἐπ̣ὶ
ἐκτείσει προστεί̣μου τῷ ἱερωτάτῳ ταμείῳ ✳ ,α

1610: 269/270 no. 189. **Epitaph of Aur. Kendeas, his wife Aur. Oa and others, after 212 A.D.** Decorated sarcophagus found in the northern necropolis.

Αὐρ(ήλιος) Κενδεας Ὀ-
ρέστου Μολε-
σιος καὶ Αὐρ(ηλία) Οα
Μολεους, ἡ γυ-
νὴ αὐτοῦ, καὶ Αὐρ(ήλιος)
Τιλλόροβος καὶ
Αὐρ(ήλιος) Δο̣υ̣λ̣ί̣ων [μό]-
[νοι]· ἄ̣λ̣λ̣ῳ δ[ὲ] ο̣ὐ-
δ̣ε̣ν̣ὶ ἐ̣ξ̣έ̣στε ἑ̣τερο̣[ν]
ἐ[π]ι̣κηδ̣εῦσε, ἐπεὶ ὁ π-
[αρὰ̣ ταῦ]τ̣α πειρ̣άσας ἐκτεί-
σει προστείμου τ̣ῷ Καίσα-
ρος φίσκῳ 𐅵 ,αφʹ

1611: 270/271 no. 190 = *SEG* LIII 1622.

1612: 271/272 no. 191. **Epitaph of Aur. Korkainas and family, after 212 A.D.** Limestone sarcophagus found in the southern part of the northern necropolis.

Αὐ(ρήλιος) Κορκαινας Μολεσιος Μορσιος κατέστησεν τὴν σωματοθ-
ήκην ἑαυτῷ καὶ τῇ γ[υ(ναικὶ)] Α̣ὐ(ρηλίᾳ) Νανηλει Ἑρ(μαίου) Τρο(κονδου) καὶ τ̣ῷ υἱῷ Μολε-
σει καὶ ἐγγόνῳ Κορκαινᾳ· ἑτέρῳ δὲ μη-
δενὶ ἐξῖναι,
ἐπεὶ ὁ πειρά-
σας τι παρὰ
ταῦτα ποι-

ἧσε ἐκτε-
ίσει τῷ ἱερ-
ωτάτῳ τα-
μείῳ ✱ ,αφ' ❦

1. Μορσιος: edd.pr. refer to *SEG* XLI 1289 L. 2: Ἀρτεμεις Μορσιος; an aunt of Aur. Korkainas?, edd.pr. ‖ 2. ἥκην: inscribed left of the framed field on the level of L. 3.

1613: 272/273 no. 192. **Epitaph of Aurelius Korkauinas and his wife Aurelia Pythias, after 212 A.D.** Decorated limestone sarcophagus found in the northern necropolis.

Αὐρήλιος Κορκαυινας Τρο-
κονδου Εὐαγέστου τὴν
σ[ω]ματοθήκην κατεσ-
[κ]εύασεν ἑαυτῷ καὶ τῇ
γυναικὶ αὐτοῦ Αὐρηλί-
ᾳ Πυθιάδι, ἑαυτοῖς μ[ό]-
νοις· οὐδενὶ δὲ ἑτέρ[ῳ]
ἐξὸν εἶναι μετὰ [τὴν]
ἀπο[βίωσιν αὐτῶ]ν, ἐπεὶ
ὁ [πειράσας ἐκτείσει τῷ Καί]σαρ-
[ος φίσκῳ - - - ca. 10 - - - -]
[- - - - - - - - - - - - - - - -]
ζῶν ΕΘΟΥΛ[.......]ΡΟ[.....]Κ[..]ΝΩΜΗΕΜ
[.] ἐνκατεθέμην τὸν [- - - -] Τρο(κονδ-) δὶς Ἑρ(μαίου) Τερ(βημιος) Σαμου
ΕΝ[.]Ε[..]Ε[...] εἰ δὲ μ[ὴ - - - ca. 12-13 - - -] π[ρ]ο[γε]γραμ[μέν- - - - -]

1614: 273-275 no. 193 = *SEG* LIII 1621.

1615: 275/276 no. 194 = *SEG* LIII 1623 [in LL. 16/17 I. et alii print διὰ τεταγμ[έ]|να κύρια; Chaniotis correctly reads: διατεταγμ[έ]να κύρια ('their will is valid'); see the app.cr. of *SEG* LIII 1623, Pleket].

1616: 277 no. 195. **Epitaph of Aurelius Trokondas, Aurelius Moles and family, after 212 A.D.** Decorated sarcophagus found in the northern necropolis.

Αὐρ(ήλιοι) Τροκονδας καὶ Μο[λης, οἱ] Κοροκου Τροκονδου Αρσαμοτου, τοῖς προενοῦσιν γονεῦσιν
τὴν σωματοθήκην καὶ ἑαυτοῖς καὶ Νανηλει, γυ(ναικὶ) τοῦ Τροκονδου, καὶ Ἀρτέμει, γυ(ναικὶ) τοῦ Μολητος,
καὶ Κοροκᾳ καὶ Ἑρμοῦ (sic) καὶ Κοροκᾳ καὶ Ἑρμαίῳ υἱοῖς αὐτῶν, καὶ γυναι❦ξὶν
υἱῶν αὐτῶν, ἄλλῳ δὲ οὐ-

δενὶ, ἐπεὶ ὁ πειράσας ὑ-
πεύθυνος ἔσται
τῷ ἱερωτάτῳ τα-
μείῳ ✱ ,β καὶ τῇ εἰς
τοὺς κατοιχομέ-
νους ἀσεβείᾳ

1617: 278/279 no. 196 = *SEG* LIII 1620 [I. et alii argue that [οἰκη]τῆς ἐν Νεαπόλει (L. 1) means 'settler, inhabitant', i.e., πάροικος living in villages and not πολίτης of the city, Pleket.]

1618: 279/280 no. 197 = *SEG* LIII 1625.

1619: 280/281 no. 198 = *SEG* LIII 1624.

1620-1621. Termessos (territory of: Pamukalanı). Two epitaphs. In *Termessos* IV, B.Iplikçioğlu et alii publish the following epitaphs (ph.).

1620: 213/214 no. 146. **Epitaph of Pertatoubaris and others, before 212 A.D.** Limestone architectural element (probably from a funerary building) moulded above; found in the local necropolis, now in the Archaeological Museum in Antalya.

Περτατουβαρις Μολεσιος
καὶ ⟨Ἀ⟩ρτεμεις Ἀρσάκου, καλα-
τηφόρος Δήμητρος, καὶ Γῇ Τρο-
vacat κονδου ἑαυτοῖς vacat

2. initio KAIPTE, lapis || 2-3. καλατηφόρος = καλαθηφόρος, edd.pr., with references to the function of the 'basket-carrier', especially in the Demeter-cult.

1621: 212/213 no. 145. **Epitaph of Aur. Pertatoubaris and his family, after 212 A.D.** Decorated limestone sarcophagus on a podium; on the back also a tabula ansata flanked by two shields; found in the local necropolis.

Αὐ(ρήλιος) Π(ε)ρτατουβαρις Καρκαινου Κάστ(ο)ρος καὶ
γυνὴ αὐτοῦ Ουαουα καὶ υἱὸς Περτατουβα-
ριος· ἄλλῳ δὲ
οὐκ ἐξέσται
ἐπιθε[ῖ]ναι,
ἐπ[ὶ] ὁ πειρά-
σας ἐκτείσει
εἰς τὸ ἱερώτα-
τον ταμεῖον
δηνάρια χείλια

1. ΠΙΡΤΑ and ΚΑΣΤΩ, lapis.

1622-1623. Termessos (territory of: Sakızlıkhalan). Two epitaphs, after 212 A.D. In *Termessos* IV, B.Iplikçioğlu et alii publish the following epitaphs (ph.).

1622: 215/216 no. 147. **Epitaph of Aur. Armasta and her husband Aur. Konon.** Decorated sarcophagus found 'im Waldgebiet'.

Αὐρ(ηλία) Αρμαστα, Ἑρμέου Αρμανανιος θυ(γάτηρ), χ(ήρα), τὴν σωματο-
θήκην ἑαυτῇ καὶ τῷ προενενιμένῳ
αὐτῆς ἀνδρὶ Αὐρ(ηλίῳ) Κόνωνι Ἀρτειμου μόνοις· ἑτέ[ρ]ῳ δὲ οὐδενὶ ἐξέστε
μετὰ τοῦτο ἀ-
4 νῦξε ἢ ἐπιθάψε
τινὰ οὔτε τῶν
συνγενέων τινί,
ἐπεὶ ὁ πειράσας
8 τι τούτων ἐκτεί-
σει τῷ δήμῳ ✳ ,αφ'
καὶ ἐνσχεθήσετε τυμβωρυχίᾳ

1623: 216/217 no. 148. **Epitaph of Aurelius Artemon and his father.** Decorated sarcophagus found 'in der Flur'.

Αὐρ... Κ.Ι[-3-4 -]ΑΡΟΡΔΙΟΥ κατέστησεν τὴν σωματο[θήκην ἑαυτῷ]
καὶ τῷ υἱ[ῷ] αὐτοῦ • Αὐρ(ηλίῳ) • Ἀρτέμωνι • ἄλλῳ δὲ οὐδενὶ ❦
ἐξέστε ἀνῦ-
4 ξαι ἢ ἐπενθ-
ῆναι ἕτερον
πτῶμα, ἐπεὶ ὁ
[- - - - -]
8 [- - - - -]
• ✳ • ,βφ'

4-5. ἐπενθῆναι = ἐπενθεῖναι, edd.pr.

1624. Termessos (territory of: Üçtepe). Epitaph of Aur. Trokondas and his family, after 212 A.D. Decorated sarcophagus found in the 'Flur' Beysik, probably in a necropolis. Edd. pr. B.Iplikçioğlu et alii in *Termessos* IV 232/233 no. 158 (ph.).

Αὐρ(ήλιος) Τροκονδας Ἑρ(μαίου) vac. [- - - ca. 16-17 - - -] τὴν v v σωματοθή-
κην ἑαυτῷ καὶ τῇ vac. γυ(ν)εκὶ αὐ[τοῦ ....]εμι καὶ v v τοῖς υἱοῖς αὐ[τοῦ]

ΜοληTι καὶ Ἑρμέῳ κ̣α̣ὶ̣ [τ]ε̂ς γ[υ]νεξὶν αὐτ(ῶν)·
4 ἄλλῳ δὲ
οὐδενὶ ἐξὸν
ἔσται ἐκτράνῳ,
ἢ ⟨δ⟩ώσι τῇ πό-
8 λι ✳ χίλια

2. ΓΥΗΕΚΙ, lapis; possibly αὐ[τοῦ Ἀρτ]έ̣μι, edd.pr. ‖ 3. in fine ΑΥΤΟΙC, lapis ‖ 6. ἐκτράνῳ = ἐκστρανί̣ῳ = extraneo, edd.pr. ‖ 7. CΩCI, lapis.

1625-1626. Termessos (territory of: Yumrutepe). Two epitaphs, after 212 A.D. In *Termessos* IV, B.Iplikçioğlu et alii publish the following texts (ph.).

1625: 281 no. 199. **Epitaph of Aurelius Moles and family.** Undecorated sarcophagus found ca. 1 km southwest of Yumrutepe near remains of an ancient settlement and a necropolis; inscription in a slightly smoothed field.

Αὐρ(ηλίῳ) Μοληṭι Ṭρ(οκονδου) καὶ τῷ υἱῷ Αὐρ(ηλίῳ) Τροκονδα̣ καὶ τῇ γυ(ναικὶ) αὐτοῦ μόνοις·
ἑτέρῳ δὲ οὐδενὶ ἐξὸν ἔσται ἀνῦξαι ἢ ἐπιθάψαι τινά, ἐπεὶ ἐκτεί-
σει ὁ πειράσας προστείμου τῷ ἱερωτάτῳ ταμείῳ δηνάρια
4 vacat ❦ μύρια ❦ vacat

1626: 282 no. 200. **Epitaph of Aur. Trokondas and family.** Undecorated sarcophagus found southwest of Yumrutepe, at the foot of a hill; inscription in a slightly smoothed field.

Αὐρ(ήλιος) Τροκονδας Σεραπίωνος καντέστησεν [τὴν]
σωματοθήκην ἑαυτῷ καὶ τῇ γυναιννκὶ αὐτοῦ Γ̣ῇ κ[αὶ] τ̣ῷ
ὑῷ αὐτοῦ Τροκονδα̣ δὶς καὶ τῇ νύμ̣φῃ μου̣ Αρμαστῃ καὶ τοῖς
4 ἐξ̣ αὐτῶν τέκνοις μόνοις· ἑτέρῳ δὲ μ̣ηδένν̣α (sic) ἐξ̣ὸν̣ ἶναι̣ ἀν̣ῦξαι
ἢ ἐπιθάψε τινά, ἐπεὶ ὁ πειράσας τι τούṭ[ων] ἐκτ̣ε̣ίσ̣ει
τ̣ῷ ἱερωτάτῳ ταμίῳ ✳ ͵με καὶ [- - - -]

[3. νύμφῃ: 'daughter-in-law', Pleket.]

1627-1628. Termessos (territory of: Bayat). Two fragments. In *Termessos* IV, B.Iplikçioğlu et alii publish the following two fragments (ph.).

1627: 206/207 no. 139. **Fragment, before 212 A.D.** Part of a limestone block; at left another block carried the beginning of the text.

[- - - εἰρη]νάρχου Περικλέ-
[ους - - -] Π̣λάτωνος, Πλάτων
[- - - - - -]ΛΩΝ Ἐπιγόν̣ο̣υ̣ β′ Ν̣ΕΙ-
4 [- - - - - -].ΕΣΙΕΝ̣[- - - - - - - -]

For Bayat as part of Termessos' territory see *SEG* XLIV 1113 app.cr.; the eirenarches (L. 1) may have been responsible for part of the city's territory, edd.pr. (with many references concerning the εἰρήναρχος/εἰρηνάρχης).

1628: 208 no. 140. **Fragment, before 212 A.D.(?).** Fragment of a limestone architrave with three fasciae.

[- - - -] Τροκονδου Πιλ̣λ[ακοου - -]
[- - - -] Τ̣ροκονδαν καὶ [- - - - - - - -]
vacat Αρμαστ[αν ? - - - - - - - -]

LYCIA

1629. Lycia. Doctors. B.Rémy, F.Delrieux, in *Scripta Anatolica* 261-280, examine the chronological distribution, the legal and professional status, and the participation in public life of ἰατροί as well as the terminology used to designate ἰατροί (δημόσιοι and private) in sixteen inscriptions from Lycia-Pamphylia. See the list of discussed texts apud O.Salomies in *An.Ép.* (2007) [2010] no. 1490. All of the texts are in Samama's Corpus (*SEG* LIII 2191).

1630. Lycia. Epigraphy. C.Schuler, in *Griechische Epigraphik in Lykien* 9-26, provides an overview of the archaeological excavations and field surveys in Lycia, the most important finds over the last few decades, the state of publication and consequent methodological issues. S. discusses the main thematic fields on which the epigraphic finds from Lycia have shed light; the greater part of these inscriptions date to the 2nd cent. B.C. to the 3rd cent. A.D. A bibliography of publications in the field of Greek epigraphy in Lycia since 1993 is provided (18-25), updating the bibliography on Lycia by J. Borchhardt and G.Dobesch (edd.), in *Akten des II. Internationalen Lykien-Kolloquiums Wien 1990*, vol. 2 (Vienna 1993) 243-314.

1631. Lycia. Linguistic acculturation. D.Schürr, in *Griechische Epigraphik in Lykien* 27-40, gives an overview of the value of Greek epigraphic and literary sources for the study of the Lycian language, and discusses Greek/Lycian personal and geographical names to demonstrate the mutual influences of the two cultures.

1632. Vacat.

1633. Lycia. Cities west of Attaleia (Antalya). M.Adak, in *Griechische Epigraphik in Lykien* 41-49, discusses the sites of the following Greek cities, in the process mentioning some new inscriptions; some of the cities are likely to have been founded by Rhodes, others possibly by Aeolians: Phaselis; Olympos; Gagai (two new epigrams on rock-cut tombs at Andızlıtaş Tepesi; site of a peripolion); Melanippion (see our lemma no. 1663); Tenedos (ruins of Arapsuyu; A. refers to *JHS* 34 [1914] 32 no. 48 (Ἑρμᾶς δὶς Μ[ο]λεους Φα(σηλίτης) | ἀπὸ π[ό]λε[ω]ς [Τ]ενέδου | κατεσ[κεύασε]ν τὴ[ν] | σωματοθήκην ἑαυτ||ῷ καὶ τῇ γυναικί μου | Δημητρίᾳ Κάρπου | ἑαυτοῖς μόνοις) and to an unpublished inscription: a fragment of a treaty between Phaselis and Tenedos); Lyrnesos; Thebe (ruins at Rezburnu Tepesi); Idyros (necropolis at Çamyuva); and Olbia (probably at Kemer [for this city see *SEG* LVI 1710, Pleket]).

1634. Lycia. The high priests of the Lycian League. Cf. *SEG* LVI 1765. M.Zimmermann, in *Griechische Epigraphik in Lykien* 111-120, argues that the federal high priesthood was probably created when Lycia became a Roman province, under Claudius [in the same sense B. Takmer, quoted at the end of this lemma, 178]. Λυκιάρχης was a title awarded to the archiereis after the end of their tenure, but also often was used to designate the archiereis during their tenure [cf. *SEG* LV 1493 in fine, Pleket]. Brief remarks on a research project carried out in Munich concerning the Lycian archiereis: chronology; social and economic background of the archiereis; their cursus honorum in their cities and in the League; relations with other families; archiereis and civitas romana; their social rise to the level of the imperial aristocracy. Ca. 130 high priests are recorded; among the ca. 120 archiereis prior to 212 A.D., 80 had been enfranchised; a few entered the equestrian and senatorial elite. In the 2nd cent. A.D. half of all high priesthoods were held by members of ca. twelve families. Frequent references in the inscriptions to important ancestors and other family-members. Stemma of the families of the two nieces ('Kousinen') M. Αὐρηλία Χρύσιον alias Ἰασωνίς and M. Αὐρηλία Νεμεσώ alias Χρύσιον (*TAM* II 188-190) [cf. also B.Takmer, *Gephyra* 4 (2007) 177 (cf. our lemma no. 1666), for the federal ἀρχιερεῖς being distinct from the federal γραμματεῖς, Pleket].

1635. Aperlai. Epitaph of threptoi of Erpidase, undated. E.A.Gardner, *JHS* 6 (1885) 355 no. 119 (using a copy by Cockerell). Rediscovered and republished by W.L.Leadbetter in *Griechische Epigraphik in Lykien* 144 (ph.; English translation). Inscription in a tabula ansata on the front face of a limestone sarcophagus.

Τὸ μνημεῖον κατεσκευάσατο
Ερπιδạση ἡ καὶ Σαρπηδονὶς Λυσάν-
δρου Ἀπερλεῖτις θρεπτοῖς αὐτῆς
Συναλλαγῇ καὶ Μουσαροῦτι καὶ Νεị-
κητικῷ, ἰς ὃ συνχωρεῖ ἐνκηδευθῆ-
ναι κα[ὶ] Λέονṭι καὶ Ἀσκληπιάδι θυ-
γατρὶ αὐτοῦ· ἕτερος δὲ οὐδε{ε}ὶς
ἐνταφήσενται ἢ οἷς ἂν αὐτὴ συν-
χωρήσῃ· ἐὰν δέ τις ἕτερος ἐνκη-
δεύσῃ τινά, ὀφιλέσι τῇ Ἀπερ-vv
λειτῶν πόλι ✳ φ´ vacat

4-5. Νέlκητι κ(α)ὶ ο[ἶ]ς συν, G. || 6. Λεόνῃ, G. || 7. οὐδὲ εἷς, L. [οὐδε{ε}ίς, Pleket] || L. briefly discusses other inscriptions mentioning Erpidase and her family: *CIG* 4289 (LBW 1297; *IGR* III 693), 4290 (LBW 1299) and *add.* 4300q (LBW 1298); she was ἀρχιέρεια ἐν τῷ ἔθνει (*IGR* III 693) and presumably shared this function with her husband; the latter is likely to have been (Sextus) Marcius (Hegelochianus) Eutribus; he probably belonged to an elite-family from Kyaneai (cf. *SEG* XL 1270; XLIII 972 and XLVIII 1696; *TAM* II 1012) and is a likely candidate for a federal priesthood; her second husband was Τιβ. Κλαύδιος Πτολεμαῖος (*CIG* 4290), citizen of Aperlai, Myra and Patara. L. offers brief remarks on the *sympoliteia* of Aperlae and Apollonia and on the presence of a purple dye industry in Aperlae, possibly the source of wealth for Aperlaean elite families rather than agriculture; a vast number of crushed shells of the *murex trunculus* have been found, in addition to huge watertanks. L. refers to two new epitaphs; one mentions an Αὐρηλία Εὐτέρπη Ερπιδαση (3rd cent. A.D.).

1636. Arykanda. Epitaph of Pintausis and Pia, Hellenistic period. *I.Arykanda* 161. T. Corsten, *Gephyra* 4 (2007) 141/142, argues that the name of the woman should be Πία (Latin Pia), daughter of Πιλλακοας (Πιαπιλλα Κοου, *I.Arykanda*).

1637. Boubon. A Hellenistic treaty, shortly after 167 B.C.? Cf. *An.Ép.* (1995) [1998] no. 1536. Limestone fragment broken on all sides, found during excavations of a small public building (temple?) located between the theater and the agora. Ed.pr. N.P.Milner in *Griechische Epigraphik in Lykien* 157-164 (**A**; ph.; dr.; English translation). The text now also in C.Kokkinia (ed.), *Boubon. The Inscriptions and archaeological remains. A survey 2004-2006* (Meletemata 60; Athens 2008) 28/29 no. 1 (ph.; English translation), who suggests assigning the small fragment **B** to the same text. Text **A** also in G.H.R.Horsley, *IBurdurMus* (cf. our lemma no. 1393) no. 334 (ph.; English translation), who suggests dating the text to 'mid 1 B.C.-early A.D. 1'. Cf. R.M.Errington, *EA* 43 (2010) 131-133. The text also in *An.Ép.* (2007) [2010] no. 1524. Republished by D.Rousset, *De Lycie en Cabalide. La convention entre les Lyciens et Termessos près d'Oinoanda* (Geneva 2010) 133-135 no. 3 (French translation). We print Rousset's text.

A: '- -
[- - - - - - - - - - -]Σ̣[. .]Ο̣[- -]
[- - - - - - - - πρ]ὸ̣ς Οἰνοά[νδοις - - - - - - - - - - - - - - - - -]
[- - ca. 8 - - εὐσε]β̣οῦντες τοῖς κ̣[αιροῖς βοιηθήσομεν, ἀγω]-
[νιζόμενοι καὶ] λόγῳ καὶ ἔργοις καὶ ὅπλ̣[οις, σπουδῆς καὶ]
[φιλοτιμίας μ]ηθὲν ἐλλί(π)οντες κατὰ δύνα[μιν τὴν ἡμῶν]
[αὐτῶν, διατηρο]ῦντες καὶ τὴν πρὸς Ῥωμαίους το[ὺς κοι]-
[νοὺς σωτῆρας] καὶ εὐεργέτας εὔνοιάν τε καὶ συνμα[χίαν],
[μηθὲν ὑπεναν]τ̣ίον πράσοντες τοῖς ἐκείνων δόγμ̣[ασιν]·'
[ὁμοῦνται δ' αἱ διαλ]λ̣α̣σ̣[σό]μεναι τρεῖς πόλεις δι' ἐντόμ[ων]
[νεοκαύτων - - - - ca. 15 - - - -]Υ̣Σ̣ τὸν ὑπογεγ[ραμμένον]
[τρόπον κτλ.]

B:

[- - -]ΟΙΣΙ[.]Ν[- - -]
[- - -]ΣΣΟΝΤΑ[- - -]
[- - -]ΣΚΑΙΡΟΙ[- - -]
4 [- - -]ΝΟΙΣ [- - - -]

A: Fragment of a treaty which specified oaths to be taken by (probably four) allied cities; the συνμαχία (L. 7) is likely to be that between Kibyra and Rome (see *I.Kibyra* 1). The other three cities (L. 9) were probably Oinoanda (cf. L. 2), Boubon and Balboura, ed.pr., who further suggests that the fragment may have been part of the foundation document of the tetrapolis, which Kibyra saw fit to create after 167 B.C., when the contraction of Rhodian power may well have enabled Kibyra to play a dominant role in the region. In lost early lines the Boubonians, Balbourians and the 'Termessians πρὸς Οἰνοάνδοις' may have been mentioned, ed.pr., who refers to the oath in *I.Magnesia am Sipylos* 1 (*I.Smyrna* 573) LL. 67/68. Errington argues that Oinoanda, Balboura and Boubon joined with Kibyra to form a tetrapolis, thereby agreeing 'to uphold the terms with Kibyra (here listed), which include respecting all aspects of the existing relations with Rome.' He assumes that the main verb (e.g. συνθήκας ἐποιήσαντο) was contained in the lost portion of the text before L. 3 || 2. [πρό]ς, ed.pr. || 3. ed.pr. considers also [βοιη]θοῦντες but prefers to restore a form of βοιηθέω as the main verb in the text of the oath; for βο(ι)ηθῆσαι τοῖς καιροῖς he refers to *Syll.*³ 495 L. 37; Errington suggests reading [- - - βοιη]θοῦντες τοῖς κ[οινοῖς πράγμασιν] || 5. ἐλλίποντες, ed.pr.; ΕΛΛΙΓΟΝΤΕΣ, lapis (R.); || 5-6. κατὰ δύνα[μιν τὴν ἑαυτῶν καὶ διατηρο]ῦντες, Errington || 8. [ὑπεναντ]ίον, ed.pr. || 9. διαλλασσόμεναι: 'the three cities being reconciled', ed.pr., who infers from this that there had been a conflict between the three cities or between them and Kibyra || 10. for the restoration of νεοκαύτων ed.pr. refers to *I.Magnesia am Sipylos* 1 LL. 48/49 and *I.Kibyra* 2 LL. 5-7 || 10-11. [τοὺς ὅρκο]υς τὸν ὑπογεγ[ραμμένον | τρόπον κτλ.], ed.pr.; A.Chaniotis, *EBGR* (2007) [2010] no. 97, rejects the restorations (there is no parallel for τὸν ὑπογεγραμμένον τρόπον, and ὅρκους instead of ὅρκον is 'odd') and suggests for LL. 9-11: [ὀμοῦνται or ὤμοσαν δ' αἱ ...]... τρεῖς πόλεις δι' ἐντόμ[ων | νεοκαύτων πρὸς - - - ca. 11 - - -]ΥΣ τὸν ὑπογεγ[ραμμένον | ὅρκον]; consequently, LL. 1-8 contained the clauses of the treaty, whereas the oath followed at the missing end of the document. Errington suggests in LL. 9/10 [ὀμνύτωσαν δ' αἱ διαλ]λασ[σό]μεναι τρεῖς πόλεις δι' ἐντόμ[ων | νεοκαύτων - - ca. 7 - - τὸν ὅρκο]ν τὸν ὑπογεγ[ραμμένον] || R. casts some doubts on ed.pr.'s idea of a treaty between four parties and on the *symmachia* referring to the treaty between Rome and Kibyra || **B** 3. [- - τοῖ]ς καιροῖ[ς] or [πρό]σκαιρον, K.

1638. Idyma. Epitaph of Menias, 2nd cent. B.C. Inscribed block on the right side of the entrance to a chamber tomb by the road from Akyaka to the Byzantine castle. Ed.pr. P.Özlem Aytaçlar, in ead., M.Gürbüzer, *Arkeoloji Dergisi* 10.2 (2007) 134-136 (ph.; English translation): Μηνιὰς Εὐδώρου | Σύμβρισσα | χρηστά, χαῖρε

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2. On the basis of the Stadiasmus provinciae Lyciae (see our lemma no. 1670), Symbra has been located near Arpacık in northwestern Lycia; the female ethnic Σύμβρισσα was previously unattested, ed.pr. || 3. for Doric dialect in other inscriptions from Idyma see *I.Rhod.Per.* 603 and 607, ed.pr.

1639. Kibyra. Its province. *SEG* XLVIII 1580 (D.Erkelenz). T.Corsten, in *Griechische Epigraphik in Lykien* 175-181, re-examines the evidence commonly adduced in attempts to

answer the question to which province Kibyra belonged: *I.Kibyra* 12, 36, 43, 107; *SEG* XLVII 1819; XLVIII 1583; LI 1832 LL. 28/29; numismatic evidence. He concludes that Kibyra belonged to Asia, not to Lycia.

1640. Kibyra (area of: Karamanlı). Epitaph of Publius, Enas and Menis, with funerary imprecation, late 1st/early 2nd cent. A.D. Limestone column with dowel hole on top. Ed.pr. G.Horsley, *IBurdurMus* 226 (ph.; English translation).

Χάρης Ποπλίου ἐποί-
ησεν ἕν(ε)κα μνήμης Πο-
πλίῳ καὶ Εναδι τοῖς γονεῦ-
σιν αὐτοῦ καὶ τῷ πάτρω-
νι αὐτοῦ Μῆνιδι· ἐὰν
δέ τις τούτῳ τῷ μνη-
μείῳ κακὰς χεῖρας προσ(οίσει),
καταρ(ῷ)τω, θεῶν κεχο-
λωμέ(ν)ων τύχοιτο
καὶ τὰ τέχνα αὐτοῦ

2. ENIKA, lapis ‖ 7-8. ΠΡΟΣΙΚΑΤΑΡΗΤΩ, lapis; ed.pr. points out that a form of the extremely rare verb προσκαταράομαι may have been intended, but finds it more likely that after προσ the verb stem has been omitted: προσ(οίσει); for L. 8 ed.pr. considers various options: a) καταραθήτω ('let him incur a curse'); the mason may have omitted the second AT in the autograph ΚΑΤΑΡΑΤΗΤΩ (T for Θ is common in this period); b) κατάρ(ατος) ἤτω ('let him be accursed'); c) κατάρ(α) ἤτω ('let him/there be a curse'); he prefers the pres. opt. pass. καταρῷτω as the intended form ‖ 9. ΜΕΗΩΝ, lapis ‖ ed.pr. notes that the family is known from an epitaph found in Kayadibi, ca. 20 km north of Karamanlı, published by A.H.Smith, *JHS* 8 (1887) 264 no. 53 (cf. also L.Robert, *Villes*[2] 336): Ενας Ποπλίου | γυνὴ καὶ Πόπλιος δὶς καὶ Μῆνις | οἱ ἀδελφοὶ ἀνέσ|τησαν τοῖς γον|εῦσι μνήμης χάριν; ed.pr. presents a stemma of the entire family; he supposes that Menis, who is Chares' πάτρων, may have been his maternal uncle; after the parents' death Menis may have seen to the rearing of his nephew.

1641. Kitanaura. Boundary stone, Hellenistic period. *SEG* LII 1435. Republished by B.Iplikçioğlu et alii in *Termessos* IV 300 no. 219 (ph.), who now date the text to the Hellenistic period on palaeographical grounds (especially the shape of the kappa).

1642-1646. Kitanaura. Epitaphs. In *Termessos* IV, B.Iplikçioğlu et alii publish the following texts. For the terms 'decorated' and 'undecorated sarcophagi' cf. the introductory text to our lemmata nos. 1484-1591.

1642: 297 no. 214 (ph.). **Epitaph of Dionysios and his wife Ermasta, before 212 A.D.** Undecorated sarcophagus; inscription in a tabula ansata; found in the necropolis of the site at Saraycık.

Διονύσιος β΄ κατεσκεύ|ασα τὸ ἀγγεῖον ἑαυτῷ | κὲ τῇ γυναικὶ Ερμαστᾳ

1643: 297/298 no. 215 (ph.). **Epitaph of the priest Masas and family, before 212 A.D.** Decorated sarcophagus found ca. 200 m southwest of the acropolis.

Ἱερεὺς Ἑρμοῦ Μασας Ἑρμαί|ου Ερπιου κατεσκεύ|ασεν τὴν σορὸν ἑαυ|τῷ καὶ τῇ γυναικὶ || αὐτοῦ Ναννηλῃ· | κατέθετο δὲ ἐν αὐ|τῇ καὶ τὸν υἱὸν αὐ|τοῦ Ἑρμαῖον προβιώ|σαντα vacat

1644: 298/299 no. 216 (ph.). **Epitaph of Na (?) and family, before 212 A.D.** Decorated sarcophagus found in the necropolis of the site at Saraycık.

Να Ε[- - ca. 10 - -] | κατεσ[κεύασεν] τὴ|ν σωματοθ[ήκ]ην ἑ|αυτῇ καὶ τῇ θυγατρὶ || αὐτῆς Ἀρτέμει Κεν|δεβου καὶ τῷ ἀνδρὶ | αὐτῆς | Ιλλασι δίς

1645: 299 no. 217 (ph.). **Epitaph of several persons, after 212 A.D.** Decorated sarcophagus found in the necropolis of the site at Saraycık.

Αὐρ(ηλία) [........]Ο[.|...]Σ[.]ΑΝΙΟΣ τὴν | σωματοθήκην | ἑαυτῇ καὶ Αὐρ. Α[..||.] | [........|.......]Ο[..]ΑΙ[.]|ΤΩ Σεκονδίωνι | καὶ τῷ ἀδελ|φῷ αὐτοῦ Ονοβαλ|ρα μόνοις vacat

1646: 299/300 no. 218 (ph.). **Epitaph of a father and his sons, undated.** Limestone lintel ('Türsturz') found in the necropolis of the site at Saraycık.

[- - ca.7-8 - -]ΟΣ[.]ΑΣΜΑΥ[...]Ο[.]ΟΣΣΟΥ κατεσκεύασα
τὸ ἡρῷον ἑαυτῷ καὶ τοῖς υἱοῖς καὶ τὰ περὶ τὸ ἡρῷον, καθὼς καὶ
διὰ τῶν ἀρχείων πάντα γείνεσθαι διεταξάμην ❦

1647. Kyaneai. Romanization. F.Kolb, in *Tra Oriente* --- (see our lemma no. 2178) 271-291, examines the acculturation of Lycia in general and Kyaneai in particular in the period of Roman domination: diffusion of Roman citizenship; identity of the Lycian elite. Cf. O.Salomies in *An.Ép.* (2007) [2010] nos. 1489 and 1508.

1648. Limyra. Honorary inscription for Drusus II (son of Tiberius), between 14 and 23 A.D. Limestone statue base built into the city-wall. Ed.pr. M.Wörrle, in *Griechische Epigraphik in Lykien* 86-88 no. 1 (ph.).

Δροῦσον Καίσαρα θεο[ῦ]
Σεβαστοῦ υἱὸν τὸν
εὐεργέτην Λιμυρέων
4 vacat ὁ δῆμος vacat

The honorand is Drusus II, son of Tiberius, ed.pr., who refers inter alia to *SEG* LII 1100/1101, from Lagina, where Drusus' statue is part of a larger group of statues, and to *IGR* III 715-717 and 719-722 (Myra), which enable us to imagine how large a series of imperial statues may have been.

1649. Limyra. Honorary inscription for Vilia Flaccilla, reign of Claudius. Upper part of a statue base; incomplete inscription. Ed.pr. M.Wörrle in *Griechische Epigraphik in Lykien* 96/97 no. 5 (ph.).

Οὐειλίαν Φλακκίλλαν γυναῖκα Μάρκου
Οὐαλερίου Μεσσάλα Κορουείνου
ταμίου Κλαυδίου Καίσαρος πρε⟨σ⟩βευ

1. Vilia Flaccilla: possibly the daughter of Vilius Flaccus on record as second governor of Lycia after Q. Veranius in 48-50 A.D. (see our lemma no. 1673 L. 10), ed.pr., who refers to various Vilii on record in texts from Patara || 1-2. M. Valerius Messalla Corvinus: member of the college of the *Fratres Arvales* in 47 A.D. and consul in 58 A.D., together with Nero; after being quaestor Caesaris he became legatus, ed.pr. || 3. ΠΡΕΒΕΥ, lapis; the text is incomplete, ed.pr.

1650. Limyra. Dedication to Iulia Agrippina, 50-54 A.D. Fragment of a statue base reused in Byzantine times as 'Eckkonsole'. Ed.pr. M.Wörrle in *Griechische Epigraphik in Lykien* 95/96 no. 4 (ph.).

[Ἰουλίαι Σεβαστῆι]
[Ἀγριππεί]νηι Γε[ρμανικοῦ Καίσα]-
[ρος] θυγατρὶ • Τι[βερίου Κλαυδίου]
4 [Καί]σαρος Σεβασ[τοῦ γυναικί]

Agrippina Minor, who married Claudius in 49 and became Augusta in 50 A.D., ed.pr., who for the restorations refers to *ILS* 222/223; *CIL* VI 36910 and 40307, and *I.Ilion* 90.

1651. Limyra. Dedication to the Theoi Sebastoi, beginning of Claudius' reign. Three joining blocks of a Doric frieze built into the city-wall; triglyphs at left and right. Ed.pr. M. Wörrle in *Griechische Epigraphik in Lykien* 88-91 no. 2 (ph.).

Θε|[ο]ῖς Σωτῆρσι Σεβαστ|οῖς

Ed.pr. adduces *TAM* II 177 from Sidyma: inscription on a temple dedicated to Θεοῖς Σωτῆρσι Σεβαστοῖς during the governorship of Κόϊντος Οὐηράνιος (cf. 90 note 30 for texts recording the first governor of Lycia under Claudius), i.e., in the context of the creation of Lycia as an imperial province; in Sidyma the Sebasteion combined a temple of the Theoi Sebastoi with a stoa, dedicated to Claudius himself (*TAM* II 178, 184).

1652. Limyra. Fragment of a festival calendar, reign of Claudius (later years). Fragment of a limestone block broken on all sides except at right. Ed.pr. M.Wörrle in *Griechische Epigraphik in Lykien* 91-95 no. 3 (ph.).

[- - - - - - - - - - - - ἡμ]έρα̣[ς - - - - - - - - -]
vacat
[- - - - - - - - - - - - εἰρ]ήνης ἀνετέθη̣
[- - - - - - - - - - - - - Γ]ερμανικοῦ γενέθλιο̣ν̣
[- - - - - - - - - - Σεβα]σ̣τοῦ γενέθλιον
vacat
[- - - - - - - - - - - - - -]ω̣νος γενέθλιον

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1. Larger script: the line contained an 'Überschrift' with further specifications of festivals for specific days, ed.pr. || 2. εἰρήνης: ed.pr. refers to *SEG* LII 1438, where the beginning of Claudius' reign is associated with εἰρήνη (and κατασκευὴ τῶν ὁδῶν); in Claudius' numismatic propaganda Pax (Augusta) plays a predominant role; ed.pr. also refers to *P.Lond.* 1912 (Oliver, *Greek Constitutions* no. 19) LL. 28-51, recording the various honors awarded to Claudius by Alexandria: inter alia, celebration of a Σεβαστὴ ἡμέρα || 3. [Γ]ερμανικοῦ: possibly Claudius himself, ed.pr. || 4. perhaps Augustus' birthday: [Αὐτοκράτορος Καίσαρος Θεοῦ Σεβα]σ̣τοῦ, ed.pr. || 5. [Νέρ]ω̣νος seems inevitable, on the assumption that a member of the imperial family is mentioned, ed.pr., who adds that this gives a nice chronological sequence: August 1 (Claudius), Sept. 23 (Augustus) and Dec. 15 (Nero); ed.pr. also considers the possibility of Tib. Claudius Nero, Claudius' grandfather, praetor in 42 B.C. and married to Livia, but calls it not more than 'eine vage Möglichkeit' || for the celebration of imperial birthdays ed.pr. refers to *TAM* III 5 (Termessos), *SEG* XLI 328 (Messene), *I.Ephesos* 21, *I.Smyrna* 598 and *Milet* VI.2.944.

1653-1661. Limyra (area of: Yalak Başı). Dedications to So(u)mendis, Imperial period. Nine dedications found at a cult site on the Yalak Başı. Ed.pr. M.Wörrle, in T. Marksteiner et alii, *Chiron* 37 (2007) 253-277 (ph.; German translation). Description of the site and a discussion of the cult on 253/254 and 269-277. Soumendis is a Lycian epichoric divinity; he is also known from Arykanda (*I.Arykanda* 82) and Istlada in the territory of Myra (*SEG* LVI 1751). The rural sanctuary on the Yalak Başı was administered by a nearby village, perhaps located on the top of the hill.

1653: 255/256 no. 5. **Dedication of Herodes.** Gray limestone stele, broken above, moulding below. The stele was most probably placed on a bench-like construction, that is still in situ to the right of the stele. Inscription on what is possibly the left side.

[Θεῷ μεγά]-
[λῳ Σου]-
[μενδει]
ἐπηκό[ῳ]
Ἡρῴδ̣[ης ....]

Σ̣ εὐχὴ[ν]
πε[ρὶ] ἑα[υ̣τοῦ],
[τέ]κνω̣[ν καὶ]
[φ]ίλων

Perhaps more lines missing at the beginning; ἐπιφανεῖ instead of μεγάλῳ is also possible but probably too long, ed.pr. ‖ 2-3. possibly the name of Herodes' father; or, if in L. 3 initio Γ is to be read (square letters), indication of the homonymity of Herodes with his ancestors or possibly of his father (if he had a very short name) with his ancestors; or possibly an ethnic or a division of the citizen body, ed.pr. ‖ 6. the inclusion of 'friends' points to the value of the 'social network' to which the dedicant belonged; cf. *I.Stratonikeia* 1309, ed.pr.

1654: 258-260 no. 8. **Dedication of Alexandros.** Gray limestone pillar with block-shaped upper and lower element, mouldings above and below; on the top surface three dowel-holes for ■ bronze votive. The pillar may have stood on a base, that is still extant nearby. Inscription on the upper part of the shaft.

Θεῷ Σομ̣ε̣νδει
[ἐ]π̣η̣κόῳ Ἀλέ-
ξ̣ανδρος Ἑρ-
μαγόρου κ̣[α]-
τὰ βοὸς κ̣αὶ θρε̣-
[μ]άτω̣ν εὐχήν

2-6. Alexandros had dedicated an ox and other animals in fulfilment of his vow, ed.pr.

1655: 260 nos. 11+26+33. **Dedication of Orestes.** Three fragments of ■ gray limestone pillar: no. 33 is the left half, nos. 11 and 26 respectively the upper (LL. 3-7) and lower (LL. 8-11) right half (as indicated in the text below).

[Θεῷ με]-
[γ]άλ̣[ῳ Σ]-
ου|μ̣εν-
δει | ἐπη-
κώ|ῳ vac.
Ὀρέ̣|στης
τετ|ράκις
τοῦ | Τροκο-
νδο|υ Ἀρν-
εάτ|ης καὶ
Λιμ̣|υρεὺς
εὐ|χήν

8-10. Multiple citizenships are frequent in Lycia, ed.pr.

1656: 261/262 no. 38. **Dedication of Herakleodoros.** Gray limestone pillar with block-shaped upper and lower element and mouldings; on the top surface cuttings for a votive; inscription on ■ narrow side. The pillar may have stood on a bench-like base, that is still extant nearby.

Θεῷ μεγάλῳ
ἐπηκό[ω]
v Σου̣μ̣ενδε[ι]
Ἡρακ[λε]ό̣δ̣ωρος
Βοήθ̣ο̣υ̣ τ̣οῦ
Ἡρακλ̣ε̣ο̣δ̣ώ̣ρ̣ου
Λι̣μ̣υ̣ρ̣εὺς
v εὐχήν

1657: 262-264 no. 42. **Dedication of Zosimos, late 2nd cent. A.D.** Limestone pillar, heavily damaged; presumably with a block-shaped upper element and mouldings on the front face; inscription on the shaft.

Θεῷ μ̣ε-
γάλῳ Σ̣-
ουμε[ν]-
δει Ζώ̣-
σιμο[ς]
δὶς [εὐ]-
χὴν
v ✳̣,δ,
[ἃ? σ]ὺν ἐ̣μαυ[τῷ]
[ὁ] πατὴ̣ρ̣ αὐ[τ]-
ῷ ἀ̣νέ̣θ̣ετο

9-11. The sum that Zosimos vowed (4.000 den.) was apparently too great for him to pay, and his father came to his aid, ed.pr., who observes that these lines appear to be a later addition.

1658: 264/265 no. 3. **Dedication of Daphnaios, high Imperial period.** Gray limestone altar with block-shaped upper and lower elements and mouldings on the front face; on the top surface two cuttings for a votive (?); inscription on the shaft.

Θεῷ ἐπ̣ι̣φανεῖ Σου|[μ]ε̣νδει Δαφναῖος | δὶς τοῦ Ἀρτειμου Λι|μ̣υρεὺς εὐχήν

1659: 265/266 no. 19. **Dedication of Aur. Demetrios, middle Imperial period, perhaps shortly after 212 A.D.** Gray limestone altar with upper moulding; inscription on the shaft. Text also in *An.Ép.* (2007) [2010] no. 1501.

Θεῷ μεγάλῳ
Σου̣μ̣ενδει ἐ̣π̣[η]-
κ̣ό̣ῳ Α̣ὐ̣ρ̣. Δ̣η[μή]-
τ̣ρ̣ι̣[ος Δημη]τ̣ρίου
[τοῦ Εμ]β̣ρ̣ομου
Λ[ι]μ[υρεὺ]ς εὐ[χήν]

1660: 266 no. 46. **Dedication of Aur. El[- -], shortly after 212 A.D.** Light-colored limestone altar with mouldings; inscription on the shaft. Text also in *An.Ép.* (2007) [2010] no. 1502. [Θ]ε̣ῷ Σο|μ̣ενδ[ι] | Αὐρ. Ελ̣|[- - - - -]ΦΟ||[- - - -]Σ̣Ω̣Τ̣|[- - - - -]ΟΥ

Εὐχήν was perhaps inscribed on the lost lower moulding, ed.pr.; perhaps Ἐλ|[πιδη]φό|[ρος]?, J.-Y-Strasser in *An.Ép.*]

1661: 266/267 no. 47. **Dedication.** Fragment of a small limestone altar; inscription on the shaft. A ph. also in T.Marksteiner, *ANMED* 5 (2007) 36.

Θεῷ Σου|μενδει | ἐπη̣κό|ῳ [- - - -] || - - - - -

1662. Limyra (area of: Yalak Başı). Epitaph, later Imperial period. Sarcophagus with inscription in a tabula ansata, found next to an ancient building in the western part of the settle-

ment. Ed.pr. M.Wörrle, in T.Marksteiner et alii, *Chiron* 37 (2007) 246/247 (ph.; German translation); LL. 4-7 already published by G.Davies, *JHS* 15 (1895) 113 no. 29.

Τ[ὸ]ν [τά]φ[ον κατεσκευάσατο - - - - - - - - - - - -]
ΤΟ- - - - - -ΟΟΥ Λε[ιμυρεὺ]ς [ἑαυτῷ καὶ τέκνοις]
κα̣[ὶ ἐ]νγόνοις [α]ὐ̣[τοῦ - - - - - - - - - - ἐπὶ τῷ]
καὶ Ἑρμάφιλον Ἀσκληπιάδ[ου ἐν]-
θαφῆνε, ἄλλῳ δὲ μηδε̣νὶ εἶ[νε ἐν]-
ταφήν· ἐὰν δέ τις θά̣ψη̣, [ὀ]φ[ειλέσει τῷ]
Λειμυρέων δήμῳ ✱̣ .

5-6. μηδεν[ὶ ἐξέστω] ταφῆνε· ⟨ἐ⟩ὰν δέ κτλ., Davies; the above restoration by ed.pr. after *TAM* II 601, 604/605, 1227 and *Syll.*[3] 1234.

1663. Melanippion. Honorary decree for Apollonios from Phaselis, shortly after 188 B.C. Small marble stele broken above and at right; found by illegal diggers in the ruins of Karaöz in the apse of the Byzantine basilica, which probably occupied the site of the Athena-temple (see L. 23). Ed.pr. M.Adak, *Historia* 56 (2007) 251-256 (ph.; German translation).

[Ἔδοξεν Μελανιππιωτῶν τῆι πόλει καὶ τοῖς]
[ἄρχουσιν· ὁ δεῖνα τοῦ δεῖνος εἶπεν· ἐπειδὴ]
[Ἀπολλώνιος Ἀπολλωνίου Φασηλίτης]
[- -]
[- -]
[- -]χ̣[- - - -]-
νεικεν, καὶ τὴν π[ᾶ]σαν φιλοτιμίαν [καὶ σπου]-
δὴν προσηνέγκατο καὶ συνεπραγμ[ατεύσατο]
ὅπως καταστάθῶμεν εἰς τὴν τοῦ δ[ήμου τῶν]
Ῥοδίων φιλίαν καὶ συμμαχίαν, δι' ἃ κα[ὶ συνβέ]-
βηκεν ἐλευθέρους ἡμᾶς ὄντας ἐν ε[ἰρήνηι]
μεθ' ὁμονοίας πολιτεύεσθαι κυριεύ[οντας]
τῶν ἰδίων· ὅπως οὖν καὶ αὐτοὶ φαίν[ωνται]
τιμῶντες τοὺς τοιούτους τῶ[ν ἀνδρῶν],
δεδόχθαι Μελανιππιωτῶν τῆι π[όλει]
καὶ τοῖς ἄρχουσιν ἐπαινέσαι Ἀπ[ολλώνιον]
Ἀπολλωνίου Φασηλίτην ἐπί τε τ[ῆι εὐνοίαι]
καὶ τῆι αἱρέσει ἣν ἔχει εἰς ἡμᾶς· [εἶ]-
[ν]αι αὐτὸν πρόξενον καὶ εὐεργέ[την]
τῆς πόλεως τῆς Μελανιππιωτῶ[ν· ὑπάρ]-
χειν δὲ αὐτῶι καὶ ἐκγόνοις πολε[ιτείαν]
καὶ εἴσπλουν καὶ ἐν πολέμωι καὶ ἐ[ν εἰρήνηι]
[ἀ]συλεὶ καὶ ἀσπονδεὶ καὶ στεφαν[ῶσαι]

αὐτὸν διὰ βίου καθ' ἕκαστον ἐνιαυ[τὸν ἐν]
Πανθείοις θαλλοῦ στεφάνωι· ἀ[ναγραφῆ]-
ναι δὲ καὶ τὸ ψήφισμα τόδε ὑπὸ τῶν [ἐνεσ]-
τώτων ἀρχόντων εἰς στήλην λιθ[ίνην καὶ]
ἀνατεθῆναι ἐν τῶι ἱερῶι τῆς Ἀθη[νᾶς εἰς]
τὸν ἐπιφανέστατον τόπον, ἵνα φα[νερὸς]
ἦι πᾶσιν ὅτι ἡ πόλις ἡ Μελανιππιω[τῶν]
ἐπίσταται τοῖς εὐεργετοῦσιν αὐ[τῆς]
vacat ἀξίας χάριτας ἀποδιδόν[αι]

For the ἔδοξεν–formula ed.pr. refers to LL. 10-12; he points out that in *SEG* XVIII 570 (Araxa) ἔδοξεν τῶι δήμωι is used, which may well point to a date ca. 100 B.C. ‖ 1-2. possibly προεισή]|νεικεν, ed.pr. ‖ 3. συνεπραγμ[ατεύθη] is also possible, ed.pr., who refers to *IG* XI.4.1055 LL. 6-14 and translates: 'sich dafür miteingesetzt hat' ‖ 4-8. ed.pr. argues that initially Rhodes may have claimed sovereignty over Melanippion but in the end dropped its claim. The proper historical context for such a policy would have been the years immediately after 188 B.C., when Rhodes received Lycia ἐν δωρεᾷ. For κυριεύ[οντας] in L. 7 ed.pr. refers to *SEG* XLVII 1745, according to which ca. 185 B.C. Eumenes claimed full sovereignty over Tyriaion and used the word κυρίως ‖ 5-6. for δι' ἃ κα[ὶ συνβέ]|βηκεν ed.pr. refers to *I.Keramos* 6 (συμμαχία between Keramos and Rhodes, commonly dated soon after 167 B.C.) ‖ 6, in fine, ε[ὐνομίᾳ] is another possibility, ed.pr. ‖ 8. D.Rousset, *BE* (2009) no. 482, prefers φαιν[ώμεθα] ‖ 10 (cf. 15 and 25). the official ethnikon is Μελανιππιώτης; *Steph.Byz.* gives Μελανιππεύς and Μελανίππιος, ed.pr. ‖ 20. Πάνθεια: ed.pr. wonders whether the month Πάνθειος, known from the Lesbian-Aiolic area, was named after this festival; Lycian cities, however, used the Macedonian or Rhodian calendar, ed. pr. ‖ 23. temple of Athena: in an Appendix on 276-279 ed.pr. discusses Quintus Smyrnaeus, *Posthomerica* III 230-238, where Melanippion and its temple of Athena are mentioned ‖ on 257-270 ed.pr. offers a detailed examination of the period of Rhodian predominance in Lycia between 188-167 B.C. in general and of a number of inscriptions relevant for the relations between Rhodes and Lycia in particular: *SEG* XXXIII 1184 (Xanthos) and an unpublished Xanthian inscription recording a privileged legal status of the city. Ed.pr. argues that, when the Roman senate gave Lycia to the Rhodians in 188 B.C., it allowed some Lycian cities to conclude a συμμαχία with Rhodes. Xanthos was one of those cities, Melanippion another. The latter may have been a colony of Lindos and may have owed its symmachia to this special relation. The city possibly asked a citizen of Phaselis to act as an intermediary because relations between Rhodes (mother city) and Phaselis (colony) were close (see 271-276 for a detailed discussion of the relations between the two cities).

1664. Myra (area of: Tyberissos). Treaty (foedus) between Rome and the Lycians. Fragment of a limestone block broken on all sides except below and probably coming from the Apollo-temple situated on the so-called 'Tempelhügel'. Ed.pr. C.Schuler, in *Griechische Epigraphik in Lykien* 51-67 (ph.). Ed.pr.'s restorations are based on more complete parallel inscriptions containing the text of a foedus between Rome and a Greek polis. In Appendix I (67-74) he collects nine other foedera (see our lemma no. 2140). The foedera with Maroneia (*SEG* LIII 658; *I.Thrac.Aeg.* E 168; combined with *SEG* LIII 659 A (E 180) LL. 8-15), Astypalaia (*IG* XII.3.173; *RDGE* 16 B) and Kibyra (*I.Kibyra* 1; *OGIS* 762) provide the best parallels. The number of letters per line varies between 105 and 111.

remains of two lines?

[-]ΣΕ[- -
-]

[-]Ε[- 3/4 -]ΕΙΟ[- -
]

[-]ΠΟΛ[- 4/5 -]ΑΙΣ[- -]

4 [- - - - - Τῶι δήμωι τῶν Ῥωμαίων πρὸς τ]ὰς ἐν Λυκίαι πό[λεις καὶ πρὸς τὸν δῆμον / τὸ κοινὸν τῶν Λυκίων - - - - - - - εἰρήνη καὶ φιλία καὶ]

[συμμαχία καλὴ ἔστω καὶ κατὰ γῆν καὶ κατὰ] θάλασσαν εἰς τὸν ἅπαν[τα χρόνον, πόλεμος δὲ μὴ ἔστω· ὁ δῆμος ὁ Λυκίων τοὺς πολεμίους καὶ ὑπεναν]-

[τίους τοῦ δήμου τῶν Ῥωμαίων διὰ τῆς ἰδίας χ]ώρας καὶ ἧς ἂν α[ὐτοὶ κρατῶσιν μὴ διιέτωσαν δημοσίαι βουλῆι δόλωι πονηρῶι, ὥστε τῶι δήμωι τῶν]

[Ῥωμαίων καὶ τοῖς ὑπ' αὐτοὺς τασσομένοις π]όλεμον ἐπιφέρωσιν, μήτ[ε αὐτοὺς ὅπλοις μήτε χρήμασιν μήτε ναυσὶν χορηγείτωσαν δημοσίαι]

8 [βουλῆι δόλωι πονηρῶι· ὁ δῆμος ὁ Ῥωμαίων] τοὺς πολεμίους καὶ ὑπεν[αντίους τοῦ δήμου τοῦ Λυκίων διὰ τῆς ἰδίας χώρας καὶ ἧς ἂν αὐτοὶ κρα]-

[τῶσιν μὴ διιέτωσαν δημοσίαι βουλῆι δόλωι] πονηρῶι ὥστε τῶι δήμωι τῶ[ν Λυκίων καὶ τοῖς ὑπ' αὐτοὺς τασσομένοις πόλεμον ἐπιφέρωσιν],

[μήτε αὐτοὺς ὅπλοις μήτε χρήμασιν μήτε να]υσὶν χορηγείτωσαν δημοσία[ι βουλῆι δόλωι πονηρῶι· ἐὰν δέ τις πρότερος πόλεμον ἐπιφέρηι]

[τῶι δήμωι τῶι Λυκίων, ὁ δῆμος ὁ Ῥωμαίων] τῶι δήμωι τῶν Λυκίων βοηθε[ίτω κατὰ τὸ εὔκαιρον· ἐὰν δέ τις πρότερος πόλεμον ἐπιφέρηι τῶι δήμωι]

12 [τῶν Ῥωμαίων, ὁ δῆμος ὁ Λυκίων τῶι δήμωι] τῶν Ῥωμαίων βοηθείτω κατὰ [τὸ εὔ-καιρον, ὃ ἂν ἐκ τῶν συνθηκῶν καὶ ὅρκων τῶι δήμωι τῶν]

[Ῥωμαίων καὶ τῶι δήμωι τῶν Λυκίων ποιεῖν ἐ]ξῆι· v v ἐὰν δέ τι πρὸς [τ]αύ[τ]ας τὰς [συνθήκας προσθεῖναι ἢ ἀφελεῖν βούλωνται, κοι]-

[νῆι βουλῆι ἑκατέρων θελόντων ἐξέστω· ἃ δὲ] ἂν προστεθῆι ἐν ταῖς συνθήκαι[ς, ἐν-έστω ἐν ταῖς συνθήκαις, ἃ δὲ ἂν ἀφαιρεθῆι, ἐκτὸς ἔστω· ἐπρεσ]-

[βεύσαντο - - - - - - - - ca. 30 - - - - - - - - - - - - - κατὰ] δὲ υἱοθεσίαν Μενίτου, ΛΕ[- -]

16 [Ταύτας τὰς συνθήκας εἰς χάλκωμα ἀναγρά]ψαι καὶ ἀναθεῖναι ἐν Ῥώμηι ἐν τῶ[ι τοῦ Διὸς τοῦ Καπετωλίου ἱερῶι, ἐν δὲ Λυκίαι ἔν τε Ξάνθωι ἐν]

[τῶι τῆς Λητοῦς ἱερῶι καὶ ἐν Πατάροις ἐν τῶ]ι τοῦ ca. 8 vacat Ἀπόλλωνος ἱε[ρῶι· - - - - - - - vacat?]

vacat

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3. Possibly [στρατηγοῦντος ἐπὶ τῶν] πολ[ιτῶν κ]αὶ ξ[ένων] (praetor peregrinus); part of the treaty's preamble containing the date; if above L. 1 we do in fact have traces of two inscribed lines, these may well have belonged to a second document closely related to the treaty: e.g. a senatus consultum or a decree of the Lycian League, ed.pr. || 4-5. combination of τὰς ἐν Λυκίαι πόλεις and δῆμος/κοινὸν τῶν Λυκίων (cf. L. 11) also in *SEG* XVIII 570 LL. 58/59 (Orthagoras from Araxa preparing the incorporation of Orloanda into the Lycian League), ed.pr., who comments: 'Zumindest weist sie [i.e. this combination] aber darauf hin, daß im hellenistischen lykischen Bund die Mitglieder *de facto* über ein starkes Gewicht verfügten' (55); the available space allows also a restoration καλὴ

καὶ βεβαία or καλὴ καὶ ἀμετάθετος; alternatively in L. 4 πό̣[λεις πᾶσας] can be envisaged, ed.pr. || 15. among the ambassadors there is an adoptive son of Μενίτης; the name was previously unattested in Lycia, ed.pr. || 16-17. the available space makes it necessary to restore the names of three places where a stele containing the text of the treaty is to be erected: Rome, the temple of Leto in Xanthos and the temple of Apollo in Patara; though our fragment was found near a local Apollo temple, Tyberissos is too small and insignificant a place to serve as one of the locations designated for the erection of an official stele || the lettering points to the 2nd rather than the 1st cent. B.C.; ed.pr. considers various historical contexts for the date of the foedus aequum, all between 167 and 46 B.C. (for the latter date see *SEG* LV 1452): in the 160s B.C. (the senate's restoring of Lycia's freedom), ca. 102-100 B.C. (Pompey's action against the pirates) or 85 B.C. (Sulla's reorganization of Asia after the defeat of Mithridates); ed.pr. prefers a non liquet: 'Das Gesamtergebnis der Diskussion muss offen bleiben' (63) || on 64-67 a discussion of the meaning of such foedera in the period of Rome's expansion in the East.

1665. Myra (area of: Tyberissos). Dedication to Augustus, shortly after 27 B.C. (?). Moulded limestone block (base or altar), found in the agora of Tyberissos. Ed.pr. C.Schuler, *Chiron* 37 (2007) 383-403 (ph.; German translation). Greek text also in *An.Ép.* (2007) [2010] no. 1505.

vacat Σεβασ-
τῶ̣ι̣ Θεῷ Κα̣ίσαρι τῶι
[αὐτο]κ̣ράτορι, γῆς καὶ θ[α]-
[λάσσ]ηνς ἐπόπ̣τ̣ηι vac.
[Τυβε]ρισσέων καὶ Τιμ̣ι̣-
[ουσ]σω̣̂ν ὁ δ̣ῆμος ὁ συμ̣-
[πολ]ιτευόμενος μετ[ὰ]
[vac.] Μυρέων̣ vacat
[δημ]α̣ρ̣χου̣̂ντος Θεοφίλ[ου]
[vac.] τοῦ̣ Ἑρμώ̣νακτος
[ἀγορ]ανομοῦ̣ντος
vacat Σαρπηδόννος γʹ

For dedications to Augustus in Lycia, ed.pr. refers to *IGR* III 719 from Andriake, also in the territory of Myra (cf. below ad LL. 3-4) || 1-3. the titles of Augustus appear in reversed order and with the addition of Θεός, ed.pr. (with parallels) || 3-4. ἐπόπτης ('Aufseher') is in most cases used for gods, ed.pr., who refers to *SEG* LIII 1612 [cf. also our lemma no. 1704] and Paus. 8.30.1; the motif of the 'supervisor' is more common in literature, cf. I. Tantillo, *Epigraphica* 65 (2003) 174-177. In *IGR* III 719 (Andriake), Augustus is called αὐτοκράτωρ γῆς καὶ θαλάσης (sic), whereas ἐπόπτης is attested in four inscriptions only: *I.Pergamon* 381 and 383 A for Augustus, *I.Kyzikos* II 24 and *SEG* XLIX 1509 (Klaros) for Pompey, who is the first mortal for whom the term is used; Pompey had unprecedented power as well as success on land and sea, and the epithet was taken over by Augustus (it is not attested for Caesar) [for γῆς καὶ θαλάσσης ἐπόπτης cf. also L.A.Valverde, in *XII Congressus* I 41-48, Pleket] || 5-8. the joint δῆμος of Tyberissos and its harbor Teimioussa had a sympolity with the city of Myra; this allowed Tyberissos (and Teimioussa) to enjoy local autonomy and have its own magistrates (cf. LL. 9 and 11), ed. pr. || 9. for the δήμαρχος as the head of villages in Lycia cf., e.g., *SEG* LVI 1722, ed.pr. || 11. a rural ἀγορανόμος is here attested for the first time in Lycia; for the office in other parts of Asia Minor, cf. C.Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (München 1998) 244 and 265-267, ed.pr.

1666. Myra (area of: Andriake). Customs law, 54-68 A.D. B.Takmer, *Gephyra* 4 (2007) 165-188, gives an overview of a customs law for Lycia, found in 1999 in the harbor of Andriake, near the Hadrianic granary, and provides several excerpts. The text is probably to be identi-

fied with the δημοσιωνικὸς νόμος mentioned in inscriptions from Kaunos and Myra (*I.Kaunos* 35; *SEG* LVI 1729). The collection of customs duties was entrusted to the Lycian κοινόν, for which it had to pay 100,000 denarii to Rome; the koinon then granted the right of collection to member cities in return for payment. There was no customs union within Lycia. The text mentions several civic officials involved in the collection of customs duties. T. places the law in the context of Nero's reforms intended to minimize the power of the tax-collecting companies.

Excerpts from the inscription:

Prescript, LL. 1-3 (partial ph.): [vacat? Αὐτοκράτωρ Καῖσαρ Νέρων] Κλαύδιος [Θεοῦ] | [Κλαυδίου υἱὸς - - - - - - -] πα[ρ]ε[νε]γκαμένοις παρέσχηται | [διὰ τοῦ ἰδίου πρεσβευτοῦ καὶ ἀντιστρατήγου Γαίου Λικινίο]υ Μουκιανοῦ vac.

Goods for which customs duties had to be paid, L. 5: κ[ο]γχυλίων τῶν ἰσαγο[μέ]νη [?]; **L. 7**: [ἐ]κ δὲ [κ]αὶ πίσσης ξη[ρᾶ]ς; **LL. 11-12**: σ[ωμά]των τῶν ἐξα[γο|μένων καὶ τῶν εἰ]σ[αγ]ομέν[ων, ἐὰν μ]ή τινα Λύ[κ]ιοι χρ[ήσε]ως ἰδί[ας] χάριν ἐπάγων[ται], ὑ[π]ὲρ ἑκάστης κεφαλῆ[ς]; **L. 18**: [- - -σ]θω κρόκο[ν]; **L. 21**: [- - -]ναι ἐλαίων ὑπὲρ ἑκάστου ἀσσάρ[ι]α [τέσσ]αρα; **L. 23**: [- - -]εται σῦκον καὶ ἰχθυϊ[κ]ή.

Goods for which no customs duties had to be paid, LL. 14-15: ἐὰν δέ [τι]ς Λύκιος εἰς ἀκολ[ουθίαν ἢ π]ρασίαν ἐξάγων | [- - -] ἐπὶ τῆς ξένη[ς· ἐ]πειδὰν ἐ[πα]ν[έ]λθῃ, ἀπογραψάμ[ενος ἐν ἡμέρ]αις τριάκοντα.

Special arrangements for cities that had to pay 'tribute' to Rhodes, L. 22: [- - - εἰ]σα[γομέ]νων πάντων ἔστω ἀτέλεια· ἐν δὲ Καύνῳ κα[ὶ Κα]λύνδοις καὶ Λί[σσαις κα]ὶ Λύδαις.

The Lycian koinon was not a customs union, LL. 41-45: [ὁ] ἐν μεσογείᾳ | [ὠ]νούμενος κρόκον vac. ἀπογραφέσθω ἐπὶ τοῦ ἔνγι[στα π]αραφύ[λακος]· ἐ[ὰν δὲ οὗτ]ος μὴ παρῇ, | ἐπ' ἄρχοντος τὸ πλῆθος, ὃ συνεώνηται, καὶ ὅπου αὐτὸ μέλλει τ[ελ]ω[νεῖσθ]αι· αἱ ἀ[π]ογραφαὶ πάντων | [ἐν] τῷ τελ[ω]νείῳ ἐν ἑνὶ τόμῳ γεινέσθω[σ]αν πρὸς τὴν κοινὴν τοῦ τε δημοσιώ[ν]ου [κ]αὶ τοῦ | ἀπογραφομένου ἀσφάλειαν.

Right of confiscation by the publicani, LL. 48-51: ἀν[α]πογραφὸν τῶν κατὰ τοῦτον τὸν νόμον ὑποτελῶν ὄντων μηδὲ[ν φορτί]ον μήτ[ε] ἐντιθέσθω, | μηδεὶς μ[ήτε ἀνα]λανβανέτω, μήτε εἰσαγέτω ἢ εἰσ[κ]ομιζ[έ]τω, μήτε ἐξαγέτ[ω] ἢ ἐκκομιζέ[τ]ω, μήτε | [ν]υκτὸς φο[ρτιζέσ]θω, μ[ή]τε ἔξω τῶν ὅρων ἀναλανβανείτω, [μή]τε ἐξορμιζέ[τω· ἐὰν δ]ὲ το[ύτ]οις [τι] ἐναντίο[ν] | ποιήσῃ, [ἔστω] τοῦ τελώνου τ[ὰ ὤ]νια.

Confiscation of deposits vel sim., LL. 58-60: τοῖς κα[τ]ὰ τοῦτον τὸν νόμον ἠνεχυρασμένον | [ἀ]πεστερημένοις φόρτιον ἢ ἄλλην τινὰ ἔχουσι[ν] ἀντιλογίαν πρὸς τὸν τελώνην ἐξέστω κρίσιν αἰτεῖσθα[ι] | τὸν δικαιοδότην ἐν ἡμέραις [.] (cf. Tacitus, *ann.* 13.51).

Deadline for legal actions by the publicani, LL. 70-71: ὃ ἂν πρᾶγμα ἢ σῶμα ἔνοχον στερ[ή]σει γένη[ται], τούτου [ἔν]ληνψις μετὰ [ἐνιαυτὸν] μὴ ἔστ[ω], | ὡς ὁ Σεβαστὸς Νέρων διατέτακται (cf. Tacitus, *ann.* 13.51).

Cancellation of unlawful fees, LL. 71-74: μὴ ἐξέστω τῷ [δη]μοσιώ[νῃ ....]έστια διάρια, μή[τε πεκου?]λιάρια μήτε | [- - -]διάρια μήτε φιλάνθρωπα μήτε εἰς Ἀφροδείτη[ς] ἢ Ἑρμοῦ, Λ[η]τοῦ[ς καὶ] ἄλλης τινος προσηγορ[ίαν] πράσ[ει]ν· ἐὰν | [δὲ] παρὰ τοῦτο εἰσπράξῃ τις τετραπλοῦ ἡ πρᾶξις δοθήσεται [τ]ῷ ἀρι[θ]μήσαντι· τῷ [δὲ] κατενένκαντι τὸ ἥμυσυ | μέρος τοῦ προστείμου· ὁμοίως καὶ ἐὰν τέλο[ς], ὧν ἀπηγορεύ[ται], ὁ δ[η]μοσιώνης [π]ράξ[ῃ], το[ῦ] τετ[ρα]πλ[οῦ] [ὑ]ποκείσθ[ω] (cf. Tacitus, *ann.* 13.51).

Leasing of the customs duties by officials of the koinon, LL. 75-79: ἡ διενγύ[η]σις τοῦ τέλους ὑπὸ τοῦ | ὠνητοῦ {ὠνητοῦ} γεινέσθω πρὸς ἁπλῆν τὴν τειμὴν τοῦ [ἐν]ε[στῶ]τος ἐνιαυτοῦ [ἐπὶ τ]οῦ ἀρχιερέως τῶν Σεβαστῶν καὶ το[ῦ] | [γ]ραμματεως τοῦ ἔθνους καὶ τοῦ ὑπογραμματέως ἐπὶ ὑπο[θή]καις ἐνγαίοις· [ἔστω δὲ ταύτη χρ]έος ἑκάστου δ[ι]ενγυῶντος | πρὸς δηνάρια πεντακισχείλια, καὶ οἱ αὐτοὶ ἐπὶ πενταετίαν τελωνείτω[σ]αν· οἱ δὲ καθ' ἑκα[στον] ἔτο[ς] ἀρχιερεύς τε κα[ὶ] | γραμματεὺς ὑποκείσθωσαν πρὸς τὴν εἴσπραξιν ἕκαστοι τῆς [ἡμισεία]ς.

Collection entrusted to the Lycian koinon, LL. 79-83: ὁ ὠνητής, ᾧ ἂν ἐνιαυτῷ τῆς τελωνείας | ἄρξηται τοὺς πρότους (sic) πληρώσας τῆς τελων[εί]ας μῆνας ἕξ· ἐν δὲ καὶ ἡμέραις τριάκοντα [τ]ὸ ἥμισυ μέρο[ς] τῆς τειμῆς | ἀποδότω ἐν ᾧ ἂν βούληται νομίσματι τῶν ἐν Λυκίᾳ [πρ]οχωρούντων, [ἄλλο?] τὸ καὶ ἐπὶ τοῦ λοι[πο]ῦ χρό[ν]ου πρὸς τὴν ἀπόδοσιν | φυλασέσθω πληρουμένου τοῦ Καίσ[α]ρος φίσκου καθ' ἕκαστον ἔτος ἔκ τε τοῦ δημοσιωνίου καὶ τοῦ ἔθνους δηναρίου | μυριάδας δέκα.

Publication, LL. 84-87: [τ]οῦτον τὸν νόμον οἱ τελῶναι κα[τὰ πᾶ]σαν παραφυλακὴν προσκείμενον ἐχέτωσα[ν] ἐ[ν πίν]ακι λελε[υ]κωμένῳ ἢ μυρίας | [δ]ραχμὰς ἀριθμείτωσαν τῷ φίσκ[ῳ· ἐὰ]ν δὲ παραφ[ύ]λαξ μὴ διηνεκῶς προκείμενο[ν] σχῇ, [κ]ατὰ τούτου τειμωρίαν | ὁ δικαιοδότης ὁριζέτω· οἱ κατὰ πόλιν [ἄρ]χοντες, ἐὰν μὴ ᾖ [π]ροκείμενος ὁ νόμος, ἐφ' ᾧ ἡ μίσθωσις τοῦ τέλους | γέγονεν, διασαφείτωσαν τῷ δικαιοδότῃ ἢ τῷ τῆς παρα[νο]μία[ς] προστείμῳ κρατείσθωσαν (cf. Tacitus, *ann.* 13.51).

1667. Neisa. Commemorative inscription of two wood-cutters, ca. 134 A.D. Limestone block, apparently part of a monument which should have stood by the ancient road from Neisa to Choma; inscription in a tabula ansata. Ed.pr. S.Şahin, *Gephyra* 4 (2007) 37-45 (ph.; German translation).

Ἐπὶ ἀρχι(ερέως) Κιλόρτου
ἀπὸ τῆς ἐν Καρταπιδι ὕ-
λης οὐδέποτε οὐδεὶς πρί-
4 ωμα ἐξήγαγε(ν) ἴκρι(α), ἀλλὰ
μόνοι Ἀρτεμης Ἑρμαίου
τοῦ Ἀπολλωνίου v καὶ
Ἑρμαῖος δὶς τοῦ Θεοδότο-
8 υ Νεισεῖς ἐπεχείρησαν·
οἱ ἀναγεινώσκοντες
vac. εὐτυχεῖτε vacat

1. Kilortes (from Arykanda) was high priest under Hadrian, probably in 134 A.D. (cf. M.Zimmermann, *op.cit.* (see our lemma no. 1634) 117), ed.pr. || 2-3. Καρταπις: for the name of what must be the gorge of today's Kıbrıs Deresi, unparalleled in Lycian toponymy, ed.pr. compares personal names such as Ερμακαρταδις, Καρταδις, and Καρταλις (Zgusta, *KP* 168 § 355-8a and 217 § 543-1/2); this region, which most probably belonged to the territory of Neisa (and was owned either by the demos or by members of the city's elite), is still today rich in cedar forests || 3-4. πρίωμα was previously attested only in Hesychius (s.v. πριώμασι πρίσμασι) and must mean 'sawed wood', ed.pr. || 4. ἴκρια probably points to the wood being used as building material for ships, ed.pr.; D.Rousset, *BE* (2009) no. 472, prefers reading ἐξήγαγε ἴκρια, ⟨ἀ⟩λλά || 8. the two men emphasize their citizenship in Neisa since this may have been the basis of their right to cut wood in this region, ed.pr. || 9-10. the formula is used mostly in Christian graffiti and epitaphs, ed.pr.

1668. Oinoanda (area of: Kemerarası). Honorary statue of the Demos of Oinoanda, period of the Severi. Large base of 'calcaire marbrier blanc à veinage rouge', moulded above; found in Kemerarası (probably a κώμη belonging to Oinoanda; near Kemerarası there is a quarry which produces the same sort of stone); on the top surface two cuttings into which the feet of a statue fit; now in the museum in Fethiye. Edd.pr. C.Le Roy, D.Rousset, in *Griechische Epigraphik in Lykien* 149-156 (ph.; French translation). Below the inscription are traces of letters (Λ̣, Ο̣Υ): probably a later graffito according to edd.pr. Republished by D.Rousset, *op.cit.* (cf. our lemma no. 1637) 153/154 no. 7 (ph.; French translation). Text and French translation also in *An.Ép.* (2007) [2010] no. 1523.

Τλωέων τῆς λαμ-
προτάτης πόλεως,
μητροπόλεως τοῦ
Λυκίων ἔθνους, ὁ δῆ-
[μ]ος v v Οἰνοανδέων
τῆς λαμπροτάτης
πόλεως v τὸν συγ̣γ̣ε-
νῆ δῆμον • ἐπὶ τῆι διη-
νεκεῖ ὁμονοίᾳ, v v προ-
νοησαμένου τοῦ ἀξι-
ολογωτάτου γραμ̣μ̣α-
τέως τῆς βουλῆς καὶ
τὸ β′ Μάρ(κου) • Αὐρ(ηλίου) Σαραπί-
ωνος v Σαραπίωνος v v v

7. The sigma of πόλεως was initially engraved in a square form: ☐ ‖ 8. τῆι: iota probably added later, edd.pr. ‖ 11-14. Sarapion, previously unattested, is perhaps secretary of the city of Oinoanda, on the assumption that he was responsible for the erection of the statue, edd.pr. ‖ 12. βουλῆς: original nu corrected into eta, edd.pr. ‖ 13. horizontal stroke above the omicron of τὸ β′; for καὶ τὸ β′, indicating the iteration of the position, R. refers to a dedication from Incealiler, to be published by N.P.Milner ‖ edd.pr. refer, inter alia, to *TAM* II 555 (Xanthos erects a statue of Tlos in Tlos; similar formulas; since Tlos receives the title of 'metropolis of the Lycians' at the end of Hadrian's reign and the title is lacking in *TAM* II 555, this text must date prior to that date); for the geographical and historical relations between Tlos, Xanthos and Pinara edd.pr. refer to L.Robert, *OMS* VII 399/400; edd.pr. point out that in the Hellenistic period relations between Tlos and Oinoanda may well have been strained and that the emphasis on διηνεκὴς ὁμόνοια is perhaps to be seen in contrast to the situation in earlier centuries; edd.pr. discuss possible links between the two cities on the basis of a common mythological past.

1669. Patara. Inscriptions. H.Engelmann, in *Griechische Epigraphik in Lykien* 133-139, presents a brief overview of a number of important inscriptions found during the extensive excavations by F.Işık. Brief references to city-titulature (ἡ μητρόπολις τοῦ Λυκίων ἔθνους; ἀρχιπροφῆτις (*SEG* XLIV 1210); δὶς νεωκόρος τοῦ Λυκίων ἔθνους); the oracle of Apollo (προμάντις, προφήτης, κοσμητής); a statue of Iuppiter Capitolinus erected by a citizen of Patara who served in the Roman army; creation of a γερουσία; a γυμνασίαρχος νέων, ἐφήβων, γερόντων and erection by the city of a statue of Ἡρακλῆς Καλλίνικος for the νέοι; many agonistic inscriptions recording victorious wrestlers in local contests open to all Lycians (κοινὸς Λυκίων), winners in the ἐγκώμιον and a governor Marcus Flavius Carminius Athenagoras (cf. already *SEG* LII 1448); acclamations; citizens who served in the Roman army and after their *missio* returned to the city and held magistracies; a certain Publius Glitius Aristo, who studied medicine and went to Rome: ἰατρεύσαντα ἐν Ῥώμῃ ἐπισήμως ἀπὸ ἐτῶν. E. gives three texts:

a lex sacra (see our lemma no. 1674) and two honorary inscriptions belonging to the 'Dossier des Lykiarchen Marcus Aurelius Dionysios II' (for this dossier see *SEG* LVI 1764-1765).

1670. Patara. The Stadiasmus provinciae Lyciae, 45/46 A.D. *SEG* LI 1832; cf. *SEG* LIV 1434. S.Şahin, M.Adak, *Stadiasmus Patarensis. Itinera Romana provinciae Lyciae* (*Monographien zu Gephyra* 1; Istanbul 2007), publish this important document, with both a majuscule and minuscule text, a German translation, excellent photographs and copious commentary on the following topics: the 'Fundumstände', the reconstruction of the rectangular column with its 52 inscribed blocks, ten of which are missing, the lettering, the function of this road-map and its place within the wider context of what is known about ancient itineraria [for this aspect see also B.Salay, in *Wahrnehmung* --- (cf. our lemma no. 1957) 181-209, especially 194-200 (on the Stadiasmus), Pleket], Claudius' motives in annexing Lycia and having a dense network of paths and roads built in the province, the political situation in Lycia prior to the annexation (στάσις, ἀνομία), the organization of Lycia as a new province, the cult of Claudius in Lycian cities, the activities of Lycia's first governor Q. Veranius, the relation between Lycia and Pamphylia (not one province until Vespasian), and Lycia's road-system and topography as revealed by the numerous toponyms on record in the text and the distances indicated between them. The very detailed topographical commentary is based on a thorough examination of the evidence available for each place and on the results of intensive surveying campaigns and of aerial photography (on 111-114 a survey of the milestones found in Lycia).

Below we list the main differences between Ş.-A.'s text and that in *SEG* LI 1832 (ignoring minor differences in dotted or bracketed letters), and record the inscriptions discussed by them at some length. For a detailes review see G.Petzl, *Gnomon* 83 (2011) 50-55. D.Rousset, *De Lycie en Cabalide. La convention entre les Lyciens et Termessos près d'Oinoanda* (*Fouilles de Xanthos* X; Geneva 2010) 142-144 (cf. also 41, 87, 109, 112, 119, 122/123, 140, 147 and 169), comments on B LL. 26-35. J.Bennett, *Adalya* 14 (2011) 119-134, returns to the problem of 'why did Claudius annex Lycia?'. He argues that Claudius annexed Lycia because of its expected revenues since he had been too generous after his accession to the throne by distributing large amounts of money to the people and to the soldiers and, in addition, by returning Commagene, Judaea and Chalcis to client status.

Differences between *SEG* LI 1832 and Ş.-A.'s text:

A. L. 12: σωτῆρι; no room for [τῶι]

L. 25: πολιτείας [but the stone clearly has πολειτείας (so *SEG*), as pointed out by Petzl, *loc.cit.* 52, Pleket].

LL. 30-32: Ş.-A. retain their restoration [δι' ὃ τῆς πατρί|δο]ς ὑπ' [αὐτοῦ ἐπεκρα]|τήθησαν [rejected by Corsten in *SEG* LI app.cr. and now also by Petzl, *loc.cit.* 52, who prefers M.Wörrle's [- - η]ς ὑπ[ὲρ ὧν εὐεργε]|τήθησαν and translates: '[- - (und errichten dieses Monument)] für [die Wohltaten, die sie vermittels des *legatus*] *pro praetore* von Tiberius Claudius Caesar Augustus, [Quintus] Veranius, [empfangen haben]', Pleket].

Select commentary: Petzl translates A LL. 28/29 ἀπὸ τοῦ ἀκρίτου πλήθους in as 'fern von der urteilslosen Masse'; Ş.-A.: 'nachdem der Staatsapparat von der gesetzlosen Volksmenge (weggenommen) — worden ist'; cf. *SEG* LI app.cr. ad **A** LL. 25-30. For the nature of

the ἄκριτον πλῆθος see Adak's commentary on 53-56 (not the people in the federal assembly but that of the urban assemblies).

B. **L. 12:** in fine [ρ]ς´
L. 16: in fine ρος´
L. 19: in fine ρπδ´
L. 21: in fine ϙ(?)
L. 33: Ş.-A. suggest restoring Πλατα[ίας], Πλατά[νης (or –νῶν) or Πλατά[σης (or –σῶν)]; Rousset (142) cautiously proposes διὰ πλατα[ίας] = πλατε[ίας]: 'par la grand-route'
L. 37: in fine λβ; for Μιλυάς cf. our lemma no. 1432 **B** L. 12
L. 41: ἀπὸ Ποδαλί[ων εἰς Ἀρνέας στ]άδια ρ[.]'
L. 42: ἀπὸ Ποδ[αλίων εἰς Ἀρύκανδα στάδια . . ']
L. 43: [ἀ]πὸ [Ἀρυκάνδων] εἰς Ἀρν[έας στάδια . . ']
Select commentary: Petzl, *loc.cit.* 53, suggests reading **B** in LL. 5-7 διὰ τῆ[ς Κοΐντ]ου Οὐηρανί[ου] — ὑπηρ[εσίας] instead of Ş.-A.'s διὰ τὴ[ν - - - -] ὑπηρ[εσίαν], referring to διά + gen. in **A.** LL. 32-34. On **B** L. 8 (τὸ ὑπ{ρ}ογεγ[ραμμέν]ον) P. comments: 'möglicherweise war bei der Abfassung der Bauinschrift noch offen, ob sie der Streckenliste (wie es geschah) vorangestellt werden (ὑπογεγρ.) oder ihr folgen sollte (προγεγρ.). Die Notierung der Alternative wäre versehentlich von Steinmetz übernommen worden.'

C. **L. 2:** εἰς Κόρμα
L. 12: εἰς Κιτά v ναυρα
L. 16: in fine [εἰς Φελλὸν στάδια σμ']
L. 17: εἰς {Νεῖσα διὰ Κανδύβων στάδια . . ']
L. 18: [εἰς Κυανέας στάδια . . ']
L. 19: ἀπὸ Κυανέω[ν εἰς Μύρα στάδια . . ']
L. 20: ἀπὸ Μύρων [εἰς .]Ι[......]Ι[..] ∠ι [. .]; on 261 Ş. suggests restoring [εἰς - -]Ι[- - δ]ι[ὰ] στ[ε]νῶ[ν στάδια . . ']
L. 25: [κ]αὶ Μαδαμυσσ[οῦ] εἰς Ἀκαλισσ[ὸ]ν στάδια ϙς'
L. 26: in fine σ[τ]άδια ριβ'
L. 27: in fine στάδια ρλς'

Inscriptions discussed (pp. in parentheses are Ş.-A.'s):

SEG VI 733 (in fine possibly καὶ τῷ Μναρέων [δήμῳ] or τῷ Μηνὶ Ου[αραθῳ]; 220); *SEG* XVIII 143 (Iunia Theodora receiving Lycian exiles in Corinth; relation with στάσις in Lycia; dated by A. to the pre-Claudian period; 57/58); *SEG* XXXVIII 1462 (in **C** L. 74 Ş. suggests restoring [Λ]υρνεαι; 169); *SEG* L 1350 (Ş.-A. print the Greek text; Ş. restores in L. 2 οἱ [ἄρισ]τοι βουλευταί and interprets these as the representatives of Gagai in the federal council; on 69/70 A. prefers to identify them with the members of the local council of Gagai (ca. 50 persons). Wörrle's οἱ κο[ι]νοβουλευταί is to be excluded. Petzl, *loc.cit.* 52 note 3, considers [αἱρε]τοί; in L. 2 initio Ş. (19) confirms D.French's reading [σ]ωτῆρα); *SEG* LII 1438 (Greek text on 42/43), 1443 (ph. on 227 (c); on 223 note 594 Ş. points out that in L. 3 Μιζοάρῃ is to be read: small omicron added between zeta and alpha) and 1444 (in L. 4 Ş. (*ibidem*) reads Ασατος instead of *SEG*'s [Μ]ιασατος); SEG LIII 1683 (Ş. (220) reads Δαντιδαρις Δαλιοσαλλου in L. 1; ph. on 229 (e-f)); *TAM* II.1.168 (b) (Ş. wonders whether in L. 31 possibly ΠΑΑ[...]ΕΩΝ is to

be read: Πλα[ταν]έων; *TAM* has ΠΑΑ[...]ΕΩΝ; 176); *TAM* II.2.508 (A. suggests restoring in L. 21 πρεσβεύσαντα τρὶς ὑπὲρ τ[ῆς ἐλευθερίας καὶ τῶν νόμων] on the analogy of *TAM* II 583 (ph.); 52); *TAM* II.3.760 (c) (discussed by A. on 59; cf. also Ş. on 201); *TAM* II.3.1221 (Ş. wonders whether perhaps (ὅρος) Κ̣ωρ(υκίων) | Φασ̣(ηλειτῶν) should be read; 277/278; dr.); *IGR* IV 902 (*I.Kibyra* 36) and 914 (*I.Kibyra* 41) (A. relates the συνωμοσία in 914 to the political turmoil in Lycia (στάσις; ἀνομία); 52 and 59-62; cf. also 85).

Ş.-A. provide photos of *SEG* XXXVII 1221 (73), LII 1440 (227 (d)) and LVI 1764 ter (200); *TAM* II.2.174 E (131) and 583 (52); *IGR* III 488 (*OGIS* 565; 173); *AST* 13.1 (1995) 6 (135; cf. 112).

1671. Patara. Building inscription concerning the Baths, 64/65 A.D. *TAM* II 396; cf. B. Iplikçioğlu, *Anzeiger Wien* 141.2 (2006) 78 and 143.2 (2008) 7 no. 03. Republished on the basis of autopsy of the stone by W.Eck, *ZPE* 166 (2008) 269-275 (excellent photos). Because of its connection with the inscription concerning Patara's aqueduct (our lemma no. 1673) we cover this 2008-article in the present volume of *SEG*. E. points out that the first four and a half lines have been erased, whereas the next five and a half lines were left intact. All these lines belonged to the first phase of the text, during which the *balaneion* had been built under the supervision of the governor S. Marcius Priscus (L. 7). After the erasure the name of Vespasian was inscribed in LL. 1/2 (Αὐτοκράτωρ Καῖσαρ Φλάουιος Οὐεσπασια̣[ν]ὸς | Σεβαστὸς ⟦- -⟧), in which the absence of the traditional imperial titulature indicates a date very soon after Vespasian's accession to the throne, when it was not yet clear what his official titles would be. This date is confirmed by the presence of the element Φλάουιος in Vespasian's name (L. 1), which Vespasian dropped after his official accession to the throne. Hence the balaneion was constructed under a predecessor of Vespasian's, and the length of the rasura favors the identification of the emperor named in LL. 1-5 as Nero rather than Galba, Otho or Vitellius. For the dating of the text to the reign of Nero, see also Eck's discussions in *ZPE* 6 (1970) 65-75, and in *Tra Oriente* --- (see our lemma no. 2178) 189-207. The dating of the governorship of Marcius Priscus includes a period of years under Nero and early years of Vespasian's rule.

As to the interpretation of Suet. *Vesp.* 8 (about Vespasian taking away the *libertas* and reducing Lycia to the status of *provincia*) E. argues that *libertas* does not imply the absence of a governor. The text in our lemma no. 1672 confirms his interpretation. The *libertas*, which Vespasian took away from Lycia, may have to be related to a special privilege given by Claudius when he turned Lycia into a Roman province, e.g., the exemption from the *tributum capitis* (κεφάλαιον), which Vespasian cancelled (for the κεφάλαιον cf. our lemma no. 1673). E. rejects S.Şahin's interpretation of this text in C.Schuler (ed.), *Griechische Epigraphik in Lykien* (cf. our lemma no. 1673) 107-109 and in E.Winter (ed.), *Vom Euphrat bis zum Bosporus. Kleinasien in der Antike.* Festschrift für Elmar Schwertheim zum 65. Geburtstag (*AMS* 65; Bonn 2008) 597-610.

In *Gephyra* 5 (2008) 1-32 (cf. *FS Bosch* 332-336), S.Şahin proposes that the rasura in LL. 1-5 'war ein mit den Titeln des Kaisers und seiner Söhne zusammenhängender Irrtum' (8). Vespasian is supposed to have visited Patara and to have seen the inscription; if Nero's name had been inscribed, he would have been satisfied with the erasure of the name Νέρων alone. The

erased text probably contained titulature that Vespasian considered prematurely inscribed. Ş. notes also that, in other inscriptions either the name Νέρων alone was erased or there was no erasure at all, and that it is Vespasian, not Nero, who is known to have built and repaired bath-buildings [the story about V. visiting the city and being concerned about the premature titulature 'awarded' to V. by the governor is a mere hypothesis 'pour besoin de la cause': are there any parallels for governors assigning premature or unwanted titulature to emperors?, Pleket]. Close examination of the stone showed that some more letters can be read in the rasura. Eck presents the following text.

⟦[Νέρων Κλαύδιος θεοῦ Κλαυδίου υἱός, Τιβερίου Καίσα-
ρος Σεβαστοῦ καὶ Γερμανικοῦ Καίσαρος ἔκγονος, θεοῦ
Σεβαστοῦ ἀπόγονος, Καῖσαρ Σεβαστὸς Γερμανικὸς ἀρχι-
ερεὺς μέ]γιστος, δημαρχικῆς ἐξουσίας [τὸ ι]α΄, [ὕ]πατος [τὸ δ΄, αὐτο]-
[κρά]τω[ρ τὸ --, πατὴρ] πατρίδος⟧ τὸ βαλανεῖον κατεσκεύασεν
ἐκ θεμελίων σὺν τοῖς ἐν αὐτῷ προσκοσμήμασιν καὶ ταῖς
[κο]λυμβήθ[ρ]αις διὰ Σέξτου Μαρκίου Πρείσκου πρεσβευτοῦ
[αὐτ]οῦ ἀντιστρατήγου ἐκ τῶν συντηρηθέντων χρημάτων ἐκ
[τε τ]οῦ ἔθνους ✻ vacat καὶ τῶν ἀπὸ τῆς Παταρέων πόλεος
vacat συντελειώσαντος καὶ ἀφιερώσαντος τὰ ἔργα vacat

4. initio, [- -]ΙΟΣ ΑΙ: perhaps [μέγιστ]ος δη[μαρχικῆς ἐξουσίας], *TAM*; the 11th trib. pot. = 64/65 A.D., E. ‖ 5. ⟦---Ο--------⟧, *TAM* [perhaps τό θ΄, cf. our lemma no. 1672, Corsten].

1672. Patara. A building inscription (A) on and an honorary inscription (B) near the lighthouse, 64/65 A.D. (A) and 70/71 A.D. (B). *TAM* II 399 (1-8). Found in excavations in the harbor-area, where the foundations of a lighthouse were also discovered. **A**: inscribed on the outer face of the east wall of the lighthouse; the text originally was in bronze letters set into dowel holes in six superimposed rows of blocks and was 3.7 m high. The text of L. 1, the name of the emperor, was inscribed in letters 30 cm in height and stood alone on the face of the uppermost course; the letter height in subsequent lines was 20 cm: LL. 2-4 occupied the second course, and subsequent courses contained two lines each. **B**: inscribed on a limestone base that formerly supported a statue of the governor Marcius Priscus, erected in front of **A**. Earlier travellers reportet seeing eight of the 39 blocks (*TAM* II 399 (1-8)). Edd.pr. H.Işkan-Işık, W.Eck, H.Engelmann, *ZPE* 164 (2008) 91-108 (ph.; German translation). For LL. 7 and 12 cf. C.P. Jones, *ZPE* 166 (2008) 153/154. Because of its connection with the inscription concerning Patara's aqueduct (our lemma no. 1673) we cover these 2008-articles in the present volume of *SEG*.

A: Building inscription, 64/65 A.D.

Νέρων Κλαύδ[ι]ος Θεοῦ Κλαυδίου υἱός,
Τιβερίου Καίσαρος Σε[β]αστοῦ κ[αὶ Γερμ]ανι[κοῦ]
Καίσαρος ἔκγονος, Θεοῦ [Σεβασ]το[ῦ]

ἀπόγονος, Καῖσαρ Σεβαστὸ[ς Γερμ]αν[ικός],
ἀρχιερεὺς μέγιστος, δ[ημαρχικῆ]ς ἐξ[ου]σί-
ας τὸ ια´, ὕπατος τὸ [δ´, αὐτοκρ]άτω[ρ γ]ῆς
καὶ θαλάσσης τὸ v θ´, πατὴρ πα[τρί]δος,
τὸν φάρον κατέσκευασεν πρὸ[ς ἀσ]φά-
λ[ει]αν [τῶ]ν πλοϊ[ζομένω]ν διὰ
Σ[έ]ξστου Μαρκί[ου Πρείσ]κου πρεσ-
β[ευτ]οῦ [καὶ] ἀντ[ιστρ]ατήγου
[Καίσαρ]ος [κτ]ίσα[ντος τ]ὸ ἔργον

---

1. It is possible but not very probable that under Nero the imperial fiscus financed the construction of the lighthouse, edd.pr., who suggest *exempli gratia* that the emperor may have been involved in a local dispute between the two parties pro and contra the project or was approached by the governor for permission to divert certain revenues of the city, initially earmarked for other purposes, to the lighthouse-project; in the end edd.pr. argue that most probably Patara (and perhaps the Lycian League) paid for the project; cf. the text in our lemma no. 1673 LL. 8/9, edd.pr. ‖ 3. before Θεοῦ 'ein Fehlschlag'; possibly initially Αὐγούστου had been planned, edd.pr. ‖ 5-6. Nero's 11th trib. pot. = Oct. 64-Oct. 65 A.D., edd.pr.; in that year the construction of the lighthouse may have been finished ‖ 6-7. for αὐτοκράτωρ γῆς καὶ θαλάσσης cf. our lemma no. 1665 (with examples from Lycia) ‖ 7. τὸ [.], ὁ πατήρ, edd.pr.; τὸ v θ´, πατήρ, J., who points out that Nero took his ninth imperial salutation in 61/62 A.D. and remained at that number until 64/65 A.D.; S.Şahin, *Gephyra* 5 (2008) 18/19 and in *FS Bosch* 343 suggests the same reading ‖ 9. ὑπὲρ τῶν πλοϊζομένων is recorded in an inscription on the lighthouse in Alexandria as described by Strabo and Lucian, edd.pr. ‖ 10-12. for Marcius Priscus' governorship cf. our lemma no. 1673 app.cr. ad L. 1; he is known from ten other inscriptions from Lycia (Lydai, Olympos, Patara, Rhodiapolis, Xanthos; one from Nero's, one from Galba's and eight from Vespasian's reign [for the text from Olympos see *SEG* LVI 1762; for Rhodiapolis see B.Iplikçioğlu in *Anzeiger Wien* 143.2 (2008), edd.pr. ‖ 12. [κτ]ισα[μένου], edd.pr.; [κτ]ί-σα[ντος], J., who translates 'having built' and points out that the middle voice is never used; κτίσαντος.

B: Honorary inscription for Sextus Marcius Priscus, 70/71 A.D.

[Σέξστον Μάρκιον Πρεῖσκον, πρεσβευτὴν]
[Αὐτοκράτορος Οὐεσπασιανοῦ Καίσα]-
ρος Σεβαστοῦ ἀντιστρά-
τηγον καὶ πάντων αὐτοκρα-
[τ]όρων ἀπὸ Τιβερίου Καίσα-
ρος Παταρέων ἡ βουλὴ καὶ ὁ
δῆμος δικαιοδοτήσαντα
τὸ ἔθνος ὀκτετίαν ἁγνῶς
καὶ δικαί[ω]ς, κοσμήσαντα τὴν
πόλιν ἔργοις περικαλλεστά-
τοις, κατασκευάσαντα δὲ φά-
ρον καὶ ἀντίφαρον πρὸς ἀσφάλει-
αν τῶν πλοϊζομένων, τὸν σω-
τῆρα καὶ εὐεργέτην vacat

1-2. Restored after *TAM* II 131 (Lydai); presumably inscribed on an upper element now lost, edd.pr. ‖ 4-6. same formula in *TAM* II 131 from Lydai, edd.pr., who convincingly argue that πάντων αὐτοκρατόρων refers to Galba-Otho-Vitellius and that after Nero's *damnatio memoriae* ἀπὸ Τιβερίου Καίσαρος was a deliberately chosen 'politically correct' substitute for Nero, who after all did belong to the family of the Claudii, which regularly used the praenomen Τιβέριος ‖ 7. δικαιοδοτήσαντα: in the inscription from Lydai Priscus is τὸν δικαιοδότην, a common title for a governor of Lycia, edd.pr. ‖ 8. ὀκταετίαν: Priscus' governorship lasted eight years, from 64 and perhaps even 63 A.D. to 70 or 71 A.D., edd.pr. ‖ 10. ἔργοις: the pharos and antipharos (LL. 11/12), the bathhouse (*TAM* II 396; see our lemma no. 1671), part of the aqueduct (see our lemma no. 1673) and perhaps other buildings as well, edd.pr., who add that the many building-operations in various cities during Priscus' governorship may have to be connected with earthquakes (see our lemma no. 1673 app.cr. ad L. 2) ‖ 11-12. edd.pr. suggest that the φάρος and the ἀντίφαρος were under construction at the same time ‖ 12-13. for the formula see A LL. 8/9.

1673. Patara (area of: Delikkemer). Repair of the aqueduct, beginning of the reign of Vespasian. Two limestone blocks inscribed with the same text; found at the foot of the 9 m high wall, supporting the aqueduct that led from the wells at Islamlarköy via the depression at Delikkemer to Patara. Ed.pr. S.Şahin, in *Griechische Epigraphik in Lykien* 102-109 (ph.; German translation), on the basis of autopsy and photos by K.Grewe. Republished by H.Işkan-Işık, W.Eck, H.Engelmann, *ZPE* 164 (2008) 115-118 (ph.; German translation; after autopsy by F.Işık of the text on one of the blocks), and S.Şahin, in *FS Bosch* 336-342.

Αὐτοκράτωρ Καῖσαρ Φλάουιος Οὐεσπασιανὸς Σεβαστὸς
τὸ τοῦ ὑδραγωγίου ἀνάλημμα συμπεσὸν σεισμοῖς ἐκ θεμελίων ἀποκατέστησε σὺν
τοῖς ἐπ' αὐτῷ λιθίνοις ἐκ τετραπέδου λίθου σωλῆσι, προστεθέντος καὶ ἑτέρου παρὰ τὸ
ἀνάλημμα θλειμματικοῦ ὑδραγωγίου διὰ τριστίχων σωλήνων ὀστρακινῶν παλαιστιαίων ὥστε δυεῖν ὄντων εἰ θάτερον ἐπισκευῆς δεηθείη, μὴ ἐνποδίζεσθαι τὸν δρόμον
ἀδιαλείπτου μενούσης τῆς χρήσεως· v ἐπεσκεύασε δὲ καὶ τὰ λοιπὰ τοῦ ὑδραγωγίου
καὶ τὸ ὕδωρ μετὰ μῆνας δ´ παραπεσεῖν εἰσήγαγεν διὰ Σέξτου Μαρκίου Πρείσκου πρεσβευ-
τοῦ αὐτοῦ ἀντιστρατήγου ἐκ τῶν συντηρηθέντων τῇ πόλει χρημάτ[ω]ν ἀπὸ κεφαλαίων καὶ
τὸ ἔθνος συνήνενκε ✻ v, μηδεμιᾶς κατ' ἄνδρα ἐπιγραφῆς γενομένης· τοῦ ἔργου κατ-αρχ-
θέντος μὲν ὑπὸ Οὐιλίου Φλάκκου πρεσβευτοῦ Κλαυδίου Καίσαρος Σεβαστοῦ ἀντι-στρατήγου
συντελειωθέντος δὲ καὶ εἰσαχθέντος τοῦ ὕδατος ἐπὶ Ἐπρίου Μαρκέλλου πρεσβευτοῦ Κλαυδίου
Καίσαρος Σεβαστοῦ ἀντιστρατήγου

1 and 7/8. On Priscus' governorship and Vespasian see *ZPE*, *loc.cit.*, 111-115: Priscus' governorship began under Nero (63 or 64 A.D.) and continued into the reign of Vespasian (70 or 71 A.D.), ed.pr. ‖ 2. σεισμοῖς: the earthquake of 68 A.D., ed.pr., referring to Cassius Dio 63.26.5, *Orac.Sib.* 4, 109-113, and A.Balland, *Fouilles de*

Xanthos VII 29 no. 12 (Xanthos; repair by Priscus) || 2-5. the governor rebuilt the supporting wall of the aqueduct (ἀνάλημμα) and the conduits themselves (square stone blocks); moreover he constructed a second 'Druckleitung' (θλειμματικὸν ὑδραγώγιον) alongside the analemma; the second conduit was built from clay blocks, in three rows (τριστίχων) and 'von einer Handbreite' (παλαιστιαίων) || 3. in fine, παρὰ τ[όδ]ε, ed.pr.; παρὰ τό, *ZPE* || 5. δεηθείη (aor. opt.), ed.pr. in *Gephyra* 5 (2008) 18 and in *FS Bosch* 342; in fine, μὴ [- ca. 5-6 - -]εσθαι, ed.pr. || 7. μετὰ μῆνας λ', ed.pr.; in *Gephyra* 5 (2008) 10-12 (cf. *FS Bosch* 337-338 and 342), ed.pr. defends his reading μετα μῆνας λ'; the horizontal stroke is a 'Ritz auf dem Stein'; ed.pr. argues that the repair of the aqueduct cannot possibly have been completed in four months' time; thirty months after the earthquake of 68 A.D. would be compatible with a dating of our text between July 69 (beginning of Vespasian's rule) and the first half of 70 A.D. || 7-9. the building/repair (L. 6: ἐπεσκεύασε) operations were financed from the money levied as *tributum capitis* (κεφάλαιον; cf. L. 8) and handed over to the city; not from public debt or from an additional tax on the citizens (L. 9 μηδεμιᾶς κατ' ἄνδρα ἐπιγραφῆς γενομένης), *ZPE*; in L. 9 ed.pr. reports the reading ΚΑΤΑΝΑΡΑ; in *Gephyra* 5 (2008) 12-17 and *FS Bosch* 338-340 ed.pr. reads ΚΑΤΑΝΑΙΑ, proposes the interpretation κατὰ ναρά and translates: 'weil für das Quellwasser - - - kein schriftlicher Antrag gestellt wurde'; whereas normally, after a devastating earthquake, cities asked the emperor for assistance (money or exemption from taxes), Patara did not address the emperor or governor and subsequently the Roman authorities decided on how to finance the operation [but ναρά is a most unusual word in inscriptions; ed.pr.'s parallels for νᾶμα come from poetical texts, Pleket]; if κατ' ἄνδρα is unavoidable, ed.pr. would suggest translating 'weil kein auf eine Person bezogener schriftlicher Antrag kam', i.e., because no individual benefactor was available; at the same time, ed.pr. admits that for individual benefactions no written proposals were sent to the Roman authorities. The *ZPE* authors refer to *TAM* II 396 [our lemma no. 1671]: construction of a bathhouse in Patara during Nero's reign, under the supervision of Marcius Priscus [cf. our lemma no. 1672 app.cr. ad A LL. 10-12], which was to be funded ἐκ τῶν συντηρηθέντων χρημάτων ἔκ [τε τ]οῦ ἔθνους (δηναρίων) vacat καὶ τῶν ἀπὸ τῆς Παταρέων πόλεος [our lemma no. 1671 LL. 8-9] || 10. Vilius Flaccus: governor in 48-50 A.D. and successor of Q. Veranius, the first governor of the province of Lycia (43-48 A.D.), ed.pr.; quite a few Vilii who were enfranchised during Flaccus' governorship are on record in Patara; for a Vilia Flaccilla in Limyra see our lemma no. 1649 || 11. Eprius Marcellus: governor in the period ca. 50-55/56 A.D., ed.pr.; in *ZPE* there is a reference to two Latin inscriptions mentioning the beginning of building operations under one governor and its ending under another (*An.Ép.* [1957] no. 123; *ILS* 9352).

1674. Patara. Sacred law, Hellenistic period. Inscription on a block built into the Byzantine city-wall. Briefly mentioned by H.Engelmann in *Griechische Epigraphik in Lykien* 134/135 (ph.; German translation).

Τοὺς θύοντας vacat | Διὶ Λαβραύνδωι vacat | ἢ τῶν ἐντεμενίων θεῶν τινι | διδόναι τῶι ἱερεῖ ἀπαρχὴν || ἀφ' ἑκάστου ἱερε(ί)ου πλάτα ἴσον· | ἄλλωι δὲ μηθενὶ ἐξέστω συναγωγὴν | ποιεῖσθαι μηδὲ καταλύειν vacat | ἐμ τῶι τεμένει πλὴν τῶν θυόντων

5. ΙΕΡΕΟΥ, lapis; πλάτα: accusative of πλάτας, E., who refers to ἡ πλάξ ('glatte Fläche am Unterleib der Tiere'), πλάτη and ὠμοπλάτη ('Schulterblatt'). In *TAM* II 438 πλάτας denotes part of a funerary complex [A.Chaniotis, *EBGR* (2007) [2010] no. 45, prefers to read πλάτα(ι) (= πλάτηι) ἴσον; 'a piece equal to the shoulder-blade'] || 6. συναγωγή: 'meeting', E. || 6. καταλύειν: 'sich zu lagern', E., who refers to *SEG* XXXVI 1221.

1675. Patara (area of: Pınarönü). Epitaph of Tib. Claudius [Kapeto]leinos, Imperial period. Marble tabula; in a framed field an inscription; found in the countryside near the aqueduct (for which cf. our lemma no. 1673). Briefly mentioned by S.Şahin in *Griechische Epigraphik in Lykien* 100 note 12 (ph.). Text also in *An.Ép.* (2007) [2010] no. 1520.

Τιβ(έριος) Κλαύδιος [Καπετω]|λεῖνος Ῥωμαῖ[ος καὶ] | Παταρεὺς κατεσ[κεύ]|ασεν τὸ ἡρῷον ἑαυτῷ || καὶ γυναικὶ καὶ τέκνοις | καὶ τοῖς ἐξ αὐτῶν· ἄλ|λῳ δὲ μηδενὶ ἐξέστω

Ş. assumes that the text is incomplete and was continued on another stone [but 'nobody else is to have permission' may have been perfectly understandable for passers-by: 'permission', sc. to use this heroon for whatever purpose; in the same sense O.Salomies in *An.Ép.*, Pleket].

1676. Tlos (?). Funerary foundation, ca. 200 B.C. O.Köse, R.Tekoğlu, *Adalya* 10 (2007) 63-76 (ph.), publish an important funerary foundation of one Συμμασις, son of Σορτίας. Republished by R.Parker, *Chiron* 40 (2010) 103-121 (Greek text; English translation). We will present the text in a subsequent volume of *SEG*.

1677. Typallia. Dedication to Hermes, undated. Limestone altar moulded above and below; garlands on the front and lateral sides; found in the ruins and now in the Archaeological Museum in Antalya. Edd.pr. B.Iplikçioğlu et alii in *Termessos* IV 283 no. 201 (ph.): [..].λος Πο|λέμωνος | ΕΑΡ̣[....] | Ἑρμῆδι || εὐχή[ν]

1. [..]ΑΛΟΣ or [..]ΛΛΟΣ, edd.pr. || 3. Ἑαρ̣[ίνου]?, edd.pr.

1678-1689. Typallia (territory of). Epitaphs. In *Termessos* IV, B.Iplikçioğlu et alii (re)publish the following texts (ph.).

1678: 284/285 no. 202 = *SEG* LI 1838 (L. 2: Τριοσμιδου or τρὶς{σ} Μίδου; L. 11: C. Brixhe, *BE* (2007) no. 484, suggests reading Αρτει Αρμαστα instead of Αρτειαρμαστᾳ; L. 13: 'unwiderrechtlich nachgeschaffen bzw. neu gestaltet', I.).

1679: 285/286 no. 203. **Epitaph of Aurelius Pigramos and his son Aurelius Themison, after 212 A.D.** Decorated limestone sarcophagus found on the site of the ancient city; in a framed field a tabula ansata flanked by shields with lances; on the right shield a female, on the left one a male figure; inscription in the tabula.

Μ. Αὐρ(ήλιος) Θεμίσων Π̣[ι]|γραμιος κατεσκεύ|ασε τὴ̣ν̣ σωματοθή[κην] | τῷ [- -] αὐτοῦ Αὐρ(ηλίῳ) || Πιγραμῳ Τομισου | καὶ τῷ υἱῷ τοῦ Πιγρα|μου Αὐρ(ηλίῳ) Θεμίσωνι

1. M. Aur. Themison: probably identical with Θεμίσων Πιγραμιος Τομισου, on record in Petersen-von Luschan, *Reisen im südwestlichen Kleinasien* II: *Reisen in Lykien, Milyas und Kibyratis* (Vienna 1889) no. 178, edd.pr. ‖ 4-5. Aur. Pigramos, son of Tomisas, is probably identical with Πιγραμος Τομισου Πιγραμιος, on record in Petersen-von Luschan no. 179; if so, τῷ [θείῳ] should be restored in L. 4 initio, edd.pr.; cf. the stemma on Table 7 in *Termessos* IV.

1680: 286/287 no. 204. **Epitaph of the freedman Hermaios and family, shortly before 212 A.D.** Limestone sarcophagus; in a framed field a tabula ansata, flanked by two shields (each with a Medusa in the center); below the field four human beings; on the right lateral side a shield with lance; inscription in the tabula; found in the necropolis of the city.

Ἑρμαῖος ἠλευθερωμένος ὑπὸ Πολέμωνος | Οπλωνος καὶ Ἑλένη | ἀπηλευθερωμένη ὑπὸ ‖ Ναρέος Δωροθέου τὴν | σωματοθήκην ἑαυτοῖς | καὶ τοῖς τέκνοις αὐτ[ῶν] | [- - ca. 8 - -]μη καὶ Πυ|θίᾳ μόνοις vacat

5. Ναρεος: gen. of Ναρευς, edd.pr. [cf. female Ναρις in *SEG* LI 1839, Pleket] ‖ 8-9. Πυθία: possibly identical with the Αὐρ. Πυθία in the text in our lemma no. 1682, edd.pr.

1681: 287/288 no. 205. **Epitaph of Hermaios, before 212 A.D.** Undecorated sarcophagus; inscription in a slightly recessed and smoothed field; found in the necropolis of the city.

Ἐν(θά)δ(ε) κατάκει|ται Ἑρμαῖος Ἀπολ|λωνίου· κατασκεύ|ασα (sic) τνὴν σωματο‖θ[ή]κην τῇ γυνεκὶ ΔΕΛΙΘ[.] καὶ [..]ΧΙΟΣ αὐτοῦ | Ὀρυβας Ἑρμαίου

1. ΕΝΟΛΔΟ, lapis ‖ 7. Ὀρυβας: cf. our lemma no. 1687 L. 2.

1682: 288 no. 206. **Epitaph of Pigramos and others, shortly after 212 A.D.** Decorated sarcophagus found in the necropolis of the city.

[Αὐ]ρηλία Πυθία, Π | Ἑλένης, κατεσκεύ|ασεν τὴν σωματο|[θήκην -- ca. 12 --] ‖ [-- ca. 10 --] Πιγραμῳ | [...]Λ[....]Σ καὶ τοῖς | ἐγγόνοις τοῦ Πιγρα(μου)

1. In fine, perhaps ⟨ἀ⟩π(ελευθέρα), edd.pr., who suggest identifying Aur. Pythia with the Pythia, daughter of the manumitted Ἑρμαῖος and Ἑλένη, on record in our lemma no. 1680 [but 'freedwoman of Helena' (LL. 1-2) does not square with 'daughter of Helena' (so in our lemma no. 1680); perhaps we should ignore the Π – if it is there at all – and interpret LL. 1-2 as 'Aurelia Pythia daughter of Helena'; why she preferred the metronymic over the patronymic is unclear; was Hermaios already dead?, Pleket].

1683: 289 no. 207. **Epitaph of Termoronesta (?) and family, probably before 212 A.D.** Decorated sarcophagus found in the necropolis of the city.

[-- ca. 6 --].ΑΤΑΧΕΟΝΟC | Ἀπολλωνίου Ἑρμαΐ|[ου] Αρτειμου ἑαυτῷ καὶ | τῇ γυναικὶ αὐτοῦ || Τηρμορονηστα· θήκη μὲν καὶ τοῖς εἰδί| vacat οις vacat

1684: 289/290 no. 208. **Epitaph of [.]oumeros Phidias and family, after 212 A.D.** Decorated sarcophagus found in the necropolis of the city.

[.]ουμηρος δὲ Φι|δίας κατεσκεύασα | τὴν σωματοθήκην | ἑαυτῷ καὶ τῇ γυνε||κί μου Αὐρ(ηλίᾳ) Ἀρτέ|μι Λου[.]λωτος | καὶ τοῖς τέκνοις | μου Ναρι καὶ Ἀλε|ξάν-δρῳ καὶ Διονυ||σίῳ καὶ τῷ γάμβρῳ | μου Ἀλεξάνδρῳ Ἑρμαίου | καὶ τῷ ἐγγόνῳ μου Ἑρμίππῳ | vacat μόνοις vacat

1. Initio, not a ny, edd.pr. || 6. after Λου either a pi or a kappa, edd.pr. || [8. Ναρις: cf. the dative Ναριδι in *SEG* LI 1839 L. 7 and our lemma no. 1687, Pleket].

1685: 290/291 no. 209. **Epitaph of Armasta and family, before 212 A.D.** Decorated limestone sarcophagus; in a framed field a tabula ansata flanked by shields with lances; on the right shield a bust of a man, on the left shield a bust of a woman in a wreath ('Volkskunst'); shields also on the lateral sides; found in Karagedeller, ca. 1.5 km east of Çitdibi Köyü.

------ | [.... κατε]σκεύ|ασε σω[μα]τοθή|κην ἑαυτῷ [κ]αὶ τῇ || ἰδίᾳ γυνεκ[ὶ] Αρ-μασι|τα Τανουργιου | καὶ τῷ ὑῷ ΑΤΕΔΕ[..]Β[..] | δὶς Δωμου, αὐτοῖς | μόνοις· vacat || Θόας τρὶς Ἑρμαίου | Νέωνος, Τερμησεύς, | κατέστησε

10-12. Thoas was probably the mason who erected the sarcophagus, edd.pr.

1686: 292 no. 210. **Epitaph of Aurelia Ermasta and others, after 212 A.D.** Limestone ostotheke; inscription in a slightly recessed field; found in Peynirlitaş, ca. 3 km northwest of Çitdibi Köyü.

Αὐρηλία Ερμαστα Τρο|κονδου κατεσκ(ε)ύασεν | ὀστοθήκην ἑαυτῇ καὶ τῷ | ὑῷ μου Ἑρακλίωνι καὶ τοῖς || εἰδίοις πᾶσιν vacat

2. ECKY, lapis || 4. Ἑρακλίωνι for Ἡρακλίωνι, edd.pr., who refer to *MAMA* III 484 (Ἑρακλῆδα for Ἡρακλείδα).

1687: 293 no. 211. **Epitaph of Aurelia Naris and family, after 212 A.D.** Decorated sarcophagus; in a framed field a tabula ansata flanked by shields with lances; a flower in the center of each shield a flower; on the right lateral side a shield, on the left one a Medusa; inscription in the tabula; found in Peynirlitaş, ca. 3 km northwest of Çitdibi Köyü.

Αὐρ(ηλία) Ναρις Μολητος | Ἑρμαίου Ορυβου | κατεσκεύασα τὴν | σωματοθήκην αἰαυ||τῇ καὶ τῷ ἀνδρί μου | Αὐρ(ηλίῳ) Σύρῳ Ὀνοβαρου | καὶ τέκνοις ἡμῶν

2. Ορυβου: cf. Ορυβας in our lemma no. 1681 L. 7, edd.pr..

1688: 294/295 no. 212. **Epitaph of Aurelius Ermapias and family, after 212 A.D.** Limestone sarcophagus; in a framed field a tabula ansata flanked by shields with lances; inscription in the tabula; in the center of the right shield a bust of a man; in the left shield a bust of a woman; between the left shield and the tabula a standing woman with head-scarf; between the right shield and the tabula a standing, bearded man with helmet, raised hands and an exceptionally large phallos (Priapos?); shields also on the sides; found near Ambarlaryatağı, ca. 2 km west of Çitdibi Köyü, which could belong to the territory of Mnara (part of Phaselis' territory).

Αὐρ(ήλιος) Ερμαπιας Μοληтος Θε|μίσωνος κατεσκεύ|ασεν τὴν σωματοθήκην | ἑαυτῷ καὶ τῇ γυναικί μου || Αὐρηλίᾳ Ματις Μολεους | καὶ τῇ μητρί μου Αὐρη|λίᾳ Αηλις Μασαντος | καὶ τοῖς τέκνοις v | μου, αὐτοῖς μόνοις

5 and 7. Ματις and Αηλις: nominatives instead of datives, edd.pr.

1689: 295/296 no. 213. **Epitaph of Ermapias and his wife Meis, before 212 A.D.** Limestone sarcophagus of the chamosorion-type; in a framed field a tabula ansata flanked by shields with lances; LL. 1-8 of the inscription in the tabula, LL. 9/10 below it; in the right shield a bust of a man; in the left shield bust of a woman; found in Peynirlitaş, ca. 3 km northwest of Çitdibi Köyü.

Ερμαπιας Ξαν|δυβεριος κα|τεσκεύασε|ν σωματοθή||κην ἑαυτῷ καὶ | τῇ γυναικὶ αὐ|[τοῦ] Μειτος Πολέ|μ[ω]νος μό[νο]ις· | Πολέμων [......|..]ΤΑ[- - -]

1-2. Ξανδυβερις: on record in *SEG* VI 624 (Αὐρ. Ἀρτεμεις Ἑρμαίου δὶς Ξανδυβεριος; from Typallia!), edd.pr.

1690. Xanthos. The inscriptions. P.Baker, G.Thériault, in *Griechische Epigraphik in Lykien* 121-132, present a report about the state of Xanthian epigraphy after the many excavations from 1950 up to the present time. Survey of the total number of inscriptions found so far (those in *TAM* II 261-395 included); brief notes on 'inscriptiones notabiles': inter alia texts shedding further light on the important Xanthian family of the Οὐηράνιοι and Τηλέμαχοι; new agonistic texts concerning victories in the θεμίδες of the Ἀντιπάτρεια and Ἀγρίππεια (both κοινὸς Λυκίων); a victorious pankratiast in the category of the ἄνδρες is called βουλευτὴς καὶ θεμιονείκης ἐκ προγόνων [for θεμιονείκης cf. my remarks in *Stadion* 24.1 (1998) 160, Pleket]; another text mentions the πανήγυρις of the Λητῷα Τραιάνεια Ἀδριάνεια Ἀντώνεια. See also P.Baker, G.

Thériault, *Anatolia Antiqua* 15 (2007) 323 (for an overview of new inscriptions found in 2006; one text mentions a Sextus Veranius); J.Des Courtils, *ANMED* 5 (2007) 31/32 and *RA* (2007) 159-161.

LYKAONIA

1691-1698. Herakleia (Ereğli). Epitaphs in the Ereğli Museum. Ed.pr. D.H.French, *EA* 40 (2007) 91-96 nos. 31-38 (ph.; English translation).

1691: 91 no. 31. **Epitaph, 1st-2nd cent. A.D.** (?). Large limestone block, perhaps from a funerary structure. Provenance unknown. Text also in *An.Ép.* (2007) [2010] no. 1568, where M.Sève suggests a date in the 3rd cent. A.D. or later.

[----]ουμα καὶ Ει[--|--- κ]ατεσκεύασεν [---|--- ἀνα]λωμάτων τῶ[ν ---|---- κ]αὶ οὐδενὶ ἐξέσ[ται || --- λ]είψανα εἰς vac. | ---- δῶ]σαι τῷ ἱερω[---|----π]εντάκις [--]

3. [ἐκ τῶν ἀνα]λωμάτων, ed.pr. || 4-5. prohibition against secondary use of the tomb, ed.pr. || 6-7. τῷ ἱερω[τάτῳ ταμείῳ], ed.pr.

1692: 91/92 no. 32. **Epitaph of Amaranthos, Helias, Ma and Heliodoros, 1st-2nd cent. A.D.** (?). Sandstone stele; inscription between guide-lines on the upper part. Below, in an arched panel framed by two pilasters, a relief of a horseman with a red cloak, riding to the right and brandishing a spear [or a club?, Corsten]; to his right a woman standing on a base and holding a wreath. Provenance unknown (from Buğdaylı?).

v Γιλης Γιλεους | Ἀμάρανθον καὶ | Ἡλιάδα τὴν γυ|ναῖκαν αὐτοῦ || καὶ Μαν τὴν θυ|γατέραν αὐτοῦ | καὶ Ἡλιόδωρον | τὸν v ἀδελφὸν | vac. αὐτοῦ vac. || φιλοστορ-γί|ας ἕνεκεν vac.

1. Perhaps confusion between Γιλης and Τιλ(λ)ης; for the latter see Robert, *Noms indigènes* 526 and R.P.Harper, *AS* 18 (1968) 118 no. 5 (Comana Cappadocica), ed.pr.

1693: 92/93 no. 33. **Epitaph of Moschion, 1st-2nd cent. A.D.** (?). Marble stele with an anthesterion (now lost) above a moulding. On the shaft a wreath with a flower in its center, inscription below, cut between guide-lines. Provenance unknown.

Ἱέραξ καὶ Ὄλυμπος | υἱοὶ Μοσχίωνος τοῦ | Σμαιναμιος Μοσχίωνι | vac. τῶι ἀδελφῶι vac.

[3. Σμαιναμις: Anatolian name, C.Brixhe, *BE* (2008) no. 520, with parallels].

1694: 94 no. 35. **Epitaph of Babos, 1st-2nd cent. A.D.** Sandstone block. The inscription is cut in a recessed panel in the upper part of the block. From Pınarkaya: Ἐνθάδε | κῖτε Βαβ|ως, γαμ|βρὸς Διδ||δω

[Date: in view of the formula maybe later, Corsten] || 4-5. Διδδω: cf. *I.Tyana* 11 for the genitive of personal names ending in -ῶς, ed.pr. [Βαβως, Διδδως: 'Lallnamen', C.Brixhe, *BE* (2008) no. 520].

1695: 94/95 no. 36. **Epitaph of Aquillia, 1st-2nd cent. A.D. (?).** Marble stele with triangular pediment, in its center a face (?), and akroteria. Inscription between guide-lines on the shaft. Brought from an unknown location reportedly within the town. Text also in *An.Ép.* (2007) [2010] no. 1570: [Ἀ]ρχέλαος | Μίλωνος Ἀκυ|λλίᾳ τῇ ἰδίᾳ γυ|ναικὶ φιλοστο||ργίας καὶ μνή|μης ἕνεκα

[Date: perhaps somewhat later in view of the square omikron, sigma and omega, Pleket.]

1696: 95 no. 37. **Epitaph of Athenaïs and Ma, 1st-2nd cent. A.D. (?).** White marble stele with triangular pediment and akroteria; in the center of the pediment a six-petalled rosette. On the shaft a wreath and a flower; below, inscription between guide-lines. Brought from an unknown location within the town.

Ἀθηναῒς καὶ Μα τὴν | στήλην ἑαυταῖς | ἀδελφαὶ μνήμης | vac. ἕνεκεν

1697: 96 no. 38. **Epitaph of Damalis, 1st-2nd cent. A.D. (?).** Square limestone altar. Provenance unknown; on the shaft: Σάνδων | Δαμαλίδι | τῇ συνβίῳ | εὐεργέτῃ

1. Σάνδων: Cilician theonym, (also used as a personal name, cf. Zgusta, *KP* 454 § 1370-6; *I.Tyana* 130, ed.pr.

1698: 93/94 no. 34. **Epitaph of Androsthenes, 3rd cent. A.D. (?).** Inscribed limestone slab preserving a free standing male figure (of formerly two). Perhaps from Ayrancı. Text also in *An.Ép.* (2007) [2010] no. 1569 (M.Sève).

Αὐρρ. Ἄνθος καὶ Μομμων | Ἀνδροσθένην vac. | τὸν πατέρα καὶ τὰ|ς μητέρας ἀμφοτ||έρων τειμῆς ἕνε| vac. κα

Date: after 212 A.D., S. || 1. Αὐρρ. = Αὐρήλιοι; for Μομμων cf. Zgusta, *KP* 329 § 953-2, ed.pr. || 3-4. τὰς μητέρας: Androsthenes had a son with each of his two wives, S.

1699. Iconium. Epitaph, Imperial period. Sterrett, *EJ* 198. H.Solin, *Arctos* 41 (2007) 90 (our lemma no. 2134), reads Ἀπωνιανός (the cognomen Aponianus) rather than Ἀ[ντ]ωνιανός.

CILICIA

1699 bis. Adana (area of?). Epitaph of Prokla, late 4th/early 5th cent. A.D. Lead coffin of unknown provenance, now in the Adana Museum. The inscription is on a long side, inscribed inside the coffin. Ed.pr. A.Aydın, *ANMED* 5 (2007) 137/138 (ph.). We read from the ph.: Εὐμοίρι Πρόκλα

1700. Ayıcık Kayası (in Karasis Dağı). Epitaph of G. Ofellius Capito and relatives, undated. Text in a tabula ansata on a monumental tomb in a necropolis. Edd.pr. M.De Vos, M.Andreoli, R.Attoui, S.Polla, *MDAI(I)* 57 (2007) 451-453 (ph.); also in *An.Ép.* (2007) [2010] no. 1585: Γάϊος Ὀφέλλιος Καπίτων | ἑαυτῷ καὶ γονεῦσι καὶ τέ|κνοις αὐτοῦ ἐποίησεν

1. Ofellius: descendant of a family of negotiatores attested on Delos, edd.pr.

1701. Diokaisareia (? area of: Gedikpınarı). Dedication to Zeus Epikarpios and a thiasos, Imperial period. Round altar of gray limestone with the relief of a garland carried by an eagle; to either side of the eagle a bunch of grapes; inscription above the relief. Found in the village of Gedikpınarı (ca. 20 km northwest of Silifke/Seleukeia and 11 km southwest of Uzuncaburç/Diokaisareia), perhaps in the territory of ancient Diokaisareia. Ed.pr. H.Şahin, *EA* 40 (2007) 35-40 (ph.; German translation): Διὶ Ἐπικαρπίῳ καὶ τῷ | θιάσ[ῳ Σέ]ξτος Φίρμ|ιος Φρόντων ὁ δημιουρ|γὸς καὶ συναγωγεύς

1. First evidence of Ζεὺς Ἐπικάρπιος in central Rough Cilicia, ed.pr., who provides a list of attestations of this god in Asia Minor || 2. θίασος: perhaps a Dionysiac cult association, ed.pr. || 3-4. the dedicant held the office of δημιουργός probably in Diokaisareia, ed.pr. || 4. συναγωγεύς: title of the president of the θίασος, ed.pr.

1702. Kestros. Honorary inscription for Hadrian, 128-138 A.D. Limestone plaque found in the southern part of the agora near the 'temple of Vespasian'. Ed.pr. D.Quadrino, *Una nuova iscrizione onoraria di Adriano e il Sebasteion di Kestros in Cilicia Tracheia* (Rome 2007) 12-20 (ph.; dr.); eadem, in *Sylloge Epigraphica Barcinonensis* 6 (Barcelona 2008) 169-176 (ph.; dr.; Italian translation; improved readings). Cf. O.Salomies in *An.Ép.* (2007) [2010] no. 1593.

[Αὐτοκράτορα Καίσαρα, θεοῦ Τραιανοῦ]
[Παρθι]κοῦ υἱόν, θ[εοῦ Νέρουα υἱωνόν,]
Τραϊανὸν Ἀδριανὸν Ἄριστο[ν Σεβαστὸν]
4 Γερμανικὸν Δακικὸν Παρθικόν, [πα]τέρα
πατρίδος, τὸν κύριον γῆς καὶ θαλάσ[σης],
vacat Νέον Ἥλιον vacat
Μούτης Μενδέσεος τοῦ Μ[- - - - - -]

8 δημιουργήσας καὶ γυμνασιαρχήσ[ας]
καὶ ἀρχιερασάμενος τῶν [Σεβα]στῶ[ν]
[τὸν] μέγιστον ἐκ τῶν ἰδίων ἐξ ὑπο-
σχέσεως ἀνέστησεν

Date: 128-138 A.D. because of the title πατὴρ πατρίδος (LL. 4-5), ed.pr. ‖ 10. μέγιστον: 'uncertain reading', ed.pr.; discussion of the emperor cult in Kestros, the city's monuments and the discovery of the site.

1702 bis. Soloi. Royal letter, 197 B.C. (?). *RC* 30. B. Virgilio, 'Le esplorazioni in Cilicia e l'epistola regia sulla indisciplina dell'esercito acquartierato a Soli', *Mélanges -- Rey-Coquais* 165-240, will be covered in *SEG* LVIII; cf. the summary in *BE* (2010) no. 577.

CAPPADOCIA

1703-1704. Aksaray. Dedications in the Aksaray Museum, 2nd cent. A.D. Ed.pr. D.H. French, *EA* 40 (2007) 88-89 nos. 27-28 (ph.; English translation).

1703: 88 no. 27. **Dedication to Apollo.** Square marble altar with two akroteria on a plain, flat moulding, found in Setik Yayla near Eskil (ca. 54 km west of Aksaray). On the shaft a horseman with a double axe (?) in his right hand; inscription between the akroteria (LL. 1/2) and on the moulding (LL. 3/4). Text also in An.Ép. (2007) [2010] no. 1566: [Ἀπ]όλλ|ωνι εὐ|[χ]ὴν Σιλβανὸ|ς Ἀθηνέου

For the sanctuary from which the altar may have come, see our lemmata nos. 1723-1725.

1704: 88/89 no. 28. **Dedication to Helios Pantepoptes.** Square marble altar with mouldings, found in Zafer Mahallesi.Also in An.Ép. (2007) [2010] no. 1567; on the shaft: [--]λιος I[-- |.] ἀνέστησ[ε] | Ἡλίῳ παν[τε]|πόπτῃ ❦ | ❦ wreath

1. [Ἰού]λιος or [. Αἴ]λιος?, ed.pr. ‖ 3-4. for the epithet παντεπόπτης see *TAM* III.1.45 (Helios; Termessos, 4th cent. A.D.) with I.Tantillo, *Epigraphica* 65 (2003) 159, ed.pr. [see also our lemma no. 1665, and A.Chaniotis, *EBGR* (2007) [2010] no. 131].

1705-1706. Aksaray. Epitaphs in the Aksaray Museum, 1st-2nd cent. A.D. Ed.pr. D.H.French, *EA* 40 (2007) 89-91 nos. 29-30 (ph.; translation).

1705: 89 no. 29. **Epitaph of Kobaba.** Local tufa stele with triangular pediment and three akroteria; in the center of the pediment a relief of a bird on a basket. Below,

moulding with incised arrow motifs. Inscription in a sunken panel on the shaft, flanked by two pilasters. Provenance unknown (Aksaray?): Διογένης Νε|άνθου Κο|βαβα̣ Ἄππα | τῆι ἰδίᾳ γυ||ναικὶ μνή̣μης | [χάριν]

2-3. Κοβαβα: a personal name from the pre-Roman period, cf. also our lemma no. 1721, ed.pr.

1706: 89-91 no. 30. **Epitaph of Aphis.** Large, convex marble block; inscription cut in a sunken panel framed by two convex mouldings. Provenance unknown (Aksaray?): Αφει̣ Ἰαζημι|ος Ἀ̣ρ̣ι̣αραθεῖ | Ἰ(ούλιος) Πα̣[.]λ̣α̣ς̣ ὁ ἀ|δε̣λ̣[φιδο]ῦ̣ς εὐ||νο̣[ίας ἕ]νεκεν Τ̣ΟΙ[- -]ΛΗ̣Ν

2. Ed.pr. takes Ἀ̣ρ̣ι̣αραθεῖ as the ethnic of Ariaratheia (perhaps located near Demircilik/Pınarbaşı, see F.Hild, M.Restle, *Tabula Imperii Byzantini* II [Wien 1981] 151) || 3. Πα[λ]λ̣α̣ς̣ (?), ed.pr. || 6. τὸ μ̣[νη]μην (?), i.e. μνημῆν for μνημεῖον, or perhaps τὸ̣ν̣ [στή]λην, i.e. τό̣ν for τήν, ed.pr.

1707. Hacıbektaş (area of: Çağsak). Dedication of a pillar, 2nd cent. A.D. (?). Ed.pr. P. Meriggi, *OA* 8 (1969) 157. D.H.French, *EA* 40 (2007) 78-79 no. 14, republishes the inscription (now in the Hacıbektaş Museum) with new readings and supplements (ph.; translation): [Ἀγαθῆ] Τ̣ύ̣χ̣η̣ vac. | [- 5-6 -]Ι̣ο̣ρ̣ος εὐ|χ̣α̣ριστ̣οῦσα ἐ|π̣ί̣ τ̣ε̣ θεῶ̣[ν] καὶ || ἀνθρώπων α|νέστησα τὸν | ❦ ἑρμᾶνα vac.

[- - -]Π?ΟΣΕΟΥ | [- - - -]Ε?Τ?ΟΥΣΑΣ | [- - - - -] ΘΕΩΝ ΚΑ[Ι] | ΑΝΘΡΩΠΩΝ ΑΙΝΕΣΤΗΣΑ ΤΟΝ | ΕΡΜΑΝΑ, ed.pr. || 2. possibly [---]τ̣ο̣ρ̣ος: a woman, daughter of [---]τωρ, e.g. [Νέσ]τωρ, F. || 2-5. 'thankful both under gods and under men', F.; if the reading is correct, ἐπί could mean 'in front of'; 'this woman expressed her gratitude ... publicly', *EBGR* (2008) [2010] no. 52 || 7. for ἑρμᾶνα cf. *LSJ* ἑρμάν, -ᾶνος, = contraction of ἑρμῆς ('herm, pillar'), F.

1708-1711. Hacıbektaş. Epitaphs, 2nd-3rd cent. A.D. Ed.pr. D.H.French, *EA* 40 (2007) 79-81 nos. 15-18 (ph.; translation). Provenance unknown; now in the Hacıbektaş Museum.

1708: 79/80 no. 15. **Epitaph of Dionysios, 2nd cent. A.D. (?).** Marble pedimental stele with tenon and akroteria; inscription on the shaft between guide-lines; below, a vase with tendrils: Ἀνο˻π˼τηνὴ | Σπινινίου Δι|ονυσίῳ τῷ ἀ|δελφῷ μν||ήμη˻ς˼ χάριν

1 and 5. Letters in ˻˼ added later in smaller script above the line || 1. the name was previously unattested; perhaps a woman from the Cimmerian Bosphorus?, C.Brixhe, *BE* (2008) no. 520, who refers to the names Ἀνόπτης and Ἀνόπτηνις in *LGPN* IV s.vv.

1709: 80 no. 16. **Epitaph of Prokris, 2nd cent. A.D. (?).** Marble stele with tenon and upper moulding. Inscription on the shaft; below, an incised wreath (?) with a basket within: Μειδίας Συ̣ν̣[. . . .] | Προκρίδι τῇ ἰδ̣[ία̣] | γυναικὶ μνή|μης ἕνεκεν

1710: 80/81 no. 17. **Epitaph of Ge, 2nd cent. A.D. (?).** Marble pedimental stele: Μασασης | Γῇ τῇ ἰδί|ᾳ θυγατρὶ | μνήμης || ἕνεκεν

1. For Μασασης (Hittite or Neo-Hittite?) cf. Μασσις in *I.Tyana* 92, ed.pr.

1711: 81 no. 18. **Epitaph of Aurelia Ariobarzanis, 3rd cent. A.D.** Marble stele with two pediments, stylized akroteria, and lower moulding. Inscription on the shaft. Text also in *An.Ép.* (2007) [2010] no. 1562: Αὐρ. · Κύριλλος | Αὐρ. · Ἀριοβαρ|ζανίδι τῇ γλυ|κυτάτῃ καὶ ❦ || ἀσυνκρίτῳ | μητρὶ μνή|μης · ἕνεκα

1, 2, and 7. Word dividers [which we represent as dots] in the shape of small hooks, edd.pr.

1712. Kaisareia. Building inscription, mid-3rd cent. A.D. (?). Marble block, hollowed for re-use as a trough; found in Kaisareia, now in the Kayseri Museum. On the front, an incised tabula ansata with ivy leaves on each ansa; inscription within the tabula; mentioned by M. Ballance, *Anatolian Archaeology* 2 (1996) 13. Ed.pr. D.H.French, *EA* 40 (2007) 96-97 no. 39 (ph.; English translation). Text also in *An.Ép.* (2007) [2010] no. 1571: ----- | ὁ διασημότατος | ἐποίει τὰ τίχη τῇ | μητροπόλι ἐπιστα||τοῦντος Οὐλπ(ίου) Δρακω|ΝΙΝΙΟΥ τοῦ κρα(τίστου) ἐπιτρόπου τοῦ Σεβ(αστοῦ)

3. τίχη = τείχη, ed.pr. || 5-6. ΝΙΝΙΟΥ perhaps to be read as ΝΙΑΝΟΥ, yielding the name Δρακω|νιανοῦ, ed. pr.; M.Sève, *An.Ép.* favors this suggestion || the inscription can be related to the time between the second and third campaigns of Shapur I, i.e. (between the reign of Philip and the capture of Valerianus (260 A.D.), ed.pr.

1713. Kaisareia. Dedication of a statue of Dorothea, 1st-2nd cent. A.D. (?). White marble statue of a woman in chiton and himation; inscription on the base. Found in Kaisareia, now in the Kayseri Museum. Ed.pr. M.Yazıcı, *Kayseri Müzesi Yıllığı* 2.2 (1987) 26-28 (ph.; dr.; non vidimus); republished by D.H.French, *EA* 40 (2007) 97 no. 40 (dr. by ed. pr.; translation). Text also in *An.Ép.* (2007) [2010] no. 1572: ❦ Νύμφη | Δωροθέᾳ Φλαουία | Ἄμμιον κατ' ὄναρ

1. Νύμφη: 'bride', ed.pr. [rather 'daughter-in-law'; cf. C.Brixhe, *BE* (2008) no. 520, and our nos. 1718-1722].

1714. Kaisareia. Epitaph of the veteran Ae(lius) Pereas, 1st-2nd cent. A.D. (?). Crudely shaped gray basalt (?) stele; provenance unknown, now in the Kayseri Museum. On the top surface a semi-circular akroterion. On the shaft a relief in the shape of a triangle (unfinished bunch of grapes? [or basket?, Corsten]); inscription below (traces of red paint still visible). Ed. pr. D.H.French, *EA* 40 (2007) 98 no. 41 (ph.; translation). Text also in *An.Ép.* (2007) [2010] no. 1573: Αἰ(λίῳ)· Περεᾳ · | οὐετρανῷ | Φλ· Ἀκυλῖνα | - - -

1715. Kaisareia. Epitaph of Mousa, 1st-2nd cent. A.D. (?). *SEG* LVI 1806 (2nd/3rd cent. A.D.). Republished by D.H.French, *EA* 40 (2007) 98/99 no. 42 (different readings; ph.; translation); on 99 no. 43 he also republishes *SEG* LVI 1816 without significant differences (ph.; translation). Text also in *An.Ép.* (2007) [2010] no. 1574: Μα Ἰ(ουλίου) Λονγείνου | Μούσῃ τῇ ἰδ(ί)ᾳ θυ|γατρὶ | μνήμης ἕνε|| vacat κα vacat [1. Μᾳ Λονγείνου, ed.pr. || 2. ἰδίᾳ, ed.pr.]

1716. Kırşehir (area of). Dedication to Zeus Megistos, 98-117 A.D. Limestone altar with upper and lower mouldings, found in Boztepe, now in the Kırşehir Museum. LL. 1-2 on the upper moulding, LL. 3-6 on the upper part of the shaft; below, a wreath in high relief. Ed.pr. D.H.French, *EA* 40 (2007) 73 no. 6 (ph.; translation). Text also in *An.Ép.* (2007) [2010] no. 1556: [Ἐπ]ὶ Νέρουα Τραϊαν[ο]ῦ | [Κ]αίσαρος Σε[βασ]τ[οῦ] | Δορυζίνθης Γαΐου | ἱερεὺς Διὸς Με[γ]ίσ||του τῷ Διὶ τὸν [β]ωμ| wreath όν

3. Δορυζίνθης: a Thracian name; cf. Δορζινθης (*I.Sultandağı* 510; *LGPN* IV s.v.), ed.pr. || 3-6. the name and the priesthood of Ζεὺς Μέγιστος (Iupiter (Optimus) Maximus) suggest that the man was an army veteran, ed.pr.

1717. Kırşehir. Boundary-stone of the church of the Theotokos, 6th cent. A.D. (?). Gray marble stele with rounded top and back; on the front a relief of a Maltese cross in a circle; inscription below. From the Devlet Üretim Çiftliği (State Agricultural Farm) in Malya (ca. 25 km northeast of Kirşehir), now in the Kirşehir Museum. Ed.pr. D.H.French, *EA* 40 (2007) 77-78 no. 13 (ph.; translation). Text also in *An.Ép.* (2007) [2010] no. 1561: Ὅρυ τῆς Ἁγί|ας κὲ ἐν-δό|ξου Θεοτόκ|ου κὲ Παρθέ||νου Μαρία|ς π[α]ρασχεθ|έντες παρὰ τ|[οῦ] εὐσεβεσ|[τάτου ----] | ---------

1. ὅρυ = ὅροι; for ecclesiastical boundary-stones erected in central Cappadocia under Justinianus I, cf. *Studia Pontica* III 254/255, ed.pr. [see also D.Feissel, *BE* (2010) no. 645] || 6-7. π[α]ρασχεθ|έντες: 'set up', ed.pr.

1718-1722. Kırşehir (area of). Epitaphs in the Kırşehir Museum. Ed.pr. D.H.French, *EA* 40 (2007) 74-77 nos. 8-12 (English translation). He also republishes the inscription Pfuhl-Möbius 2150 (73/74 no. 7; dr.) and restores at the beginning the name [Γ]ῆ ([..]η, P.-M.). C. Brixhe, *BE* (2008) no. 520, translates νύνφη as 'daughter-in-law' (French: 'bride'). The text of no. 7 also in *An.Ép.* (2007) [2010] no. 1557.

1718: 75 no. 9. **Epitaph of Ma, Imperial period.** White marble pedimental stele with akroteria and a triangular recess at the top containing a six-petalled rosette; below, moulding; provenance unknown. On the shaft: Μαμας Μαϊ | τῇ ἑαυτοῦ | γυναικί

1719: 77 no. 12. **Epitaph of Lotis, Imperial period.** White marble pedimental stele with akroteria, provenance unknown. On the shaft two framed panels, one above the other; inscription in the upper panel and on the mouldings above (L. 1) and below

(L. 6): Ἀντίγονος Φιλίππου | Λωτίδι τῇ ἰδίᾳ γυ|ναικὶ φιλοστόρ|γως καὶ ἀμέμπτως || συνεζηκυίαι μνή|μης ἕνεκεν

1720: 76/77 no. 11 (ph. of squeeze). **Epitaph of Bellon, 1st-2nd cent. A.D.** Stele, provenance unknown. Text also in *An.Ép.* (2007) [2010] no. 1560: Δόμνος, Νέστ|ωρ, Βέλλων, Ἀκυ|λῖνος τῷ γλυκυ|τάτῳ θίῳ Βέλλ||ωνι ἀνέστησα v μνήμης χά| vac. ριν vac.

2 and 4-5. For Βέλλων cf. S.Mitchell on the related name Bella (*RECAM* II 296; Celtic name); for Βέλλων as a possibly Greek name cf. Robert, *Noms indigènes* 287, 298 and Zgusta, *KP* 122 § 160, ed.pr. [see also *SEG* LVI 1427/1428 and *I.Pessinous* 54, Corsten].

1721: 75/76 no. 10 (ph.). **Epitaph of Iulia Lamyra, 2nd cent. A.D.** Limestone stele, broken above and below, found in Mucur. Inscription on the shaft; below, a basket. Text also in *An.Ép.* (2007) [2010] no. 1559: Ἰούλιος | Φαρνάκ[ης] | καὶ · Ἰουλία | v Κοβαβα || [Ἰ]ουλίᾳ · Λα|μύρᾳ · τῇ | θυγατρὶ μνή|μης χάριν

4. Κοβαβα: a name from the pre-Roman period (for Kubaba-Cybele); cf. our lemma no. 1705 and ed.pr. on 103, ed.pr.

1722: **74/75 no. 8 (ph.). Christian epitaph of Anthousa and the presbyter Theodoros, Byzantine period.** Marble slab, broken above; provenance unknown. In the center a large incised cross atop a tabula ansata, framed by two pilasters (columns?). Inscription in the tabula, the last two letters in L. 5 extending onto the righthand pilaster. Text also in *An.Ép.* (2007) [2010] no. 1558: † Ἔνθα κατάκιτε εἱ | τῖς λαμπρᾶς μνή|μις Ἀνθοῦσα ⟦---- |S Μαρία S Παῦλος || τέκνα αὐτῆς μνημῆ⟧ον | κὲ Θεόδωρον πρεσβ(ύτερον)S | τοῦ μητροπολίτου

1-2. εὗτις, ed.pr.; εἱ τῖς = ἡ τῆς, D.Feissel, *BE* (2009) no. 645, who adds that Anthousa was of senatorial rank || 3-5. in a rasura, ed.pr. || 7. the metropolitan was probably bishop of Kaisareia (modern Kayseri), ed.pr.

1723-1725. Nevşehir (area of?). Dedications to Apollo in the Nevşehir Museum. Three stones, reported to have been found in the region of Aksaray. Ed.pr. D.H.French, *EA* 40 (2007) 82-84 nos. 19-21 (ph.; English translation). To the same series may also belong our lemma no. 1703 and *SEG* XVII 544 from Ortakuyu, the latter stone dedicated by a Κουαμιτανασεύς, presumed to be a variant spelling of Κομιτανασσεύς (attested in our lemma no. 1725), the ethnic of Comitanassus. These five inscriptions are probably evidence for a cult (temple or shrine?) of Apollo at or near Comitanassus (modern Ortakuyu) on the Roman road from Colonia Iconium (Konya) and C[. . .]υρ[.]ιος ΑΠ[. .]olonia Archelaïs (Aksaray).

1723: 82 no. 19. **Dedication to Phoebus Apollo, 1st-2nd cent. A.D.** Limestone altar with two stylized akroteria and mouldings below them. On the shaft a relief of a nude male figure with palm-branch in his right and a round object in his left hand. Inscription on the base: [Φοί]βῳ Ἀπόλλ|[ωνι] ἐπηκόῳ I | [...]υ̣ρ̣[.]ιος ΑΠ[..] | [....]Ι̣Ω̣Ν εὐχ̣[ήν]

2. Or ἐπηκόωι, ed.pr. || 3. perhaps [Ἀβο]υ̣ρ̣[ν]ιος?, ed.pr.

1724: 83 no. 21. **Dedication to Apollo, 1st-2nd cent. A.D.** Limestone altar; mouldings and, on the top, a cup-shaped hollow. Inscription on the upper moulding (LL. 1/2) and on the shaft (LL. 3/4): Νας Ἔρωτ| v ος Ἀπόλ|λωνος εὐ| vac. χήν vac.

1725: 82/83 no. 20. **Dedication to Apollo, 3rd cent. A.D.** Limestone altar with two floral akroteria and mouldings below them. On the top surface a cup-shaped hollow. Inscription on the shaft. Text also in *An.Ép.* (2007) [2010] no. 1563 ('after 212 A.D.').

Ἀπόλλω̣|ν̣ι εὐχὴν | Αὐρ(ήλιος) Νικάν|ωρ Ἱέρακος || Κομιτανασ|σεύς ❦ ❦

1726-1728. Nevşehir. Epitaphs in the Nevşehir Museum, 1st-2nd cent. A.D. Ed.pr. D.H. French, *EA* 40 (2007) 84-86 nos. 22-24 (English translation).

1726: 84 no. 22. **Epitaph of Amme.** Limestone stele with arched pediment and three akroteria; two pilasters flank the inscription on a recessed panel on the shaft. Found in the village of Kaymaklı, 18 km south of Nevşehir.

[.]Ν[.]ΙΣΟ|ΝΟΣ Χαρ|μαλα [---|---] || Ἀμμῃ τῆι | γυναικὶ | ζῶν ἔσ|τησε στή|λην μνή||μης [χά]|ριν

1727: 85 no. 23. **Epitaph of Ge.** Marble stele with tenon, triangular pediment, mouldings, and three akroteria. In the center of the pediment a female face. Inscription on the shaft, letters between guide-lines. Provenance unknown.

Ἱερώνυμ|ος Ἱερονύμ|ου Γῇ Σωσάν|δρου ἰδί||αν γυναῖκα | μνήμην ἕν| vac. εκα

4-5. Accusative for dative, ed.pr. || 6. accusative for genitive, ed.pr.

1728: 85/86 no. 24. **Epitaph of Athenaïs.** Limestone stele with tenon, triangular pediment and three akroteria; inscription on the shaft. Provenance unknown.

Κούσιος Ἀ|θηναΐδι τῇ ἰδίᾳ | γυναικὶ μ̲ν̲ή̲μ̲η̲ς̲ | vac. ἕνεκα ❦

1729. Yozgat. Relief with scenes from the Life of Moses, Imperial/Byzantine period (?). Limestone relief, in the form of a long architrave, reworked from a funerary stele with pediment and akroteria; brought from the village of Ali Demirci (sub-province Çayıralan), now in the Yozgat Museum. Ed.pr. D.H.French, *EA* 40 (2007) 72 no. 5 (English translation). From left to right a chariot, driving to the right; a rider; a man with a stick; a wave; seven figures walking beneath clouds and behind columns of fire. Now also in Wallner, *Yozgat* 110-112 no. V.1 (ph.; German translation). Left side: Φαραὼ ἅρμα[τα]; right side: Ἐρυθρὰ θάλασα, στῦλος νεφέλης καὶ στῦλος πυρός | Λαὸς Μωϋ(σ)έως

Scenes from Moses' journey out of Egypt as recounted in Exodus 13-14, ed.pr. || left side: ἅρμα[- ? -], W. with reference to C.Brixhe, *BE* (2008) no. 520 ('ἅρμα[τα]: complément indispensable?') || right side: 1. θάλασσα, ed.pr. || 2. missing in ed.pr.

1730-1732. Yozgat (area of). Epitaphs, 2nd cent. A.D. (?). Now in the Yozgat Museum. Ed.pr. D.H.French, *EA* 40 (2007) 71-72 nos. 2-4 (ph. [except no. 4]; English translation). He also presents (70 no. 1; ph. of squeeze) the inscription first published by G.de Jerphanion, *Mélanges de l'Université Saint-Joseph* de *Beyrouth* 19 (1935) 81 no. 13 (non vidimus); now also in Wallner, *Yozgat* 35/36 no. I.9, and in *An.Ép.* (2007) [2010] no. 1553.

1730: 71 no. 2. **Epitaph of Kastor.** Pedimental stele with akroteria, in the pediment a four-petalled rosette; inscription on the shaft. Found in the village of Alembey (sub-province: Sarıkaya). Now also in Wallner, *Yozgat* 44-46 no. I.14 (ph.; German translation): Γῆ Δαδατου | Κάστορι Νει|ριος τῷ ἑαυ|τῆς ἀνδρὶ || μνήμης ἕ|νε[κα]

5-6. ἕ|[νεκεν vac.], W.

1731: 71/72 no. 3. **Epitaph of Tiberius Claudius Cassius.** Marble pedimental stele with akroteria, in the pediment a six-petalled rosette; inscription on the shaft. Found in the village of Karadikmen (sub-province: Akdağmadeni). Now also in Wallner, *Yozgat* 21/22 no. I.1(ph.; German translation). Text also in *An.Ép.* (2007) [2010] no. 1554: Τιβέριος | Κλαύδιος | Κάσσιος | ζῶν ἑαυ|| vac. τῶι

1732: 72 no. 4. **Epitaph of Aktios.** Pedimental stele; inscription below the pediment; beneath the inscription a wreath. Now also in Wallner, *Yozgat* 22-24 no. I.2 (ph.; German translation). Found in Çayıralan (sub-province: Sarıkaya), according to French; according to Wallner, the museum inventory gives Sağlık as provenance. Also in *An.Ép.* (2007) [2010] no. 1555: Κλαύδιος | Κάσσιος | Ἀκτίωι | τῶι υἱῶι

1-2. Claudius Cassius: the son of Tiberius Claudius Cassius in the preceeding lemma (?), ed.pr. || after L. 4 (where there is, in fact, the wreath), ed.pr. adds [μνήμης | χάριν].

CYPRUS

1733. Cyprus. Athletics. M.Yon, 'Du sport à Chypre', in *Mélanges -- Rey-Coquais* 55-76, examines the following inscriptions recording thearodokoi, athletes from Salamis and Kition and contests in those cities, γυμνασίαρχοι, ἀγωνοθέται and ξυστάρχοι, and gymnasia, stadiums and hippodromes: *SEG* XXXVI 331 (list of θεαροδόκοι for the Nemean games; text of Col. A LL. 1-10: thearodokoi in Salamis, Kourion and Soloi; comment on the Salaminian king Νικοκρέων (332-310 B.C.), son of Πνυταγόρας (350-332 B.C.). [Y. seems to think that Nikokreon and Pnytagoras acted as 'riches Cypriotes à l'étranger' (55), as 'donateurs' (58); she writes about their 'participation aux concours de Némée' (58). N. and P., however, simply stayed in Salamis and 'received' the theoroi dispatched to announce the Nemea, Pleket]; Panathenaic prize-amphoras from Kition and Salamis (M.Bentz, *Panathenäische Preisamphoren* -- [cf. *SEG* XLIX 76] 64 no. 5.333 and 181 no. 4.139); *Salamine de Chypre* XIII (cf. *SEG* XXXVII 1394) no. 98 ([ἱερ]ονίκην; Salamis); *IAG* 86 (*I.Anazarbos* 25); *I.Kition* 2047 (ph.) and 2048; *IGLS* 1265 (Testim. no. 182 in *I.Kition*); *I.Salamis* 28. We do not list the many inscriptions concerning gymnasiarchs (the εἰς αἰῶνα γυμνασίαρχοι included), agonothetai and gymnasia which Y. adduces in passing.

1734. Cyprus. Religion. A.Anastassiades, in *Evagoras* 161-171, offers an overview of the Greek, Phoenician and Egyptian cults in Cyprus during the Classical and Hellenistic period. A. emphasizes the transition from the 4th to the 3rd cent. B.C., marked by the decline of the Phoenician gods and the emergence of some Egyptian deities (Isis, Sarapis, Harpokrates and occasionally Bes). In spite of the dominant position of the Greek deities in the early Hellenistic period, Phoenician deities are not identified with them. A. mentions the following deities: Ἀπόλλων (Ἀμφιδέξιος; Κύπριος; Μυρτάτης [e.g. *SEG* XXIII 655]; Ὑλάτης [cf. *SEG* XL 1319]); Ἀφροδίτη (Γολγία [cf. *SEG* LIV 1531]; Ὀρομπάτας [*SEG* XXVIII 1297]; Κυπρία; Παφία [e.g. *SEG* XX 246]); Ἄρτεμις Παραλία (cf. *SEG* XXXVI 1250); Ἑρμῆς; Ζεύς (Εἰλαπιναστής [e.g. *SEG* XX 307]; Ὀλύμπιος); Ἡρακλῆς, Ἶσις, Μήτηρ Θεῶν (cf. *SEG* XLV 1838); Ὀπάων Μελάνθιος (e.g. *SEG* XLIV 1286); Σάραπις. A. returns to the cult of Arsinoe II Philadelphos (see already *SEG* LI 1895; cf. also our lemma no. 1736), with special reference to the role of officers, soldiers, the koinon of Dionysiac artists (cf. *SEG* XLIV 1232) and the strategos/governor of the island (ἀρχιερεὺς (τῆς νήσου); e.g. *SEG* XXXI 1359) in its diffusion.

1735. Amathous. The city in the 4th cent. B.C. T.Petit, in *Evagoras* 93-114, reflects on the gradual Hellenization of Amathous in the 4th cent. B.C., which might have begun already in the early 5th cent. This process, however, does not follow the same tracks as in other cities in Cyprus due to local linguistic (and ethnic?) peculiarities. P. comments on the adaptation of Greek (especially Athenian) elements like the cult of Herakles as Herakles-Melqart; the autochthony legend as an inspiration for the invention of a mythical genealogy claiming the anteriority of the Amathousians if compared to the Greek and Phoenician populations; the use of

names of mythical or historical Athenians (e.g. Androkles, the last king of Amathous, bears the name of the son of Kodros); the use of Greek political formulas and the absence of the king's name as in the bilingual (Amathousian syllabic/Greek alphabetical) honorary inscription of 'the city of the Amathousians' for 'Ariston son of Aristonax, Eupatrides' (O. Masson, *Inscriptions chypriotes syllabiques* [Paris 1983] no. 196; possibly to be dated between 332 and 312 B.C., i.e., before the fall of the kingdom, but under Macedonian rule). The Greek language must have been introduced into the official inscriptions only after 332 B.C., when the Cypriot kings gave their allegiance to Alexander in Tyre. The two other bilingual inscriptions in which the syllabic text precedes the alphabetical version (dedications by king Androkles to Aphrodite: *SEG* XXX 1571 [XLVIII 1175]; XXXII 1318) can be understood as last efforts to sustain the autochthony legend of the Amathousians by using their now perhaps obsolete language.

1736. Amathous. Dedication to Arsinoe Philadelphos, early 3rd cent. B.C. Inscription on a fragment of a column belonging to a sanctuary excavated in the Lower City. Ed.pr. P.Flourentzos, *CCEC* 37 (2007) [2008] 300 (ph.): Ἀρσινόης | Φιλαδέλφου

The temple was dedicated to Arsinoe II Philadelphos, whose cult was popular in Cyprus. Other finds suggest that the building was transformed into a sanctuary of Isis and Horus in the Roman Imperial period, ed.pr. [for the cult of Arsinoe II Philadelphos, see also I.Michaelidou-Nicolaou, in *Kourion*, ad 367/368 no. 1 (= *SEG* XLIII 1009; see our lemma no. 1743): 18 dedications with the same text are recorded on small altars, stelai, plaques, a cippus and an oinochoe from Amathous (3, to which the new dedication should be added), Archimandrita/Paphos (1), Kourion (2), Kythrai (1), Old Paphos (5), Salamis (1), Soloi (3), Larnaka (1) and Yialousa (1); cf. also *SEG* XLIII 1014, LI 1895, LIII 1755 (Nikosia; our lemma no. 1761), LV 2093, and our lemma no. 1734, Tybout]

1737. Amathous (area of: Aghios Tychonas). Dedication to (or boundary stone of a sanctuary of) Zeus Meilichios, 3rd cent. B.C. T.B.Mitford, *JHS* 57 [1937] 29 no. 2: Διὸς | Μειλιχίου, with ΩΝ on the lateral side. T.Petit, *CCEC* 37 (2007) [2008] 283-298 (ph. of a squeeze made by P.Aupert, who rediscovered the stone in 1978), focuses on the cult of Zeus Meilichios in Amathous, known only from this inscription which, following Mitford, he interprets as the boundary stone of a sanctuary. Collecting the evidence for the cult and iconography of (Ζεὺς) Με(ι)λίχιος in other areas (inter alia Lebadeia; Thespiai; Piraeus; Selinous; cf. the study of N.Cusumano summarized in *SEG* XLVI 2358 and ead., *Metis* 4 [2006] 165-192]), he argues that the chthonian aspect of this deity fits in perfectly with that of the Great God of Amathous known otherwise as Malika; they are the same god. Reflections on the possible connection of Zeus Meilichios with Ζεὺς Ξένιος, whose cult is indirectly attested for Amathous in Ovid, *Met.* 10.220-237, and on the etymology of Με(ι)λίχιος: this divine name is probably the Greek rendering of Phoenician *Milk*, whereas Malika is derived from another Semitic language (both are vocalisations of *MLK* = 'the god-king'). The identification of Zeus Meilichios with Malika probably dates to the early Hellenistic period.

1738. Amathous. Dedication of a portal and capitals of a stoa on behalf of Ptolemy VI Philometor and his family by the gymnasiarch Onesikrates, 163-145 B.C. *SEG* XX 142; LIII 1741. J.-P.Prête, in *Evagoras* 115-130, identifies the θύρωμα (L. 4) with the entrance of a gymnasium (see already *SEG* LIII). In this context P. republishes *I.Fayoum* 103 (*SB* 6157): a very similar dedication of a θύρωμα, a δίθυρον and a πυλών by the gymnasiarch Λεονίδης (126/127; Theadelphia Arsinoites; 149-145 B.C.). For this and other building inscriptions in Egypt cf. also *SEG* XXXIV 1528.

1739. Amathous (area of: Agios Tychonas). Epitaph of Zoilos, 3rd cent. B.C. Rectangular sandstone stele with triangular pediment and akroteria; inscription under the pediment [the large uninscribed surface below may have borne a painting]; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2007) 226 no. 3 (ph.): Ζωΐλος | Πρωτοκράτου | Σιδήτης

3. Pamphylian Side, ed.pr.

1740. Amathous. Epitaph of Aristodemos, 2nd/3rd cent. A.D. Cylindrical sandstone cippus moulded above and below; inscription on the shaft; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2007) 225/226 no. 1 (ph.): Ἀριστόδημε | χρηστέ, | χαῖρε

1741. Geronisos. Various inscriptions (80-30 B.C.). J.B.Connely, in *Evagoras* 31-51, refers to Ptolemaic ostraka found during her excavations of a temple (the first ones to be found in Cyprus; they will be published by R.S. Bagnall), fragments of limestone plaques (*SEG* LV 1527 [1]) and inscribed sherds (*SEG* LII 1489). The epigraphical finds together with the large number of drinking cups and a series of small limestone amulets decorated with motifs in the Cypriot and Egyptian tradition point to ritual activity and the island's function as a sanctuary, perhaps with a focus on young male children. We give the new texts (42/43, ph.; texts in majuscules): 1) ΤΡΙ vacat ΕΝ | ΝΟΥ vacat ΕΝ | ΤΡΙ vacat ΕΝ | ΠΕΝ vacat ΕΝ (fragment of an Eastern Sigillata A bowl; graffito in the interior; ΕΝ for ἕν(α)?; perhaps it presents a dedicatory list of commodities or of names of dedicators [rather abbreviated numerals; it is tempting to connect the graffito with the numerals on record in *SEG* LV 1527 (1) (limestone plaque; function unclear): τρίτ[η?], πέμπτη (here probably ΠΕΝ = πέν(τε)), ἐν(νέα); ΝΟΥ perhaps for νου(μηνία), in which case the graffito may be a (cultic?) calendar, Tybout]; 2) list of male names on a sherd, including Θρασύης, Νίκκων, Χαιρέας and Χαρίτων; 3) sherd with childrens' writing exercises (no text).

1742. Kition. Transformations in the Hellenistic Period. On the basis of archaeological and epigraphical testimonies, M.Yon, in *Evagoras* 53-66, studies processes of change in Kition at the turn of the 4th and 3rd cent. B.C. [cf. also our lemma no. 1734] with special reference to religious transformations in the Cypro-Phoenician culture under Ptolemaic rule (disappearance of the royal cult, but persistence of popular cults, e.g. that of the goddess of the Salines).

Discussion of Rhodian amphora stamps, e.g. Y.Calvet, *Kition-Bamboula* I: *Les timbres amphoriques* (Paris 1982) no. 84 (ἐπὶ Πρατοφάνευς; ca. 185-181 B.C.; cf. also *SEG* XLIII 1007); bilingual epitaph of a Kitian found in Rhodos (P.M.Fraser, *ABSA* 65 [1970] 31-36 no. 1: Ἡρακλείδης Κιτιεύς, cf. also *SEG* XXXVIII 1507).

1743. Kourion. Various inscriptions found in and around the basilica. I.Michaelidou-Nicolaou, in *Kourion* 367-392 (ph. of all texts), (re)publishes 40 Greek and Latin inscriptions found in and around the basilica and ranging from the Hellenistic to the early Byzantine period; now in the museum of Kourion in Episkopi. All texts are inedita, except for nos. 1 (*SEG* XLIII 1009; dedication to Arsinoe II Philadelphos; cf. our lemma no. 1736 app.cr.), 7 (our no. 1748), 8 (*I.Kourion* 186), 14 (*I.Kourion* 92; our no. 1749), 15 (*I.Kourion* 90; our no. 1750), 24 (*I.Kourion* 210), 26/27 (*I.Kourion* 215/214, respectively; our no. 1755), and 39 (our no. 1757). With the notable exception of the honorary decree for Andronikos (our no. 1745), most inscriptions are fragmentary, since the stones have been reused as building material in the construction of the Christian precinct. For the other inedita of some interest see our lemmata nos. 1748, 1752-1754, 1756, and 1758/1759; cf. also nos. 1746/1747. We do not present the remaining texts: fragments of decrees (Hellenistic: 374/375 no. 4 [the scanty fragments are insufficient to identify the text as a decree]), inscribed statue-bases (Roman: 376 no. 9; 379 no. 16), epitaphs (Roman: 380 nos. 18/19) and inscriptions of unknown character (Hellenistic: 368 no. 2; 375 nos. 5/6; Roman: 376 no. 8, 380/381 nos. 20-22; early Byzantine: 381/382 nos. 23/24; 383/384 nos. 30 and 32); 382/383 nos. 28/29 are altars or offering tables bearing Christian monograms; 383 no. 32 is perhaps a mason's mark; 384/385 nos. 35-38 are graffiti and dipinti on pottery and roof tiles (single letters); 376/377 nos. 10-12 are Latin architectural inscriptions (single letters).

1744. Kourion. Honorary inscription for Kallikles, 163-154 B.C. Rectangular whitish limestone pedestal; on the upper surface two dowel-holes; found on the kcropolis. Ed.pr. I.Nicolaou, in *XII Congressus* II 1013-1016 (ph.); cf. also D.Christou, in *Evagoras* 79 (ph.; defective text in majuscules).

Καλλικλῆν Καλλικλέους Ἀλεξανδρέα τὸν
ἀρχισωματοφύλακα καὶ γραμματέα τῶν
ἐν Ἀλεξανδρείαι ἱππέων καὶ εὐώνυμον παραστάτην
καὶ διδάσκαλον τοῦ βασιλέως τῶν τακτικῶν,
Κουριέων ἡ πόλις ἀρετῆς ἕνεκεν καὶ εὐνοίας
τῆς εἰς βασιλέα Πτολεμαῖον καὶ βασίλισσαν
Κλεοπάτραν τὴν ἀδελφὴν θεοὺς φιλομήτορας καὶ τὰ τέκ[να]
καὶ τῆς εἰς ἑαυτὴν εὐεργεσίας καὶ πρὸς πάντας δικαιοσύνης

2-3. 'secretary of the household cavalry in A.', ed.pr. || 3-4. 'lieutenant of the left wing?' and 'instructor royal in the technicalities of war', ed.pr. || 6-7. Ptolemy Philometor strengthened the defence of Cyprus against his brother Ptolemy VIII Euergetes II, who between 163 and 154 B.C. continuously threatened the island, ed.pr. || ed.pr.

adduces three other inscriptions from Cyprus recording Kallikles: *SEG* XX 199; XLI 1478; *OGIS* 149 = Mitford, *ABSA* 56 (1961) 20/21 no. 53 [see also *SEG* LII 1497 bis, Tybout]. On the analogy of the new text she suggests new restorations in *SEG* XX 199: in L. 3 [παραστά]τ̣η̣ν is to be restored instead of [ἐπιστά]τ̣η̣ν; LL. 1-2 are to be restored as: [Καλλι]κλῆν Καλλικλέο[υς τὸν ἀρχισωματοφύλακα Πτολ]εμαίου, ἰλάρ[χην τῶν ἐν Ἀλεξανδρείαι τεταγμένων].

1745. Kourion. Honorary decree for Andronikos, 40/39 or 34 B.C. Fragmentary stele of white marble with black veins, complete only above, with holes for metal clamps on top and sides; under the moulding an incised ribboned wreath; on the back an ornamental design in relief. Ed.pr. I.Michelidou-Nicolaou, in *Kourion* 368-374 (ph.; translation). On the basis of the photograph, P.Thonemann, *ZPE* 165 (2008) 87-95, republishes the text with new readings and restorations differing essentially from those of ed.pr.; we present both texts in order not to overload the app.cr. (A: ed.pr.; B: Thonemann); cf. also J.-B.Cayla, *BE* (2008) no. 534.

A: Ἔτους <ι>γ´, Παχὼν ιε´·
[ἐπε]ι̣δὴ Ἀνδρόνικος Ποσειδωνίου τ̣ῶ̣[ν πρ]-
[εσβ]ευ̣τῶν, ὁ ἱερεὺς τῶν βασιλέων κ̣α̣[ὶ παρε]-
[πι]λυ̣κάρχης κ̣αὶ ἀγορανόμος, καὶ πρότε̣[ρον (?)]
[ὢ(?)]ν̣ ΕΝΓ(?).Α̣, εἶτ̣α̣ [τα]ῖ̣ς ἀρχαῖς γενόμενο̣ς [τὴν]
[α]ὐ̣τοῦ δι̣κ̣αιο[σύν]η̣ν φανερὰν κατέστησ[εν κ]-
[αὶ κ]οινῆι π̣[ρὸς πολί]τ̣α̣ς καὶ κατ' ἰδίαν πρὸ̣[ς τὴ]-
[ν πόλι]ν̣ ε[ὔνουν πο]ι̣ούμενον ἑαυτὸν δια̣[τελ]-
[εῖ, ἀξίως τ]ι̣μηθεὶς δ' ὑπὸ τῆς πόλεω̣[ς τῆς Κο]-
[υριέων ἰδί]αι· καὶ τὰς προγεγραμμένα̣ς [ἀρ]-
[χὰς] τ̣οῦ ν̣ῦν ἔτους μετὰ πάσης π̣ροθ̣[υμία]-
[ς ἑαυ]τ̣ὸν ἐπέδωκεν κρίνας μ̣ηδ' ἐν πα̣[ντὶ]
[καιρῶι τ]ὰ̣ ε̣ἰ̣ς τιμὴν καὶ δόξαν ἀνήκον̣[τα, πα]-
[ρέσχεν ἑαυτ]ὸ̣ν μὲν τῶι προηγουμένω̣[ι αὐτῆς (?)]
[θεῶι Ἀπόλλ]ω̣νι Ὑλάτηι̣ καὶ τοῖ̣[ς] ἄ̣λλοις [θεοῖ]-
[ς, ὧν δὲ ἱερε]ὺ̣ς τῶν κυρίων β̣α̣σ̣ι̣λέω̣[ν ἀπ]-
[άσας τὰς πρ]επούσας θυσίας ἐπε̣[τέλε]-
[σεν τήν τε πρ]ὸ̣ς τὸ θεῖον εὐσέβεια̣[ν καὶ τὴ]-
[ν πρὸς τοὺς βα]σιλ̣εῖς εὔνοιαν ἐνα̣[ργῆ ποιο]-
[ύμενος, ἐκ τῶν ἰδίω]ν̣ τὰς ἀγορὰς λ̣υ̣σ̣ι̣τ[ελῶς]
[ἐπευωνίσας, προσηνέ]γκατο πρόνοιαν [τῶι δή]-
[μωι (?) καὶ ἐσιτάρχησε το]ὺ̣ς κατὰ μέρο̣ς [στρ]-
[ατι]ὡ̣τ̣α̣ς (?) ἐ̣ν̣τ̣ε̣τ̣α̣γ̣[μέν]ους ἐπὶ Λυκί̣[ης, τῆι]
[τοῖς] Παρεπιλύκοις συ<μ>περιφο̣ρᾶι καὶ τῆι π[ρὸς τὸ]
[πρ]υ̣τανεῖον αὐξήσει τὴν ἑαυτοῦ φιλαγα̣[θίαν]
[πᾶσι] φανερὰν ἐποίησεν τούς τε πολίτας κ[αὶ τοὺς]
[παρε]πιδημήσαντας ἐνδόξους ἄνδρας κ̣[αὶ δὴ ξ]-
[ενο]λ̣όγους καὶ θεατρικοὺς ἀδιαλ<ε>ίπτως τ̣[ὴν Κοι]-

[νὴν] Ἑστίαν καταλογῆς καταξιώσας, δι' ὃ καὶ [ἡμῖν μ]-
[έλλ]οντος μεγαλομερῶς ἀνεστραμμέ[νου ἔδοξεν]
[τὸν ἐ]<π>αινο<ύ>μενον ἄνδρα τυχεῖν τῆς ἐπιβαλ[λομένης]
[τι]μῆς·
ἀγαθῆι τύχηι·
[ἔδ]οξεν τοῖς ἐπὶ Λυκ[ί]ης καὶ Παρεπιλύκ[οις ἐπαι]-
[νέ]σαι τε τὸν προγεγραμμένον Ἀνδρό[νικον]
[καὶ] στεφανῶσαι χρυσῷ στεφάνωι ἀνα[στῆ]-
[σαι] δὲ αὐτοῦ καὶ ἀνδριά[ν]τα χαλκοῦν, ὁμ[οίως]
[δὲ] ἀναθεῖναι καὶ εἰκό[να] γραπτὴν ἐν ἀσπιδ[ίωι]
[περ]ιχρύσωι, τά τε δεδ[ο]γμένα τάδε ἀναγ[ράψαι]
[εἰς] στήλην καὶ ἀναθε[ῖναι] ἐν <τῶι> πρὸ α[ὐτῆς]
[τό]πωι, ἵνα πάντες εἰδῶσιν τήν τε τοῦ δ[εδοξ]-
[α]σμένου ἀνδρὸς μεγαλοψυχίαν κα[ὶ τὴν νε]-
[μο]μένην ὑπὸ τῶν ἀπὸ [τοῦ πρυτ]ανείο[υ τιμήν (?)]

B: Ἔτους γ´, Παχὼν ιε´·
[ἐπε]ιδὴ Ἀνδρόνικος Ποσειδωνίου τῶ[ν]
[βουλ]ευτῶν, ὁ ἱερεὺς τῶν βασιλέων κα[ὶ]
[ἐπι]λυκάρχης καὶ ἀγορανόμος, καὶ πρότε-
[ρο]ν ἐν [π]ο]λειτι[κα]ῖς ἀρχαῖς γενόμενος
[τὴν ἑα]υτοῦ δικαιο[σύν]ην φανερὰν κατέστησ[εν]
[καὶ κ]οινῆι π[ρὸς ἅπαν]τας καὶ κατ' ἰδίαν πρὸ[ς]
[ἕκαστον (?) τὸ]ν ε[ἰσαφικ]νούμενον ἑαυτὸν διδ-
[ούς (e.g.) εὔχρηστον· παρα]κληθεὶς δ' ὑπὸ τῆς πόλεω[ς]
[πάλιν ὑπομεῖν]αι καὶ τὰς προγεγραμμένας
[ἀρχάς, δι' ὅλου] τοῦ νῦν ἔτους μετὰ πάσης προ-
[θυμίας ἑαυ]τὸν ἐπέδωκεν, κρίνας μηδὲν πα-
[ραλείπειν τῶ]ν εἰς τιμὴν καὶ δόξαν ἀνήκον-
[των· καὶ (?) πρῶτ]ον μὲν τῶι προηγουμένω[ι]
[τῆς πόλεως Ἀπόλλ]ωνι Ὑλάτηι καὶ τοῖ[ς] ἄλλοις
[θεοῖς ὑπὲρ τῶν μεγ]ίστων κυρίων βασιλέω[ν]
[τὰς (e.g.) εἰθισμένας καὶ πρ]επούσας θυσίας ἐπε-
[τέλεσεν, τήν τε πρ]ὸς τὸ θεῖον εὐσέβεια[ν]
[καὶ τὴν πρὸς τοὺς βα]σιλεῖς εὔνοιαν ἐνδ[εικ]-
[νύμενος· (?) ἐπευωνίσας δ]ὲ τὰς ἀγορὰς λυσι[τε]-
[λῶς τὴν πᾶσαν προσηνέ]γκατο πρόνοιαν,
[-------------------------το]ὺς κατὰ μέρος
[- ca. 4 -].ΤΑΣΕΝ...τ[ῆι πρὸς τ]οὺς Ἐπιλύκ[ους]
[καὶ] Παρεπιλύκο<υ>ς συνπεριφορᾶι καὶ τῆι π[ερὶ]
[τὸ πρ]υτανεῖον αὐξήσει τὴν ἑαυτοῦ φιλαγα-
[θίαν] φανερὰν ἐποίησεν, τούς τε πολίτας κ[αὶ]
[τοὺς ἐ]πιδημήσαντας ἐνδόξους ἄνδρας κ[αὶ]

[φιλο]λόγους καὶ θεατρικοὺς ἀδιαλίπτως τ[ῆς]
[ἐπὶ τὴν] ἑστίαν καταλογῆς καταξιώσας· διὸ καλ-
[ῶς ἔχ]οντος μεγαλομερῶς ἀνεστραμμέ[νον]
[καὶ (?) ἐπιση]μαινόμενον ἄνδρα τυχεῖν τῆς ἐπιβαλ[λού]-
[σης τι]μῆς·
ἀγαθῆι τύχηι·
[vv? ἔδ]οξεν τοῖς Ἐπιλύκ[ο]ις καὶ Παρεπιλύκ[οις]
[ἐπαινέ]σαι τε τὸν προγεγραμμένον Ἀνδρό[νι]-
[κον καὶ] στεφανῶσαι χρυσῷ στεφάνωι, ἀνα-
[στῆσαι] δὲ αὐτοῦ καὶ ἀνδριά[ν]τα χαλκοῦν, ὁμ[οί]-
[ως δὲ] ἀναθεῖναι καὶ εἰκό[να] γραπτὴν ἐν ἀσπιδ[ί]-
[ωι ἐπ]ιχρύσωι, τά τε δεδ[ο]γμένα τάδε ἀναγ[ρά-]
[ψαι εἰς] στήλην καὶ ἀναθε[ῖναι] ἐν ὧι ἂν προαι[ρῆ]-
[ται τό]πωι, ἵνα πάντες εἰδῶσιν τήν τε τοῦ δ[ε]-
[δηλω]μένου ἀνδρὸς μεγαλοψυχίαν κα[ὶ τὴν]
[(?) ἐψηφισ]μένην ὑπὸ τῶν ἀπὸ [τοῦ πρυτ]ανείο[υ τι]-
[μὴν ———————————————]

The differences between ed.pr.'s and T.'s restorations are partly due to a different assessment of the space available on both sides of the stone; in the app.cr. we follow the line division of ed.pr. || 1. ed.pr. and T. suggest a date during the reign of Kleopatra VII and her son Kaisarion: in 40/39 B.C. (= year 13 of the Egyptian calendar, ed.pr.; contra C.: 'rien n'autorise la correction de l'*ed. princ.*') or 34 B.C. (= year 3 of the 'Syro-Cypriot' era of Kleopatra VII and Kaisarion; 15 Pachon = 13 May, T.; 'La datation précise qu'il propose ... pourra sans doute encore être discutée', C.); the absence of an ethnic and the civic magistracies mentioned in LL. 4-6 suggest that the honorand comes from Cyprus || 2-4. the formula of the first of Andronikos' present four offices imitates the Ptolemaic aulic titulature (τῶν διαδόχων, etc.), ed.pr.; T. prefers [τῶν βουλ]ευτῶν, since an official ambassador at the Ptolemaic court is not attested; he connects this office with a re-organization of the boule in Kourion in the late 1st cent. B.C. (introduction of a lifelong membership); the full title of the priest of the kings is ἱερεὺς τῶν κυρίων βασιλέων (cf. L. 16), here attested for the first time in Cyprus (cf. *OGIS* 186 [Philis]), ed.pr.; for [ἐπι]λυκάρχης ([παρεπι]λυκάρχης, ed.pr.) cf. LL. 23/24 and 34/35; previously unattested, T. || 4.-6. Andronikos' previous offices; 'and formerly, while holding civic offices, he made his spirit of justice visible (to all)', T. || 7. [ἅπαν]τας, N.Papazarkadas apud T. || 8. [τὸ]ν ε[ἰσαφικ]νούμενον, T., who points to the unusual singular (cf. *IG* II^2 493 LL. 15-17), comparable to the similarly exceptional ἀνεστραμμέ[νον | καὶ ἐπιση]μαινόμενον (LL. 30/31) || 9-12. [παρα]κληθείς ('called upon'): Andronikos has been asked by the city to hold this particular set of magistracies once again, T., who rejects ed.pr.'s view that the honorand only held the office of archon for another annual term (ed.pr.) || 12-13. κρίνας in the sense of 'think it right/appropriate' (cf. *I.Priene* 109 LL. 162/163; *SEG* XLI 680 LL. 16 and 24 [Kos]) requires an infinitive like the verb παραλείπειν (cf. *I.Mylasa* 107), T. || 14-29. the praise for Andronikos refers to his activities as holder of the four offices mentioned in LL. 2-4: priest of the kings (LL. 14-20); agoranomos (LL. 21-23); leader of the Epilykoi and Parepilykoi and bouleutes (LL. 23-28), T. || 14-15. [πρῶτ]ον μὲν ('as his first priority'; cf. *I.Priene* 55 LL. 13-15), T., who alternatively suggests [πρότερ]ον μὲν; προηγούμενος qualifies Ἀπόλλων Ὑλάτης as the leading deity of the city, ed.pr. || 16. [ὑπὲρ τῶν μεγ]ίστων κυρίων βασιλέω[ν] (cf. *I.Fayum* 114 L. 22 and 135 L. 16), T. || 17. for the tentative restoration [τὰς εἰθισμένας] cf. *SEG* XXXIX 1426 LL. 13/14 (Arsinoe), T. [possibly without a second adjective: [τὰς σπονδὰς / τὰ νομιζό-

μενα / τὰς εὐχὰς καὶ τὰς πρ]επούσας θυσίας; cf. *I.Prose* 24 LL. 5/6 and 54, 42 LL. 12-16, 43 LL. 11-15, and 44 LL. 11-14, Stavrianopoulou] || 19-20. εὔνοιαν ἐνδ[εικ|νύμενος] (cf. *I.Assos* 28 LL. 8-10), T., who rejects ed.pr.'s unparalleled εὔνοιαν ἐνα[ργῆ ποιο|ύμενος] || 20-21. in his capacity of agoranomos Andronikos 'must have financed the markets to bring about an advantageous lowering of prices'; for ἐπευωνίζειν τὴν ἀγοράν see Robert, *Ét. anat.* 546-548, ed.pr.; [for the office of agoranomos in the Hellenistic period see *SEG* LV 2035] || 22-23. the text is heavily damaged and the restorations uncertain || 23. in fine ἐπὶ Λυκί[ης], ed.pr.; T. restores Ἐπιλύκ[ους] (cf. L. 34) on linguistic (the Ionic dialect and the poetical term Λυκίης are hard to explain in a text of this provenance and date; cf. *SEG* XL 1355 [Cyprus]) and epigraphical (no trace of the iota at the end of the line) considerations || 23-25. Andronikos' benefactions to the bodies of Ἐπίλυκοι and Παρεπίλυκοι, and to the πρυτανεῖον. This connection, underlined again by οἱ ἀπὸ τοῦ πρυτανείου (L. 44), puts the two bodies responsible for honoring Andronikos (L. 34) in a civic rather than a cultic context as suggested by ed.pr., T.; ed.pr. points to a religious association of Epilykoi in Knossos in the Hellenistic period (*SEG* XXXV 989 [XLIV 729*]), T. to the civic office of polemarch in Archaic Athens known as Epilykeion (Ar., *AthPol* 3.5) and, for the parepilykoi as a term designating individuals with dining rights or assistant functions at a prytaneion, to the Classical Athenian παράσιτοι (*SEG* XXXIV 157) and the παραπρυτάνεις of Teos in the Hellenistic period (E.Pottier, A.Hauvette-Besnault, *BCH* 4 [1880] 164 no. 21 [cf. S.Şahin, *EA* 5 (1985) 15 note 3 (cf. *SEG* XXXV 1152)] and 175 no. 35; *CIG* 3168 [assigned to Teos by Robert, *Noms* 224 note 1; J. and L.Robert, *BE* (1969) no. 97]); for various hypotheses on the term ἐπίλυκος, C. refers to M.Egetmeyer, 'Epilukos / opilukos: un titolo greco di origine indoeuropea', in A.Sacconi, M.Del Freo, L.Godart, M.Negri (edd.), *Colloquium Romanum. Atti del XII colloquio internazionale di Micenologia, Roma, 20-25 Febbraio 2006* (Rome 2008) I 252-267; for συνπεριφορά in the sense of 'sympathy (towards)', cf. *I.Hierapolis* 30 LL. 16-18, T.; αὔξησις: the voluntary contributions (probably money and food) Andronikos made to the prytaneion, ed.pr. || 26-29. Andronikos offered reception at the Hestia in the prytaneion both to citizens and distinguished foreign visitors (τ[ῆς ἐπὶ τὴν] ἑστίαν καταλογῆς καταξιώσας); cf. *I.Kourion* 34 LL. 8/9: [τοὺ]ς ἐνδόξους ἄνδρας καὶ [--] τῆς ἑστίας μετόχους (see also our lemma no. 1746); for θεατρικοί cf. *I.Kaunos* 30 LL. 12 and 34, 17, T., who accepts ed.pr.'s alternative proposal [φιλο]λόγους (for this term see Robert, *Hellenica* XIII [Paris 1965] 45-54) || 30-32. for ἀνεστραμμέ[νον] cf. *IG* XII.5.722 LL. 7/8; for ἐπισημαίνεσθαι ('to receive recognition') cf. *I.Prose* 6 (*OGIS* 51) LL. 12/13 [see also *I.Délos* 1518 LL. 13/14, Stavrianopoulou]; for ἐπιβαλ[λού|σης τι]μῆς cf. Michel, *Recueil* 54 LL. 29-32, T. || 36-39. the honors include a golden wreath (στέφανος χρυσοῦς), a bronze statue (χαλκοῦς ἀνδριάς) and a painted portrait on a gilded shield (εἰκό[να] γραπτὴν ἐν ἀσπιδ[ίωι ἐπ]ιχρύσωι). For honorific portraits on shields in Cyprus see *I.Kourion* 34 LL. 23/24 ([εἰ]κόνα γραπτὴν ἐν ἀσπι|[δίωι ἐπιχρύσωι]), T., with various parallels || 40-41. permission granted to the honorand to choose the location of his honorific stele, T., with parallels || 41-43. ed.pr.'s δ[εδο-ξα]σμένου is unparalleled, T., who suggests a word meaning 'aforementioned', e.g. [δεδηλω]μένου; for ἵνα εἰδῶσιν [τὴν ἐψηφισ]μένην [τιμὴν] he refers to *IG* XII.7.388 LL. 33/34 (Amorgos) and *SEG* XLIX 1114 LL. 5/6 (Kos).

1746. Kourion. Honorary decree, before 40/39 B.C. *I.Kourion* 34. Pointing to similarities in the two texts, I.Michelidou-Nicolaou, in *Kourion* 374, suggests identifying the honorand of this decree with the Andronikos on record in the new decree in our lemma no. 1745: both honorands are priest and agoranomos (LL. 1/2, though with a gap between the two offices and also after agoranomos in L. 3 [see the restorations below]; cf. LL. 3/4 of the Andronikos decree); he sacrifices to Ἀπόλλων Ὑλάτης and to the other gods (L. 3; cf. L. 15) and receives the

same honors (LL. 19-28; cf. LL. 35-43). The decrees use similar formulas: [ε]ἰσενήνεκται φροντίδα (L. 7; cf. LL. 11/12), ἐνδόξους ἄνδρας (L. 8; cf. L. 27), and δήμῳ παρέσχηται λυσιτε[λῶς] (LL. 10/11; cf. LL. 20/21). [Add L. 9: τῆς ἑστίας μετόχους; cf. L. 29, Stavrianopoulou]. She suggests restoring in LL. 1/2 [ἐπειδὴ Ἀνδρόνικος Ποσειδωνίου τῶν πρεσβευτῶν κ]αὶ ἀρξάντων, ὁ ἱερεὺς | [τῶν βασιλέων καὶ παρεπιλυκάρχη]ς καὶ ἀγορανόμος [on the basis of the corrections of T. [see our lemma no. 1745, app.cr. ad LL. 1-4] the text is rather to be restored as following: [ἐπειδὴ Ἀνδρόνικος Ποσειδωνίου τῶν βουλευτῶν κ]αὶ ἀρξάντων, ὁ ἱερεὺς | [τῶν κυρίων βασιλέων καὶ Ἐπιλυκάρχη]ς καὶ ἀγορανόμος, Stavrianopoulou] ([ἐπειδὴ ὁ δεῖνα, τῶν ἀρχόντων κ]αὶ ἀρξάντων, ὁ ἱερεὺς | [τοῦ Ἀπόλλωνος, ὁ γυμνασίαρχο?]ς καὶ ἀγορανόμος, *I.Kourion*). On the assumption that the identification of the honorand is correct, the inscription probably records the earlier recognition of Andronikos' benefactions (cf. LL. 4/5 of the Andronikos decree) and should be dated accordingly prior to 40/39 (or before 34) B.C. rather than to the mid 2nd cent. B.C.

1747. Kourion. Honorary decree, ca. 30-1 B.C.? *I.Kourion* 77. On the basis of L. 44 of the text in our lemma no. 1745, P.Thonemann, *ZPE* 165 (2008) 93, suggests restoring in LL. 9-12 [ἵνα ἅπαντες εἰδῶσιν] | ὅτι τοῖς φιλοδ[οξοῦσι ἄνδρασιν οἱ ἀπὸ] | τοῦ πρυτανείου [e.g. ἄρχοντες ἀεὶ ἀπο]|νέμουσιν χάριτα[ς καταξίας vacat]. *I.Kourion*: [ὅπως ἅπαντες εἰδῶσιν] | ὅτι τοῖς φιλοδ[οξοῦσι καὶ ταῦτα καὶ (?) τὴν] | τοῦ πρυτανείου [σίτησιν οἱ Κουριεῖς (?) ἀπο]|νέμουσιν, χάριτα[ς καταξίας ἀποδιδόντες].

1748. Kourion. Decree, early 1st cent. A.D. *SEG* XXIX 1574. Republished by I.Michaelidou-Nicolaou, in *Kourion* 375/376 no. 7 (ph.).

[--- | --- ἐπ]ὶ ἄρχοντ̣[ος---|---]υ̣ Ξενοκρ[---|---]αστου ὑδα̣[---|---]οι τὴν πόλ̣[ιν ---||---]
ἕκαστος [---|---]ου ὁ ἄρχω[ν---|---]οττου ο̣[---|---]κ̣ιων ἐπ[---|---] (ἔτους) μ̣΄ καὶ ο̣ν[---
||---] (ἔτους) κ΄ [---| ---]ι̣κης [---]

1 (and 6). First attestation of the civic office of ἄρχων at Kourion for the early first century A.D. (also L. 6), ed.pr. || 9. horizontal stroke above the numeral (ed.pr. notes the absence of a stroke above the numeral in L. 10).

1749. Kourion. Honorary inscription for Dionysios, late 2nd cent. A.D. *I.Kourion* 92. After autopsy, I.Michaelidou-Nicolaou, in *Kourion* 378 no. 14 (ph.; translation), republishes this text with some minor corrections.

Διονύσιον Τι[μ]οστράτου | ἱερέα, γραμματεύσαντος | βουλῆς καὶ δήμου vacat
γυμνα|[σιαρ]χ̣ήσαντος vacat Τιμόστρατος || [Τιμοκ]ράτου vacat τὸν ἴδιον vacat υἱόν

3-4. For the γυμνασίαρχος in Hellenistic Kourion cf. I.Michaelidou-Nicolaou, in *Kourion* 368 and 374/375 nos. 2 and 4 L.8 (both restored).

1750. Kourion. Honorary inscription for Dec. Plautius Felix Iulianus, 203/204 A.D.? *I.Kourion* 90. After autopsy, I.Michaelidou-Nicolaou, in *Kourion* 378/379 no. 15 (ph.; translation) republishes this text.

Δέκ(ιμον) Πλαύτιον Φ̣[ήλικ]α Ἰουλια[νὸν τὸν λαμ]-
πρότατον ἀνθ̣[ύπ]ατον ἁγ[νία]ς καὶ φι̣[λαν]-
θρωπίας χάριν [Κου]ρ̣ι̣έ̣ω[ν ἡ π]όλις ἐξ ὑ-
4 ποσχέσεως, [τοῦ δωδεκάτ]ου ἔτους

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4. *I.Kourion's* restoration [τοῦ πέμπτ]ου is too short; seven or more probably ten letters are missing, M.-N.; the qualification of the proconsul Δέκ. Πλαύτιος Φῆλιξ Ἰουλιανός, whose dates still remain uncertain, as λαμπρότατος, which was used from the reign of Marcus Aurelius, in combination with the restoration of the year 12 makes also possible a date of 158 (Marcus Aurelius), 187/188 (Commodus), 209/210 (Caracalla) or 233/234 (Severus Alexander). M.-N. points out that for the 5th year in the reign of Septimius Severus (as proposed by T.B.Mitford) a double dating by Septimius Severus and Caracalla might be expected.

1751. Kourion. Dedication to Ptolemy II and Kleopatra II, 162-150 B.C.? Fragment of a marble plaque reused in a pavement of the Roman agora. Mentioned by D.Christou, in *Evagoras* 79. We read the text from the ph.: [--Πτ]ολεμα[ίου--|--Κλεοπ]άτρας θ̣[εῶν | --]νω̣ν̣[--]

[3. Probably [φιλομητόρων καὶ τῶν τέκ]ν̣ω̣ν[αὐτῶν], since a restoration like [ἐπιφα]ν̣ῶ̣ν seems rather short, if the dedication contained the titles of king and queen, Stavrianopoulou].

1752. Kourion. Dedication to Marcus Aurelius and Lucius Verus, 161-169 A.D. Four joining fragments of a marble slab, complete above with the original margin; inscription in guidelines. Ed.pr. I.Michaelidou-Nicolaou, in *Kourion* 377 no. 13 (ph.).

[Αὐτοκράτορι Καίσαρι Μ. Αὐρ]ηλίωι Ἀντωνίν[ωι Σεβαστῶι]
[καὶ αὐτοκράτορι Καίσαρι Μ. Αὐρη]λ̣ίωι Οὐήρωι Σεβ[αστῶι]
[---------------------]Ο̣Ρ̣ΤΙΣΙΟΝ̣[-------------------------------------]

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2. The restoration is imposed by the certain restoration of L. 1 initio, ed.pr.

1753. Kourion. Incertum, early 3rd cent. A.D. Five fragments of a white marble slab (four joining). Ed.pr. I.Michaelidou-Nicolaou, in *Kourion* 380/381 no. 7 (ph.).

A: [---] | π̣ᾶν κλι[---] | καὶ ἡ αχ[---] | εἰς λόγον ω[---] || [...]ΡΙΝΑΤ̣[---|---]
B: [---]ω̣αρ[---|---]νομ̣[---|---]ιοιν[---|---] βοῦν ἐάν δὲ [---||---]α̣τε α λοιδορήση |
[---]βαλε τέξω

Metrical epitaph, ed.pr. [B. 3-5. perhaps βοῦν· ἐὰν δὲ [--]ατεα λοιδορήσῃ, [-- ἐκ]βάλετ' ἔξω: a prohibition, Chaniotis]

1754. Kourion. Graffito on vase, late 3rd/early 2nd cent. B.C. Cypro-Archaic II juglet; graffito incised on the shoulder long after manufacture. Ed.pr. I.Michaelidou-Nicolaou, in *Kourion* 384 no. 33 (ph.): Ἀστεῖον | δόλιον

Perhaps a reference to the contrast between the vessel's smart appearance and its minimal capacity, ed.pr.

1755. Kourion. Christian proclamation of faith, 5th/6th cent. A.D. *I.Kourion* 215. Inscribed in the quarters of a cross. After autopsy, I.Michaelidou-Nicolaou, in *Kourion* 382 no. 26 (ph.; translation), republishes this text with some minor corrections.

[Π]ρ̣οσέφυγα τῷ † | [Θ](ε)ῷ κ(αὶ) ἐσώθη(ν)

1. Initio TO, *I.Kourion* [the text is mistakenly printed as [Π]ρο υγα τῷ] || 2. abbreviation marks: horizontal strokes above omega and eta || M.-N. (382 no. 27; ph.; translation) restores the similar text *I.Kourion* 214 as follows: [Π]ρ̣ο[σέφυγα τῷ] † | Θ(ε)ῷ κ[(αὶ) ἐσώθη(ν)] (horizontal strokes above theta and omega).

1756. Kourion. Christian inscription, 5th/6th cent. A.D. Whitish marble panel, perhaps part of the revetment of the back of a clergy bench. Ed.pr. I.Michaelidou-Nicolaou, in *Kourion* 382 no. 25 (ph.): AKA† PỌ[C]

Name of the person for whom the bench was reserved?; Ἄκαρο[ν] is also possible, ed.pr.

1757. Kourion. Psalm quotations, 6th cent. A.D. Mosaic inscription in a tabula ansata, in the floor of the diakonikon. A.H.S.Megaw, *DOP* 30 (1976) 358 (ph.); republished by I.Michaelidou-Nicolaou, in *Kourion* 385 no. 39 (ph.; translation).

† Εὔξασται καὶ ἀπόδ[οτε] | Κυρίῳ τῷ Θεῷ ἡμ[ῶν]· | φωνὴ ἀγαλλιάσεος κ̣[αὶ σω]|τηρίας ἐν σκηνὲς δικα̣[ίων]· || † εἰρήνη ἡ ἴσωδ[ός | σο]υ, ὡ βλέπω[ν· ἀ]μήν]

1-2. *Ps.* 75.12 [first epigraphical attestation of this Psalm, not in Felle, *Biblia,* Tybout] || 1. εὔξασται for εὔξασθε || 3-4. *Ps.* 117.15 [cf. Felle nos. 19, 29, 45, and 208] || 4. σκηνὲς for σκηναῖς || 5-6. *Samuel* 16.4: a welcome rather than as a reference to potential enemies (e.g. pagans or Monophysites for example; so Megaw), M.-N. [cf. Felle nos. 17, 98, 126, 157, 181/182, 191, 249, 299, and 470] || 7. ὡ for ὁ.

1758. Kourion. Psalm quotation, 6th cent. A.D. Mosaic inscription in the baptistry. Ed.pr. I.Michaelidou-Nicolaou, in *Kourion* 386 no. 40 (ph.; translation).

[† Προσέ]λ̣θατε | [πρὸς α]ὐ̣τὸν κ|[αὶ φωτί]σ̣θητε κ|[αὶ τὰ πρό]σ̣ωπα || [ὑμῶν οὐ μὴ κατ]ε̣|[σχυνθῇ -----] | --------------

Ps. 33.6, a text very suitable for the entrance to a baptistery, ed.pr. [cf. also Felle, *Biblia* nos. 82, 492, 538, and 742, Tybout].

1759. Kourion. Christian prayer and psalm quotation on jar, 6th/7th cent. A.D. Water jar, incised before firing. Ed.pr. I.Michaelidou-Nicolaou, in *Kourion* 384 no. 34 (ph.; translation).

† Βοέθισον Κ(ύρι)ε | τὸν πυέσαν(τα) αὐ̣τ[ὸ] | καὶ τῶι γράψαντι̣ [--] | φονὴ Κ(υρίο)υ ἐπὶ τὸν ὑ[δάτων] || † Κ(ύρι)ε Εὐσ(οῦ) Χ(ριστ)έ

1. Βοέθισον for βοήθησον || 2. πυέσαντα for ποιήσαντα || 3. dative instead of accusative || 4. φονή for φωνή; τόν for τῶν; *Ps.* 28.3, common on water containers: cf. *I.Salamis* XIII 238; *SEG* XX 465; XXVI 1124 (= A.Guillou, *Recueil* [cf. *SEG* XLVI 1302] no. 58); XLV 1862, ed.pr. [cf. also Felle, *Biblia* nos. 2, 31, 141, 174, 205, 245, 428/429, 432, 444/445. 450, 460, 494, 514, 519, 546, 557/558, 565, and 787-792, Tybout]] || 5. ΕΥΣ (with horizontal stroke above Υ) probably stands for Ἰησ(οῦ), ed.pr.

1760. Kythrea. Imperial edict, after 602 A.D. *SEG* XXVIII 1304. D.Feissel, *art.cit.* (cf. our lemma no. 1785) 324/325, urges that in view of the length of the lacuna the erased emperor's name was that of Tiberius Mauricius rather than of Phokas.

1761. Nikosia. Dedication to Arsinoe II Philadelphos, early 3rd cent. B.C. *SEG* LIII 1755. Mentioned by D.Pilides, in *Evagoras* 134 (text in majuscules). For the cult of Arsinoe Philadelphos see the references in our lemma no. 1736 app.cr.

1762. Paphos (New; area of: Toumballos). Rhodian amphora stamps, Hellenistic period. Ed.pr. F.Muscolino, *RDAC* (2007) 358-360 nos. D1-D4 (ph.), publishes four more fragments of Rhodian stamped amphora handles found in the so-called 'Garrison's Camp' (cf. *SEG* XLII 1316; XLIV 1285; XLVI 1749; L 1378). Identifiable names are Ἡφαιστίων (manufacturer; 58 no. D1) and possibly Αἰνησιδάμος (eponym; 358/360 no. D4).

1763. Paphos (New; area of: Toumballos). Fragment of unknown character, undated [Roman Imperial period]. Fragment of a marble plaque found in the 'Garrison's Camp' [for

other insignificant fragments on marble see *SEG* XLVIII 1809 (1/2) and LIV 1562]. Ed.pr. F.Muscolino, *RDAC* (2007) 367 no. H8 (ph.; dr.): [--]ΕΡΙ[--|--]Υ[--]

[Ph. and dr. show [--]ΒΕΡΙ[--|--]ΟΥΣ (L. 1: perhaps a form of Τιβέριος), Tybout].

1764. Spitali. Epitaph of Dionysios, 2nd/3rd cent. A.D. Cylindrical sandstone cippus moulded above and below; inscription on the shaft; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2007) 226 no. 2 (ph.): Διονύσιε | χρηστέ, | χαῖρε

KOMMAGENE

1765. Kommagene. Temenos inscriptions: Iranian elements. In an erudite study A.Panaino, in *Incontri tra culture* -- (cf. our lemma no. 617) 117-131, traces the Persian and/or Zoroastrian background of many terms and concepts in the cult foundations/sacred nomoi of Antiochos I (*SEG* LIII 1762, with references to the sigla). These elements co-exist with others of Greek tradition. An example is the term θεός/θεά applied to Antiochos/ Laodike in the incipits, which in its full equation of ruler and god is un-Persian; by contrast, the Persian notion of the ruler as an entity between men and gods (cf. Plut., *Them.* 27.3: εἰκὼν θεοῦ) is reflected in χαρακτὴρ μορφῆς ἐμῆς, i.e., the image of the king erected next to the ἀγάλμασι δαιμονίοις of the Greek-Iranian triad Zeus Oromasdes, Mithras Helios Hermes and Artagnes Herakles Ares (BEc [= *SEG* LIII 1769] LL. 19-21; cf. also N [= *OGIS* 383] LL. 60/61: σύνθρονον χαρακτῆρα μορφῆς ἐμῆς). Among the other elements of Iranian inspiration are χρόνος ἄπειρος/αἰώνιος (A LL. 83/84; N L. 10); οὐράνιοι Διὸς Ὠρομάσδου θρόνοι (N LL. 41/42) and the ψύχης φύσις ἄφθαρτος (of Antiochos' father Mithridates Kallinikos) going εἰς ἀΐδιον μακαρίων οἶκον after death (A LL. 34/35 [but note that these and similar concepts are also persistent motifs in Greek funerary epigrams of the Hellenistic and Roman period (cf. e.g. *SEG* LI 2291), Tybout]); βίος ἀγαθός for those observing the cults of Antiochos (A L. 241), who will enjoy the benevolence of Zeus Oromasdes as their συναγωνιστὴς ἀγαθῶν ἔργων (A LL. 248/ 249); the positive influence on life of εὐσέβεια (e.g. N LL. 11-23; cf. also A LL. 253-256); the personal τύχη of the king (BEc LL. 17/18, closely connected with the king's image mentioned in LL. 19-21 [cf. above]; τύχη νέα in N LL. 59-63). Finally P. discusses some examples of linguistic continuity from Achaemenid/Sassanid inscriptions to the temenos texts (notably in A LL. 210-228; Italian translation).

1766. Seleukeia-on-the-Euphrates/Zeugma. Epitaph of Soualaia, undated. *IGLS* 99; *SEG* XXVI 1610 (XI). J.-B.Yon, *art.cit.* (cf. our lemma no. 1774) 403/404 (ph.; French translation), reads Σουαλαια μάμμη | αὐτῶν rather than Σουαλαια ἄμμη (*IGLS*; transcription of Semitic *'m*, 'mother') or Σουμαία ἀμμὴ | αὐτῶν (*SEG*; 'nurse').

For another epitaph possibly from Zeugma see our lemma no. 1810.

1767. Seleukeia-on-the-Euphrates/Zeugma. Mosaic inscriptions from villas (labels and two signatures), late 2nd/early 3rd cent. A.D. R.Ergeç (ed.), *Belkis-Zeugma ve mozaikleri* (Istanbul 2007), is a book for the general reader offering excellent color photographs of the mosaics found in villas during the past decades in the rescue excavations of Zeugma and now in the museum of Gaziantep. Those bearing inscriptions (majuscule texts, partly defective, in E.) have been recorded in previous *SEG*-volumes with few exceptions (see below nos. 6, 10 C, and 17). In order to create convenient references for this presumably now complete corpusculum, we give all texts (occasionally with corrections; labels as appearing on the mosaics from left to right; for further details see the *SEG*-lemmata adduced; each of the nos. 1-20 corresponds to a single representation/panel); our listing also clarifies the groups of inscribed mosaics belonging to the same residential complexes, mostly together with representations without labels; the 'Villa of Poseidon' consists of three structures, originally separate houses but joined prior to their destruction in the Sassanid attack of 253 A.D.; it remains unclear whether all mosaics are contemporary (cf. K.M.Dunbabin, *JRA* 21 [2008] 211]).

'Villa of the Maenad'

1) **A:** Ἄκρατος **B:** Εὐφροσύνη (68-71 no. III.C.7; *SEG* XLIX 1970; cf. P.-L.Gatier, *BE* [2008] no. 541: Euphrosyne is one of the Graces; Akratos is the personification of pure wine, rarely represented or mentioned; cf. Paus. 1.2.5).

'Villa of Poseidon'

2) **A:** Πασιφάη **B:** τροφός **C:** Δέδαλος **D:** Εἴκαρος (100-103 no. III.E.14; *SEG* LI 1908; cf. LIII 1775; LVI 1842).

3) **A:** Διόνυσος **B:** Νείκη **C:** βάκχη (104-107 no. III.E.15; *SEG* LI 1909).

4) **A:** Ἀφρός **B:** Βυθός **C:** ὀνόματα Τρει|τώνων **D:** Ζώσιμος Σαμο|σατεὺς ἐποίει (114-119 no. III.E.17; *SEG* LI 1907; cf. LIII 1775).

5) **A:** Ἀνδρομέδα **B:** Περσεύς **C:** κῆτος (124-127 no. III.E.19; *SEG* LIII 1775 [4]).

6) **A:** σάτυ|ρος **B:** Ἀντιόπη (128-131 no. III.E.20; ineditum; rectangular framed panel representing Zeus in the guise of a satyr grasping Antiope; nude upper bodies; the panel is surrounded by rectangular framed vignettes of birds; the same scene [but in another iconographical scheme] in another room from the same complex: see below sub 8).

7) **A:** Τελετή **B:** Διόνυσος **C:** Σκίρτος (132-135 no. III.E.21; *SEG* LII 1506; cf. LVI 1842). For Τελετή cf. below sub 15. See also F.L.Schuddeboom, *Greek Religious Terminology* (cf. our lemma no. 2188) 223 no. 56 (ph.).

8) **A:** Ἀντιόπη **B:** σάτυ|ρος (142-145 no. III.E.23; panel above that mentioned sub 9 below; *SEG* LIII 1775 [3]; the same scene in another room from the same complex: see above sub 6).

9) Γαλα|τία (*ibid.*; panel below that mentioned sub 8 above; *SEG* LIII 1775 [3]).

'Villa of Euphrates'

10) **A:** Κλείω **B:** Εὐτέρπη **C:** [Καλ]λιόπη (148-155 no. III.F.24; A/B = *SEG* LIII 1775 (1); C: ineditum (fragment of the Muse at the extreme right [read from the ph.; in the center traces of the label of another Muse, Tybout]).

11) **A:** Παιδεία **B:** Ἀρετή **C:** Σοφία (*ibid.*; *SEG* LIII 1775 [2]).

'Villa of Zosimos'

12) Συναριστῶσας | Ζώσιμος ἐποίει (186-191 no. III.H.29; *SEG* LI 1906).

Various fragmentary mosaics

15) Τελετή (200-203 no. III.J.31; *SEG* XLVIII 1832; ΤΕΛΕΓΕ, *SEG*, with the suggestion ΤΕΛΕΓΕ for τελεταί by D.Feissel [the ph. clearly shows Τελετή; the same personification in another mosaic from Zeugma: see above sub 7 A, Tybout; cf. also Schuddeboom, *op.cit.* (cf. above sub 7) 224 no. 57, who without disposing of a photograph conjectured ΤΕΛΕΤ̣Ε for Τελετή]); Telete, a highly damaged veiled figure, is represented right of a somewhat more complete Eros in a panel surrounded by smaller panels including the Seasons in the corners: see below sub 16/17 for the two preserved labels. See this lemma in fine.

16) Ἔαρ (*ibid.*; *SEG* XLVIII 1832; see above sub 15).

17) Μεθόπωρον (*ibid.*; ineditum; see above sub 15).

18) **A:** Παρθ[ενόπ]η̣ **B:** Μητιόχ[ος] (204-207 no. III.J.32; *SEG* XLVIII 1831; cf. LIII 1775; LVI 1842).

19) **A:** βάχχαι **B:** Θεονόη **C:** τροφός **D:** [Λευκί|ππ]η κε|[κα]ρμέ|νη **E:** Κοΐντος | Καλπούρνι|ος Εὐτύχης ἐ|ποίει (208-215 no. III.J.33; in the same room as the panel mentioned sub 20 below; *SEG* LV 1546 I; cf. LVI 1842). New reading of D by W.J.Slater; see this lemma in fine.

20) **A:** Δη[ϊάνειρα] **B:** [---]ος̣ **C:** [παρ]θένοι **D:** Ὀδυσ|σεύ[ς] **E:** Διομήδ|ης (*ibid.*; in the same room as the panel mentioned sub 19 above; *SEG* LV 1546 II; cf. LVI 1842). New reading of C by W.J.Slater; see this lemma in fine.

In a wide-reaching essay on Dionysiac imagery in mosaics from the Near East which we will cover in *SEG* LVIII, K.M.D.Dunbabin, *JRA* 21 (2008) 193-224, on 211-214 (ph.), discusses the meaning of Τελετή ('Initiation', 'Ritual') in panels (7) and (15) and in other labelled mosaics, inter alia an ineditum from Syria/Arabia (a reference to marriage in association with the Dionysiac cult, not to initiation; the motif of the marriage of Eros and Telete, unknown from literature, is found in 'Greater Syria' only and was probably invented in that area); for Τελετή/τελετή see also our lemma no. 2188.

W.J.Slater, M.Cropp, *Philologus* 153 (2009) 63-85, focus on the story of Leukippe depicted in panel 19 (ph.). Known from Hyginus only (*Fab.* 190; cf. *SEG* LV 1546 app.cr.), it represents the plot of a lost tragedy by one of Euripides' followers. The mosaic scene's immediate inspiration, however, is Imperial pantomime as is evident from the whitened mask and embroidered sash of Θεονόη; similarly, the Dionysiac element appearing in the βάχχαι, otherwise unknown for the Leukippe story, can be related to pantomime. The choice of the rather obscure story was motivated by its motif of cross-dressing (popular in pantomime): Leukippe shorn and dressed as a man (Apollo priest) is a counterpiece to Achilles in Skyros dressed as a maiden depicted in

the room's other mosaic (above 20). S. convincingly argues that 19 D should be restored as [Λευκί|ππ]η κε|[κα]ρμέ|νη and not [Λευκίππη Πε?]ρ̣ι̣κε|[κ]α̣ρμέ|νη; in 20 C, he recognizes [παρ]θένοι ([--]νοι, *SEG*).

K.M.D.Dunbabin, *JRA* 23 (2010) 413-426 (ph.; dr.), provides further support for the view that the figure of Θεονόη points to pantomime (mask; the embroidered garment is typical of pantomime actors; cf. inter alia the dancer Ἑλλαδία on the ivory comb *SEG* L 1568; ph.). The scene as a whole does not represent an actual performance (requiring a solo dancer), but with these pointers the commissioner may have reminded his guests of a pantomime performed, perhaps, in the theatre of Zeugma.

1768. Seleukeia-on-the-Euphrates/Zeugma. Graffiti and dipinti on wall paintings, late 2nd-mid 3rd cent. A.D. *SEG* LV 1547-1581. Y.Selçuk Şener, B.Eskici, C.Çetin, *Talanta* 38/39 (2006/2007) [2008] 171-188, report on the recovery and technical study of these paintings. General outline of the graffiti corpus on 174 (ph. of the cleaning of LV 1568; dr. of *SEG* LI 1910 A = LV 1575).

IBERIA

1769. Iberia. Inscriptions on Christian glass vessels, 4th/5th cent. A.D. I.Berdzenishvili, *Talanta* 38/39 (2006/2007) [2008] 313/314 (dr.), mentions two shallow glass drinking vessels with representations on the bottom and inscriptions on the extended rim, imported from Syria and used for communion purposes: **1)** πίε [ζήσῃς] (peacock; from Pitiunt [Bichvinta]); **2)** πίε ζ[ήσ]ῃς (peacock and tree of life; from the Mtskheta-Samtavro cemetery).

1770. Dioskourias. Honorary decree, 2nd cent. A.D. Fragment of a limestone block, broken on all sides; found in 1998 during excavations of the Sukhumi fortress. Ed.pr. V.V.Vertogradova, *Problemy istorii, filologii, kultury* 12 (Magnitogorsk 2002) 385-390 (ph.; dr.; in Russian; English summary).

[---] δαμ[---|---]AN ἀγάνασθα̣[ι ---|--- ἀ]ντιδίδων OY[---|--- κατεσκε]ύ̣ασεν ὑμίω[ν ---||
---]NEMO[---]

1. [-- τοῦ] δάμ[ου ψάφισμα] or [ταῦτ' ἔδοξε βουλᾶι] δάμ[ωι], ed.pr. || 4. [-- κατεσκε]ύ̣ασεν ὑμίω[ν τριήρεις?], ed.pr. [however, the existence of a Dioskourian naval force in 2nd cent. A.D. is unlikely; cf. Arrian, *Periplous* 26, for the presence of a Roman garrison, Kantor] || 5. [-- ἄ]νεμο[ς? --], ed.pr.

MESOPOTAMIA

1771. Edessa (area of). Building of an inn by Aur. Dasios, ca. 260 A.D. *SEG* XXXVI 1277*. On the basis of photos published by C.Mango and the copy of H.Pognon, *BCH* 20 (1896) 426, M.A.Speidel, *Chiron* 37 (2007) 426/427, reads and restores in L. 2 ἔπαρχ[ος Μεσοπ(οταμίας) κ]α̣ὶ Ὀσρ(οηνῆς) instead of ἔπαρχ[ος καὶ] ἡ[γε]μ̣(ὼν) Ὀσρ(οηνῆς). 'Damit entfällt ... das einzige Zeugnis für eine erneute Abspaltung der *Osrhoena* von der *Mesopotamia* im 3. Jahrhundert' (427). S. discusses this inscription in the context of his study (405-433; map) concerning the provincial order of northern Mesopotamia in the early 3rd cent. A.D.: the province Mesopotamia, created in 195 (rather than 198), at first did not include Osrhoene which was a subdivision of Syria Koile; it joined with Mesopotamia in 212/213. With the exception of a short interruption between 239 and 242, this situation persisted until the end of the 3rd cent.

BABYLONIA

1772. Ikaros (Failaka). Dedication (list of names), 300-250 B.C. *SEG* LV 1590 (2). P.-L.Gatier, *Arabian Archaeology and Epigraphy* 18 (2007) 75-79 (ph.; French translation), provides the proper ed.pr. of this fragmentary list of names on a sherd, incised before firing and consequently not an ostrakon (text as transcribed from a ph. in *SEG* LV, but with a first line reading [--]IKA[--]: perhaps the name of the island, e.g. something like 'the soldiers of Ikaros'; cf. *I.Estremo Oriente* 420, dedicated by οἱ ἐξ Ἰκά[ρου]); it dates the activity of the Athenian Soteles, commander of the Seleukid garrison, to the first half of the 3rd cent. B.C. more securely than possible so far on the basis of the three other documents recording this person (*I.Estremo Oriente* 416-418 [ph. of 418]; Merkelbach-Stauber, *SGO* IV 22/91/01; *Jenseits des Euphrat* 605-607; *SEG* XLV 1878*). Both the new sherd and that in *I.Estremo Oriente* 417 were parts of vases offered with their contents to the deities of the temples inside and outside the fortress, during the process of settlement of the first Greek garrison. For 417, G. accepts Canali de Rossi's restoration [σωθέ]ντες ἔθυσαν; he rejects M.-S.'s view that the text is metrical.

SYRIA

1773. Syria (and Arabia). See also our lemmata nos. 908 (Syrians in northern Italy) and 2143 (Roman and Iranian titles).

1774. Syria (and Arabia). Aramaic in Greek inscriptions. J.-B.Yon, in *Mélanges -- Rey-Coquais* 381-429 (texts and French translations of [parts of] nearly all inscriptions mentioned below; index of words transcribed into Greek on 428/429), collects and studies literary, papyrological and notably epigraphical documents including Aramaic (or Palmyrene or Syriac, two dialects of the Aramaic; occasionally Arabic or Hebrew) words transcribed more or less faithfully into Greek. Most date to the Roman Imperial/early Byzantine period. The corpusculum testifies to a 'très forte résistance des coutumes locales ... en particulier dans le domaine du religieux' (420). The two main principles underlying the transcriptions are the specific meaning of a (hence intranslatable) term on the one hand, and the integration of a term into Greek vocabulary (loan-words). On 406/407, Y. discusses examples of transcriptions from Hebrew into Jewish inscriptions (ἀζ(ζ)άνα; ῥαβ(β)ι; σαλομ/ σαλώ [ἀμήν· σελά]; χωήν).

Architecture and realia (386-397)

γορνη (*gurno*: vase, [funerary] urn, sarcophagus); *IGLS* 269 (Haqla; sarcophagus); 2079 (Deir el-Ferdis; tomb, stele or both?);

γουββα (γουβᾶς) (*gub*/*gubbo*/*gubba*: cistern, well); *IGLS* XXI.2.137 = *SEG* XXXI 1475 (Madaba; γουββα βαγουβ[βα]); *IGLS* XXI.2.135 = *SEG* XXXI 1474, belonging to the same text, provides a translation: λάκκος ἐν λάκκῳ, i.e., a 'cistern in a cistern'; gub in the Latin transcription of the trilingual text *SEG* XXXV 1507 [LII 1582; ph.] is a transcription of *qbh* or perhaps *gb'*rather than *gb't'*: the object of the dedication is a building (consisting of two elements) or perhaps two cisterns rather than two kraters; see now J.-B.Yon, 'Bilinguisme et trilinguisme à Palmyre' in F.Biville, J.-C.Decourt, G.Rougemont (edd.), *Bilinguisme gréco-latin et épigraphie. Actes du colloque, 17-19 mai 2004* (Lyon 2008) 195-211, especially 199-201

δαν(ν)α (*dano'*: jar); used as an indication of capacity in *SEG* VII 401 = *TEAD* IV 122 no. 245; *TEAD* VII/VIII 125 nos. 861/862;

ειγαν (accusative; *'gn*: container of liquids; *I.Délos* 2234: the water reservoir in the sanctuary of the Syrian gods);

εωνθας (*'wnt'*?; 'équipe sacerdotale'); H.Seyrig, *Syria* 14 (1933) 275 no. 6 (ph.; Palmyra), in the reading and interpretation of J.T.Milik, *Dédicaces faites par des dieux* (Paris 1972) 283-285 (on 396 note 38, Y. notes that in LL. 4/5 instead of Milik's [Δ]ιαρεελων, which would yield the only attestation of the divine name *dwrḥlwn* (Duhrahlun), paredros of Baalshamin, in Greek, a toponym Αρεελα or ending in -αρεελα might be read); cf. also ουνθα in *SEG* VII 1082 (dr.; Hauran; Milik, *ibid.*), in the reading of Milik, *op.cit.* 92;

μασκαύλη (Hebrew *mškl* or Aramaic *maskilta*: basin); *IJO* II 49 (Philadelphia; donation of a maskaule to a synagogue);

ναμαραν (accusative); *I.Délos* 2240/2241; uncertain etymology; probably a base supporting a religious emblem; the base may have had a ritual name [*ναμαρα], according to a hypothesis of E.Will;

σομμακο(λ?) (*smk'*; banquet); *SEG* II 824 (Dura-Europos), according to E.Lipiński's reading, *Studies in Aramaic Inscriptions and Onomastics* I [Leuven 1975] 68-70: τὸν ναὸν λεγό-[με]νον [τῶ]ν σομμακο Λ. Αὐρήλιοι Γορας κτλ. rather than [τῶ]ν σομμακολ Αὐρήλιοι;

'ce naos dit "des banquets"'; 'Cette interprétation ingénieuse n'est pourtant pas entièrement exempte de difficultés'; 393).

Qualifications of gods and men (partly derived from architectural terms) (397-407)

αειχαλας (*hykl'*; temple); *IGR* III 1093 (Dmeir; ναὸς αειχαλας; 'une "chapelle dans le temple"?' or, less likely, a deified temple; in the latter case *haikal* would be a divine name);

αμμανα (*ḥammana*; building, chapel); *SEG* LVI 1920 (Gerasa; Ζεὺς τοῦ αμμανα; either 'Zeus of the hammana' or 'Zeus Hammana' [for a more convincing explanation see L.Di Segni, *SEG* app.cr. ad LL. 1-3]); similarly, some epithets of Zeus are connected with buildings or cult objects (Βαίτυλος, Μαδβαχος [*mdbḥ'*: altar; cf. Ζεὺς Βωμός in *IGLS* 569], Συμβαίτυλος; others are related to topography, e.g. Τουρβαραχος ('Montagne bénie'; cf. Ζεὺς Κορυφαῖος in *IGLS* 652); for Ζεὺς Σειμος cf. *šᵉmô* ('name');

βαρ (*bar*; son); M.Schwabe, B.Lifshitz, *Beth She'arim* II. *The Greek Inscriptions* (Jerusalem 1967) no. 23 = *CIJ* 998;

βαρτε (*brt*; daughter); *TEAD* V 124 no. 437, in the reading of Milik, *op.cit.* 139: Βαθισαρη βαρτε δα Βαρ-Ζαβινη, 'Bat'išâr, fille de Barzᵉbînê'; the preposition δα, introducing a complement to a name, perhaps also in *TEAD* V 125 no. 439 (see Milik, *ibid.*);

γεννεας/γενναιος (*gny'*?; genius, god); probably Genneas is a proper name (e.g. *SEG* XL 1406 [LIII 1808] from Emesa; θεὸς κύριος Γεννεας), gennaios an epiklesis;

εμμη: see our lemma no. 1883; cf. s.v. ὀμμάνα;

ιμ (*'m*; with); *TEAD* V 155 no. 473 (if read according to the first alternative suggested by Milik, *op.cit.* 44/45: Μν(ησθῇ) ἡ σ[ύ]νοδος Ιαριβωλ Μαλχα ιμ Αβουαλουλ Ιαραβω[ηος]; '... l'association de Yarhibôl le Roi, ainsi que 'Abûla'ul (fils de) Yarhibôlê');

ισταρτηγα (*'strtg*): the curious retroversion of στρατηγός from the Aramaic equivalent by a non-Greek speaker in the bilingual *TEAD* VII/VIII 83 no. 845;

μαρ(α) (*mara*; master, lord); *I.Estremo Oriente* 213 and 221 (Susa; used as the name of a deity);

ὀμμάνα (Arabic *ommana*; mother); G.E.Kirk, C.B.Welles, in H.Dunscombe Colt (ed.), *Excavations at Nessana (Auja Hafir, Palestine)* I (Jerusalem/London 1962) 151/152 no. 38 (used as a honorary title).

Occupations (407-411)

ασωφηρ (Hebrew *hswpr*; 'the scribe'); *SEG* XVI 832 = *Beth She'arim* -- (cf. above s.v. βαρ) no. 148; cf. also [σ]ωφηρα in *ibid.* no. 94 (probably occupation rather than a proper name), and σαφαρα in R.Dussaud, F.Macler, *Voyage archéologique au Safâ et dans le Djebel ed-Drûz* (Paris 1901) 211-214 no. 104 (Nebi Ham; occupation or proper name?).

The other examples classified under 'Occupations' are quite uncertain (considered Semitic by some scholars, but probably erroneously): ἀκτή (building of an association?; see *SEG* LV 1654, with app.cr. [also in XVIII 599]); κατωλα ('bûcheron'; rather a second name?: *I.Caesarea Maritima* 168); ψειλωτής (stone-cutter; rather 'barber'; see *SEG* LIV 1628, with app. cr.); and some names of associations in Palmyra: *I.Palmyra* XII 37 ([τὸ] συμπόσιον τῶν

ου(α)ννων) and C.Dunant, *Le sanctuaire de Baalshamin* III. *Les inscriptions* (Rome 1971) no. 52 (τὸ συμπόσιον τῶν κονετων) [for these two inscriptions see also *SEG* LII 1580 in fine].

Dates and dubia (411/412): month names (Αβ, Σιουαν, Σουβατ). Uncertain: σεννοτου (genitive) for 'year' in *LBW* 2081 (Amra; perhaps rather ΣΕΝΝΟ τοῦ (numeral of year), J.Aliquot apud Y. 412 note 87). On 411-413, Y. discusses two cases of highly uncertain interpretation: ΤΟΚΑΜΗΛΙΑ (Baitokaike; *IGLS* 4041) and ΒΑΘΑΛ (Ainun; R.Canova, *Iscrizioni e monumenti protocristiani del Paese di Moab* [Rome 1954] 239/240 no. 242).

Texts completely transliterated (413-420). In this paragraph Y. discusses some texts in Syriac or Aramaic transcribed into Greek in toto, which we merely signalize: *IGLS* 315 (+ 312; Zebed); *SEG* VII 445 (Dura-Europos); R.M.E.L.du Mesnil du Buisson, *Inventaire des inscriptions palmyréniennes de Doura-Europos* (Paris 1939) no. 51 (cf. R.Mouterde, *MUSJ* 25 [1942/1943] 58/59); M.J.Geller, *Zeitschrift für Assyriologie* 87 (1997) 43-95 no. 18 (cf. M.Krebernik, in W.Arnold, H.Bobzin [edd.], *'Sprich doch mit deinen Knechten aramäisch, wir verstehen es!' 60 Beiträge zur Semitistik. Festschrift für Otto Jastrow zum 60. Geburtstag* [Wiesbaden 2002] 426-428). On 416-410, Y. draws attention to the same phenomenon in other languages: Greek and Latin transcriptions of Punic, Egyptian, Sumerian and Akkadian texts. Their limited number fits in with recent views that in Antiquity language and script were perceived as an organic unity (Coptic is an exceptional case, to be explained by the introduction of signs denoting sounds non-existent in Greek).

1775. Syria (and Arabia). Army: the Late Roman Army. A.Lewin et alii (edd.), *The Late Roman Army in the Near East from Diocletian to the Arab Conquest. Proceedings of a Colloquium held at Potenza, Acerenza and Matera, Italy (May 2005)* (Oxford 2007), contains 32 articles on the subject; for a survey we refer to P.Faure, *An.Ép.* (2007) [2010] no. 86 and P.-L.Gatier, *ibid.* no. 1596. We limit ourselves to signalizing two contributions especially relevant to Greek epigraphy and both focusing on the Hauran: **1)** M.Sartre, 'L'armée romaine et la défense de la Syrie du Sud. Questions de méthode et nouveau document' (263-273 [the 'new document' is a Latin inscription which is actually not an ineditum: see Gatier, *An.Ép.* (2007) no. 1619). On the basis of archaeological, literary and epigraphical sources, S. comments on the localisation of military sites; inscriptions often record soldiers stationed in villages and fortifications (κάστελλος; πύργος/burgus; τεῖχος; φρούριον; for the nuances of these terms see our lemma no. 1904 app.cr. ad LL. 4/5); lists and titles of commanders of indigenous units (see below sub 2); analysis of the military presence against the background of the menace of nomadic tribes and internal conflicts; **2)** T.Brüggemann, '"Ἔθναρχος, Φύλαρχος and Στρατηγὸς νομάδων in Roman Arabia (1st-3rd Century)' (275-284); from the Greek inscriptions discussed we mention those of which B. reproduces the text: *OGIS* 321 (*IGR* III 1136) and 616/617; *PAES* III A 752; *LBW* 2203 and 2396 b. Cf. also our lemma no. 1779 sub (4).

1776. Syria (northern). 'Epigraphic habit'. W.Liebeschütz, in L.de Blois, E.Lo Cascio (edd.), *The Impact of the Roman Army (200 B.C.-A.D. 476). Economic, Social, Political, Religious and Cultural Aspects. Proceedings of the Sixth Workshop of the International Network Impact of Empire (Roman Empire, 200 B.C.-A.D. 476), Capri, March 29-April 2, 2005* (Leiden-Boston 2007) 424-438, presents an overview of the spreading of the 'epigraphic habit' in northern Syria, with special reference to the social implications and to rural change (villages; estates; Roman veterans). The setting up of inscriptions ceased ca. 600 A.D.

1777. Syria (and Palaestina). Magic practices and documents in the 4th cent. A.D. S.Trzcionk, *Magic and the Supernatural in Fourth Century Syria* (London 2007), uses mainly literary evidence and a limited number of curse tablets and amulets (in Greek, Aramaic and Hebrew). After chapters on methodology (rejection of the term 'magic' in spite of the monographs's title) and historical context (inter alia on the rise of accusations of magic in the 4th cent. A.D.), she focuses on magic activities in the fields of chariot racing (38-52), earning a livelihood (53-80), erotics (81-100), ensuring good fortune (apotropaic devices; envy and the evil eye; 101-120), health (142-160) and possession by and expulsion of demons (142-160). Throughout T. pays attention to the involvement of Christianity (application of defensive magic in spite of general rejection). In the chapter on the hippodrome, she discusses the following Greek defixiones [forced by the paucity of evidence T. transgresses her chronological boundaries]: *SEG* VII 213 (XLIV 1317*; Berytos; 2nd/3rd cent. A.D.) and 234 (Damaskos; 4th cent. A.D.); XXXIV 1437 (Apamea; late 5th/early 6th cent. A.D.) [*SEG* LIII 1786 (Antiochia; late 5th/early 6th cent. A.D.), mentioned by T. 39 note 9 = unpublished, should now be added; for all documents see also *SEG* LIV 1883, Tybout]; in the chapter on competition for livelihood, T. discusses two unpublished curse tablets against an Antiochene grocer [one has now been published by A.Hollmann, *ZPE* 177 (2011) 157-165; cf. *ibid.* 157 and id., *JRA* 22 (2009) 741 note 8, for references to three more inedita under preparation] and two curse tablets from Skythopolis (Beth Shean; H.C.Youtie, C.Bonner, *TAPhA* 68 [1937] 43-77).

For more extensive summaries of T.'s argument and criticism on several aspects of her work see V.Menze, *Gnomon* 81 (2009) 739-745; A.J.Hollmann, *JRA* 22 (2009) 739-745; P.-L.Gatier, *An.Ép.* (2007) [2010] no. 1601.

1778. Syria (and Arabia). Onomastics: ambiguous names. M.Sartre, in *Old and New Worlds* -- 199-232, focuses on ambiguous names in Syria/Arabia: Greek (Εὔνομος, Χείλων), Latin ("Αννιος, Βάσσος, Γερμανός, Κάσ(σ)ιος, Οὐάλης) or Thracian (Σαδαλ(λ)ας) names which transliterate, translate or adapt Semitic names. Cross-contamination may be complex, as in the case of Χείλων, a rare Greek name relatively popular in the Hauran and associated with Arabic names; similar names in the region (Χε(ε)ιλος, Χαιλος, vel sim.), which are obviously Greek transcriptions of an indigenous root of the *khl*-type, are likely to have been transformed into Χείλων; a similar model can be applied to Εὔνομος (adaptation of Αναμος, Ανεμος; transcription of the Arabic *'n'm*) and to Οὐάλης (Valens; adaptation of Ουαελος/Ουελος; transcription of *wa'el*). S. also discusses the impact of the meaning of names versus family tradi-

tion in name giving, arguing that meaningful names could be perceived as such and that theophoric names like Μαμβογαῖος, Οδαιναθος or Ουαβαλλας/ Ουαβαλλαθος may testify to attachment to the deity in question (S. wonders whether the latter two names became especially popular in the 3rd cent. A.D. because they were borne by Palmyrene rulers, but adds that proof is difficult since the dates of the documents recording these names are often uncertain). Reflections on the pair 'Αθηνοδώρος/Waballath; neither can be considered to reflect exclusive devotion to Athena *or* Allat (bilingualism; effects of time). On the whole, S. urges that prudence is required: 'Choosing a name is governed by motivations so complex that they can never be ascertained in any individual case' (232). Lists of attestations of all names mentioned above.

1779. Syria (and Arabia). Village life and institutions. F.R.Trombley, in W.Bowden, L.Lavan, C.Machado, *Recent Research on the Late Antique Countryside* (Leiden-Boston 2004) 73-101, analyses the 'rural epigraphy' of Greater Syria (the provinces Phoenice Libanensis, Syria I and II, and Arabia). We mention the main topics and the inscriptions for which T. offers translations (and in most cases some comments). 1) Terminology for village: κώμη, also used in a non-technical sense, e.g. συγκωμεῖται, 'fellow villagers', in *IGLS* 1539; in Arabia also μητροκωμία for settlements of particular significance [cf. *SEG* XLIX 2097]; πατρίς (not after the 4th cent. A.D.). 2) Village organisation, government and land ownership: municipal councils; villages belonging to estates of private owners (e.g. R.Mouterde, A.Poidebard, *Le Limes de Chalcis. Organisation de la steppe en haute Syrie romaine* [Paris 1945] nos. 17 and 30), often members of the higher ranks (πρῶτοι) of city councils; communities of free-holders (?); imperial estates; building projects initiated by landed magnates, inter alia baths (*IGLS* 1490 = Merkelbach-Stauber, *SGO* IV 20/05/02; *IGLS* 1685 = *SGO* IV 20/22/01); administration (ἐπιμεληταί; in Arabia πιστοί; κωμάρχης; πραγματευτής; ἐπίσκοπος in the sense of 'inspector'). 3) Occupations and social status (little evidence): κληροῦχος καὶ πριμισκρίνιος; μεταξάριος (silk merchant); μέτοικοι ('settlers' or 'migrant-laborers'); τεχνῖται (*IGLS* 1532 bis); ecclesiastical and secular patrons; local folk at a rural inn (πανδοχεῖον; *SEG* XX 372). 4) Military forces (especially present in Phoenice Libanensis) and infrastructure (roads; bridges; fortified refuge sites), also facilitating agricultural markets and long-distance trade; civic as well as military personnel bearing the title of κόμης; (building of) fortifications (*IGLS* 1809) and smaller installations to protect the rural population; patronage of villages by military men, also including church building (e.g. *SEG* XXXIX 1613; joint dedication by a κόμης πόλεως Χαλκίδος and a τριβοῦνος κώμης); μητᾶτον ('transit camp', to regularise billeting and supply); δούξ (commander of military forces in a province); πύργος; στρατιώτης; φρούραρχος; castrum (e.g. *IGLS* 2704). Cf. also our lemma no. 1775. 5) The impact of wars. Sasanid raids on Syria I and II in 540 A.D. seem to have reduced building activities in the Apamene in the following decades, but some inscriptions seem to modify this picture (*SEG* XLVI 1773 and 1775, the latter dated in November 540, less than six months after the sack of Antioch and Apamea). 6) Regional ethnicities evident in Semitic onomastics (also retained in Greek and Latin inscriptions); observations on Semitic epigraphy; detailed discussion of the trilingual building inscription *IGLS* 310 (512 A.D.; the Greek, Syriac and Arabic versions each show their own focus); soldiers identified as ethnic Arabs in *SEG* XLI 1573 (521/522 A.D.; ἀπ(ὸ) χ(ωρ)ῶν (?)

τοῦ Ἀράβων ἔθνους [but see *SEG* XLV 1978 for a different view (D.Feissel), Di Segni]. Translation and description of the boundary inscription *IGLS* 530 in an appendix on 99.

1780. Syria (and Palaestina, Arabia). Weights, Hellenistic period. G.Finkielsztejn, 'Poids de plomb inscrits du Levant: une réforme d'Antiochos IV', in M.Sartre (ed.), *Productions et échanges dans la Syrie grecque et romaine. Actes du colloque de Tours, juin 2003* (Lyon 2007) 35-60, is a general study on inscribed Hellenistic weights from the Near East, with the focus on classification and metrology. Sections on Syria, the 'southern Levant' (i.e., Palaestina, inter alia Marisa, Dor, Skythopolis; also Gerasa and Demetrias-on-the-Sea [possibly the official Seleukid name of Strato's tower, later Caesarea: see *SEG* XLV 1899, Di Segni], Tyre, Berytos, Byblos, northern Phoenicia, Arados and Marathos. The great number of weights adduced defies enumeration.

1781. Apamea (area of: Hūarte). Inscription on an altar from the Mithraeum, (ca.) 142/143 A.D. M.Gawlikowski, *JRA* 20 (2007) 350, mentions a cylindrical inscribed altar found in the area of the Mithraeum in Hūarte (for which see our lemma no. 1783).

Ἐπὶ Μάρκου Λονγίνου

[No indication of line division; no ph.] || the same text, but with a date, appears on an octagonal altar found in a modern structure above ground: *SEG* XXXVII 1414: Ἔτους δνυ', | ἐπεὶ Μάρ|κου Λονγίνου (454 Seleukid era = 142/143 A.D.). Marcus Longinos must have been an official in charge of the community using the cave, G.

1782. Apamea. Donations of mosaics to the synagogue, (ca.) 392 A.D. *IJO* III Syr53-71 (*SEG* LIV 1595, with references to *IGLS* and *CIJ*²). D.Noy, S.Sorek, *Jewish Culture and History* 6.2 (2003) 11-24 (translations of most inscriptions), analyze the donations of mosaics made to the Apamean synagogue on its renovation in 392 A.D., and compare them in passing with the donations to the synagogues of Hammat Tiberias (*SEG* XX 453; XXXIII 1297-1299; cf. XLVIII 1901) and Hammat Gader (Aramaic texts). Different amounts (expressed in square footage of the floor, not in money) were given by male and female contributors (table on 23). The community's leading members are recorded in *IJO* III Syr53/54 (*IGLS* 1319/1320; *CIJ*² 803/804; *SEG* XLV 1895; LIV 1595 [1/2]): three ἀρχισυνάγωγοι (apparently a synagogue could have as many archisynagogoi as it wanted), a γερουσιάρχης, two πρεσβύτεροι and an ἀρχισυνάγωγος Ἀντιοχέων (of Jews in Antiochia rather than of an Antiochian Jewish community in Apamea; he may have originated from Apamea or married into an Apamean family: his presumably Apamean mother-in-law is on record in Syr55; cf. also *SEG* XLV 1595 in fine); *IJO* III Syr58 (*IGLS* 1321; *CIJ*² 8054) mentions an ἀζζάνα ὁ καὶ διάκων. Distinction can be made between those who instigated the project and are not recorded as having made a promise to do so, and others who made their promise to the instigators (εὐξάμενος/-νη, unusual in Jewish inscriptions: a promise to other men rather than a religious vow to God [εὐξάμενος

is indeed rare in Jewish inscriptions, but see *SEG* LV 1736-1739 (dedications in the synagogue of Sepphoris). There seems to be insufficient evidence for the assumption that Jewish attestations of εὐξάμενος had a different meaning from those in pagan and (unpublished) Samaritan dedications. Moreover, N., S.'s translation of the term as 'having taken a vow' seems inconsistent with their interpretation of it as a simple pledge, Di Segni]). This type of euergetism, favoring competition between wealthy members of the community, is Greek. Female donors are prominent: they paid for 50% of the floors and amounted to slightly over 50% of the contributors. Male donors often record the names of their wives as partners in the donation; women contributing in their own name and right made their vow, unlike men, ὑπὲρ σωτηρίας ... (mostly πάντων τῶν ἰδίων, never mentioning members of the family/household by name; one vow includes a husband, showing that the women were not necessarily widows). The formula 'adds an extra level of serious commitment' (18) and enhances the women's public piety. A Christian church was built on top of the carefully demolished synagogue building some 20 years after the mosaic was laid (the floor in its relatively fresh state was covered, not destroyed). This fits in with literary sources testifying to local anti-Jewish measures throughout the Empire in the early 5th cent. See also our lemma no. 1795.

1783. Apamea (area of: Hūarte). Dipinti celebrating victorious Mithras, late 4th cent. A.D. *SEG* LII 1561 (A only). See now M.Gawlikowski, *JRA* 20 (2007) 337-361, for a full presentation of the paintings in the Mithraeum, in a grotto found under the Basilica of Photios (the church should be dated prior to 421 A.D. on the basis of an unpublished inscription). On 360, he offers a new reading and restoration of the dipinto in the ceiling fresco (A); a loose piece of plaster bears a similar formula (B).

A: [Νικᾷ ἡ] Τύχη [τοῦ ἀνικ]ήτου Μείθρα **B:** Μίθρα νίκα

A. [Ε?]ὐχὴ | [--- ἀνικ]ήτου Μείθρα, *SEG* (read from the ph.) ‖ 'adaptation of the hippodrome chant in support of favourite charioteers. In the context of the late 4th c., it is difficult not to connect this catchphrase with Mithraism's losing battle against Christianity', G. [there is no mention here of the dipinti belonging to a layer prior to the other paintings in the building and consequently to be dated earlier (cf. *SEG*)].

1784. Apamea (area of: Shnān). Isopsephic and acrostic hymn to Jesus Christ, 6th cent. A.D. *IGLS* 1403. Republished by J.Kalvesmaki, *ZPE* 161 (2007) 265-268 (full app.cr.; ample comment; translation). On 261-265, K. presents another isopsephic text, from Iasos, which will be presented in *SEG* LVIII.

† Ἀθάνατος ὤν, π[ο]λὰ πάθιμ ὑπέμινεν ,βυμγʹ
Ἰησοῦς ὁ Χρειστός· ,βυμγʹ
Γένους Δαουὶδ οὐράνιος κλάδος, ,βυμγʹ
Ἰησοῦς ὁ Χρειστός· ,βυμγʹ
[Δ]οξαζόμενος ⟨ἢ Μο⟩νογενὴς ὁ ἀθάνατος ἐν πάσε τῇ γῇ ,βυμγʹ
christogram Ἰησοῦς ὁ Χρειστός· ,βυμγʹ

Ελ̣ε̣ενα̣[......]ν ἐξ οὐρανῶν ἐπὶ γῆς, ,β⟨υ⟩μγ´
8 Ἰησοῦς ὁ Χρειστός· ,βυμγ´
Ζοῆς ἀ̣λ̣η̣θ̣οῦ[ς ἐ]φ' ἐο̣̂νος διδάσκα̣λο̣[ς], [,βυμγ´]
Ἰησοῦ[ς ὁ Χρ]ειστός· [,βυμγ´]
monograms IX EC EI M
12 Εὐσέβιος σύνπα[ντ]ος ἐτέλησεν

Date: 6th cent. A.D., based on the resonance with Justinian's hymn Ὁ μονογενὴς υἱὸς καὶ λόγος τοῦ Θεοῦ, K.; undated in previous editions ‖ the first five odd lines begin with A, Γ, Δ, E, Z; the missing B is supplied by the isopsephic number ,βυμγ´ (2,443), which indicates the sum of the lines and is at the same time an abbreviation of β(οήθει) υ(ἱὲ) μ(ονο)γ(ενής) or β(οήθει) υ(ἱὲ) (ἐκ) Μ(αρίας) γ(εννηθείς). Here as in the isopsephic text from Iasos, the faultless numerical structure conditions errors in orthography and grammar, which are handled as 'legitimate literary tools' (268), K. ‖ 1. π[ολ]λὰ πάθ[ι]η, *IGLS*; πολὰ πάθιμ ὑπέμινεν for πολλὰ παθεῖν ὑπέμεινεν ‖ 5. ⟨μ⟩ονογενὴς ἀθάνατος, *IGLS*; ἦ for εἶ; πάσε for πάσῃ ‖ 7. perhaps ἐλεενὸ̣[ν κατέβη]ν (which would yield 2,443), with ἐλεενόν either for ἐλεεινόν (adverbial accusative) or for ἐλεήμων; κατέβην perhaps for κατέβη, K.; ἐλέε[ι κ]α[τῆλθε]ν, *IGLS* ‖ 9. ἀληθοῦ[ς] ⟨ἀπ'⟩ ἐῶνος, *IGLS*; ἐφ' ἐῶνος for ἐπ' αἰῶνος ‖ 9-10. the numbers in fine not restored in *IGLS* ‖ 11. Θ IX EC IM, *IGLS* ‖ 12. σύνπαντος for σύμπαντα.

1785. Arethousa (area of: Ghajar al-Amīri). Construction of a peribolos (imperial donation), 582/583 A.D. *IGLS* 2125. Republished by D.Feissel, *Mélanges -- Rey-Coquais* 319-334 (reproduction of the majuscule text of L.Jalabert; French translation); text and French translation also in P.-L.Gatier, *An.Ép.* (2007) [2010] no. 1607.

[------------ ὁ διὰ τὴν εὐσεβεστά]την γνώμην Κωνσταντῖν[ος]
[δικαίως παρὰ τοῦ πατρὸς ἐπικεκλη]μένος Τιβέριος ὁ ἐν εὐσεβεῖ τῇ λήξ[ει]
[γενόμενος ἡμῶν δεσπότης, καὶ Τιβέριος] ⟦Μαυρίκιος⟧ ὁ φιλόχριστος ἡμῶν βασιλεύς
4 [τὴν τοῦ ἐν εὐσεβεῖ τῇ μνήμῃ γενο]μένου αὐτοῦ πατρὸς εὐσέβειαν ⟨ἀν⟩αλα-
[βών, ---------------------------- πρεσβ]εύσαντος Γρηγορίου τοῦ θεοτιμήτου
[ἡμῶν πατριάρχου, πάντα τοῦτον τὸν] περίβολον ἐκ θεμελείων φιλοδώρῳ
[ἔκτισαν χορηγίᾳ, προνοίᾳ καὶ σπουδῇ] Σεργίου Λεοντίου πρεσβ(υτέρου) ΕΠΑΡΙΜΟΥ
8 [---------------------- ca. 30 ---------------------- τ]οῦ δϙω´ ἔτο[υς ---------- ca. 18 ----------]

[--- κατὰ] τὴν γνώμην Κωνσταντίν[ου Τιβερίου Αὐγούστου (?) | καθὼς ἔκρινεν (?) ὁ προλεγό]μενος Τιβέριος ὁ ἐν εὐσεβεῖ τῇ λήξ[ει | καὶ μνήμῃ βασιλεύς, ὡς καὶ] ὁ φιλόχριστος ἡμῶν βασιλεύς | [Μαυρίκιος, τοῦ προλεγο]μένου αὐτοῦ πατρὸς εὐσέβειαν ἀλ(λ)ά||[ξας, ἐθέσπισεν (?), ἐπιτηδ]εύσαντος Γρηγορίου τοῦ θεοτιμήτου | [πατριάρχου, ἀνέστη (?) τὸ] περίβολον ἐκ θεμελείων, φιλοδώρῳ | [προσφορᾶς (?) τοῦ θεοφιλεσ(τάτου)] Σεργίου Λεοντίου πρεσβ(υτέρου) ⟨κ⟩ὲ παρ(α)μο⟨ν(αρίου)⟩ | [--- τ]οῦ δϙω´ ἔτο[υς ---], *IGLS* ‖ restorations are largely e.g., F. ‖ the text mentions two emperors: the recently deceased Tiberius II (surnamed) Constantinus (cf. below ad LL. 1/2) and his son-in-law and successor Mauricius; the latter's name in L. 3 should be restored as Tiberius Mauricius, i.e., in the order of names used in the beginning of his reign; the inverse order is of later date, F. ‖ 1-2. γνώμη Κωνσταντῖνος κτλ.: 'la "volonté" qui a guidé Tibère est comparable à celle de l'empereur modèle', F., who also suggests [--- ὁ] τὴν γνώμην Κωνσταντίν[ου --- ἀνανεωσά]μενος Τιβέριος ‖ 2. ὁ ἐν εὐσεβεῖ τῇ

λήξει: 'de pieuse destinée', a reference to Tiberius' fate (λῆξις) in afterlife (cf. *IGLS* 1905 for a parallel), F. || 3. for the damnatio memoriae of Mauricius after his overthrow by Phokas in 602 A.D. see the rasurae in inscriptions from Ephesos (*I.Eph.* 40), Cyprus (see our lemma no. 1760) and the Bosporos, F. || 4. [τὴν τοῦ ἐν εὐσεβεῖ (or θείᾳ) τῇ μνήμῃ (or λήξει)]; πατρός: his father-in-law and predecessor, F. || 5. the rare epithet θεοτίμητος (cf. *SEG* XLV 1270 and *BE* [1998] no. 633 [add *SEG* XV 796 (XL 1218; Merkelbach-Stauber, *SGO* III 16/31/15) L. 3: funerary epigram for a Christian from Phrygia (Appia or Kotiaion?), Tybout]) supports the identification of Gregory as the patriarch of Antiochia (570-593 A.D.; cf. also below ad L. 6); the piety of the emperors (LL. 1-3) and Gregory's intervention (probably with the emperor to obtain a donation) should be seen in the context of the imperial propaganda and the patriarch's efforts in favor of the Chalkedonian dogma, F. || 6. the περίβολος is that of the local church (probably delimitating the area of the church's asylum obtained or extended on imperial authorization); cf. *IGLS* 2126, also from Ghajar al-Amīri (text without *IGLS*'s too inventive restorations; dr.) mentioning the peribolos in L. 4, F., who restores in L. 1 [-- Γρηγόριος ὁ θεοτίμητ]ος (?) ἡμῶν πατριά[ρχης --] ([βασιλέω]ς ἡμῶν πατρί, L.Jalabert; [ὡς ἐνετύπωσεν (?) ὁ θεοτίμητος Γρηγόρι]ος ἡμῶν πατριά[ρχης], *IGLS*) || 7. Sergios probably supervised the building process, F. || 8. year 894 (Seleukid era) = 582/583 A.D.; a month name may have preceded the year; in fine perhaps ἔτο[υς, ⟦βασιλ(είας) Μαυρικίου ἔτους α'⟧] (cf. the rasura of the emperor's name in L. 3), F.

1786. Berytos. Honorary epigram for Proklos, 382/383 A.D. *SEG* VII 195; Merkelbach-Stauber, *SGO* IV 20/10/01. J.-B.Yon, *art.cit.* (cf. our lemma no. 1774) 400 note 51, rejects the reading αἶψα Μαλεκ τελέων ἱερά (L. 6), first proposed by Y.Hajjar, in *ANRW* II.18.4, 2506) and followed by L.Jones Hall (see *SEG* LIV 1596 in fine), in favor of the traditional αἶψα μάλ' ἐκτελέων ἱερά. See also J.P.Rey-Coquais, 'Roman Berytus. Regard sur le livre de Linda Jones Hall, *Roman Berytus. Beirut in Late Antiquity*', *Archaeology and History in Lebanon* 23 (2006) 84-98, especially 95 and notes 14/15 (non vidimus).

1787. Damaskos (area of: Saidnaya). Various inscriptions. P.Castellana, A.Di Bennardo, R.Fernández, *Deir Mar Touma di Saidnaya. Luogo pagano e cristiano* (Cairo 2007), includes six inedita (see our lemmata nos. 1789-1794) and offers texts of *SEG* XLVII 1918 and 1920 A-C [both wrongly placed under Abila] in defective readings on 188 (Castellana, Fernández) and 36-38 (Fernández), respectively (ph.; dr.; Italian translations). *SEG* XLVII 1918 is engraved on a block in the southern front of the peribolos used as window sill in the monastery of Deir Mar Touma.

1788. Damaskos. Honorary epigram for Ariobarzanes, 50-150 A.D. (probably reign of Hadrian or somewhat later). *SEG* VII 224 (R.Mouterde; T.Reinach); XXXIX 1578 (L.Moretti); Merkelbach-Stauber, *SGO* IV 20/17/01. P.-L.Gatier, in *Mélanges -- Rey-Coquais* 489-494 (ph.; French translation), follows Reinach in reading in LL. 2/3 ἀπό|[γονο]ς (ἄπο· | [ἔσ]τη[σ'], *SEG* VII; ἀπο|[βά]τ[ην], Mouterde; ἀπὸ | [ῥί]ζη[ς], Moretti, *SGO*) and reads and restores in L. 4 Ἀ[σσυρί]ων μητρόπτολις (or μητρόπολις?; G.'s re-examination of the stone, less legible now than in Mouterde's time, permitted both readings) instead of Ἀ[ράβ]ων μητρόπολις

(*SGO*) or 'Α[ραβί]ων μητρόπτολις (all previous editors). He argues that 'Αριοβαρζάνης is a member of the dynasty of Emesa; this family allied itself with several other Oriental dynasties by intermarriage (hence our Ariobarzanes could boast to be βα|σιλέων πολλῶν ἀπό|[γονο]ς; LL. 1-3); its last king was a descendant of the royal family ruling over Media Atropene since the early Hellenistic period and featuring several kings of that name (cf. also the presence of Iranian names in Emesa, inter alia an 'Αριοβαρζάνης in *IGLS* 2318). In Antiquity, Damaskos was considered to belong to Syria, not to Arabia ('Ασσύριος is a poetical qualification for 'Syrian') [Many ancient sources, however, locate Damaskos in the land of the Arabs: e.g. Justinus Martyr, *Dialogus cum Tryphone Iudaeo* 78.8/9; Damascius, *Vita Isidori* 200; Stephanus of Byzantium s.v. Γοαρηνή. Even Strabo (16.2 and 16.20) locates Arabs all around Damaskos. For some time in the 1st cent. B.C. and the first half of the 1st cent. A.D., the date favored by some scholars for this inscription, Damaskos was under Nabataean control (Jos., *Bell.* 1.103, and *Ant.* 13.393; II *Cor.* 11.32, Di Segni]. The stone was a statue base erected by the city, probably in the sanctuary of Zeus to which the honorand may have donated; the lettering points to a date ca. 50-150 A.D. (1st cent. B.C., Moretti; [early] Imperial period, other editors). The formula 'metropolis of the Syrians' suggests a 2nd cent. date: Damaskos is likely to have acquired this title after the reorganization of the imperial cult during Hadrian's reign (division of the district of Tyr in two districts by the creation of a koinon of Κοίλη Συρία administrated by Damaskos. [For the details of the organisation of the imperial cult in Syria see *SEG* LI 1922 and LIII 1783]).

1789. Damaskos (area of: Menin). Dedication/building inscription (?), 98/99 A.D. Fragmentary block (architrave?) with an inscription in three lines on three fasciae; from the ruins of a temple in Menin (between Damaskos and Saidnaya). Edd.pr. P.Castellana, R.Fernández, in *Deir Mar Touma* (cf. our lemma no. 1787) 29 (ph.; dr.; Italian translation).

['Ετους] ιυ', Ὑπερβερεταί[ου] | [--]CEPANHBEEΛ[--| Γ]άϊος Λουκίου ἐκ [τῶν ἰδίων]

1. Year 410 (Seleukid era) = 98/99 A.D. || [--]ς ερανη βεελ[ιαβος], edd.pr., who translate 'amata'.

1790-1793. Damaskos (area of: Saidnaya, Deir ech-Cheroubim). Four donations/building inscriptions, 164/165 A.D./undated [Roman Imperial period]. Four fragmentary stones from the Roman temple on the top of the mountain; those bearing the texts in our lemmata nos. 1790-1792 are in the museum of the monastery of Deir ech-Cheroubim (some km north of Saidnaya), that in no. 1793 is built into the western wall of the (modern) monastery. Edd.pr. P.Castellana, R.Fernández, in *Deir Mar Touma* (cf. our lemma no. 1787) 59-62 nos. 1-4 (ph.; dr.; Italian translations); on 63/64 they present some graffiti and crosses on Roman remains, which may be due to monks living in the temple in the 5th cent. A.D. [One of the graffiti is in Syriac; one of the crosses seems to bear the Greek letters YP, Di Segni].

1790: 59 no. 1. **Donation/building inscription.** Architrave block; inscription in two lines on two fasciae.

[---? Ἰου]λιανοῦ ὑπ[ὲρ σωτηρίας ---? | ---? τῶ]ν οἴκου ἐκ τ[ῶν ἰδίων ---?]

1791: 60 no. 2. **Donation/building inscription (?).** Moulded architrave with dentils (possibly of a doorway); inscription in a panel below.

Ιαμλιχο Βαριβαου | [. 1-2 . ?]Τ[..]ΟϹ[----]

1. Baribaou: bar Ibas, 'son of Ibas', edd.pr.

1792: 60/61 no. 3. **Donation/building inscription, 164/165 A.D.** Columnar block with relief wreath; inscription above (L. 1) and right of the wreath.

Ἔτους ςου', Ἀπελλαίου | Αλαφαθας | Ιαδδουου | ἱερεὺς ἐκ τ||ῶν ἰδίων | ἐποίεν

1. Year 476 (Seleukid era) = 164/165 A.D. || 2-3. the dedicant is also on record in the inscription in our next lemma || 6. ἐποί(ησ)εν, edd.pr.

1793: 62 no. 4. **Donation/building inscription (?).** Fragment of irregular shape bearing the last line of an originally larger inscription.

------------ | Αλαφαθας Ιαδδουου καὶ [---]

1794. Damaskos (area of: Saidnaya, Deir Mar Touma). Donation/building inscription (?), undated [Roman Imperial period]. Rectangular block embedded in a wall of the Roman temple converted into a narthex of the monastery of Deir Mar Touma (just north of Saidnaya). Edd.pr. P.Castellana, R.Fernández, in *Deir Mar Touma* (cf. our lemma no. 1787) 186/187 (ph.; dr.; Italian translation), who also mention four Greek letters incised on the floor of a rock-cut room [the ph. (upside down) seems to show [--]ΟΚΛΟϹ, Di Segni], and on 188 republish *SEG* XLVII 1918 (see our lemma no. 1787).

Τοβαιαθη κα[ὶ] | Ενναθη, | Φίλιππος, | [Θω]μᾶς ΕϹΠΕ[---||---ΑΕΩ[---]

4. [Θου]μας Εσπε[ριος], edd.pr. [initio: there is room for two letters only; Ἕσπε[ρος], Ἑσπε[ρίων]?, Tybout].

1795. Dura-Europos. Onomastics and cultural identity in Parthian and Roman Dura-Europos. N.Pollard, in R.Alston, S.Lieu (edd.), *Aspects of the Roman East. Papers in Honour of Professor Fergus Millar FBA* (Turnhout 2007) 81-102, deconstructs C.B.Welles' thesis of a 'Graeco-Macedonian aristocracy' of Dura Europos (mainly based on papyrological evidence) which W. believed to have been a distinct ethnic group descending from the Macedonian settlers (cf. Εὐρωπαῖος/Εὔρωπος) and definable by its Greek names in contrast to the native population using Syrian names, to which it gave way in the end (cf. Δουρηνος/Δοῦρα). Drawing

on recent onomastical research concerning Ptolemaic and Roman Egypt, he argues that the use of particular names depends on cultural context. In a culturally complex city like Dura, a Greek or Semitic name is used to convey a facet of a person's identity regardless of ethnicity or cultural background. Especially revealing are four examples of individuals bearing both a Greek and a Semitic name, discussed on 92-99 (three from inscriptions: *TEAD* VII/VIII 868, 874, and 915). P. suggests that these instances of double naming are the 'tip of the iceberg', since a simultaneous display of two identities was rarely required; some individuals apparently 'Graeco-Macedonian' might appear as 'Semites' or ' Syrians' if we knew them from other contexts. He also discusses the function of culturally ambiguous names (translated names like Ἡλιόδωρος and names working both as Macedonian and Aramaic like Αδ(δ)αιος).

1796. Dura-Europos. The 'archive' of the merchant Aurelius Nebouchelos, 235-240 A.D. *SEG* VII 381-430; L 1394. K.Ruffing, 'Dura Europos. A City on the Euphrates and her Economic Importance in the Roman Era', in M.Sartre (ed.), *Productions et échanges* -- (cf. our lemma no. 1780) 399-411, returns to this dossier he analyzed more exhaustively in 2000 (see *SEG* L; for prices cf. also LII 1572). Also J.-B.Yon devotes part of his contribution to the same volume ('Commerçants et petits commerçants sur les bords de l'Euphrate'; 413-428) to Nebouchelos (420-423); the other sections, inter alia on Palmyrene trade, are largely based on Aramaic inscriptions and on papyrological and archaeological evidence. Cf. also id., in *Vocabulaire et expression de l'économie* -- (cf. our lemma no. 2084) 51-87, on traders from the Levant in Hellenistic Athens and Delos and in Roman Palmyra and Dura Europos.

1797. Dura-Europos. Inscriptions from the synagogue, ca. 244/245 A.D. Studying the building inscriptions (largely non-Greek), labels and other texts from the synagogue in Dura *IJO* III Syr81-Syr131 (for the Greek and bilingual inscriptions see *SEG* LIV 1604, with references to *TEAD* VIII and *CIJ*[2]), D.Noy, in *Aspects of the Roman East* -- (cf. our lemma no. 1795) 62-80, underlines the differences between the Jewish communities in this city and in Apamea. For the evidence from the latter city, recapitulated in the present article, see our lemma no. 1782. In using Greek the Apamean Jews followed the normal practice of their city. The abundance of synagogue titles (text and translation of *IJO* III Syr53 on 67) and the prominence of women controlling their own resources among donors fit in with the general situation in the Graeco-Roman world in late Antiquity. The bilingualism (mainly Aramaic and some Greek) at Dura, due to the influence from Jewish communities in Palaestina and Babylonia, is in line with other groups in the city also using an 'in-group' language together with Greek. That synagogue titles are hardly attested and women are missing altogether is characteristic of Dura and not typical of the Jewish diaspora in general. The differences between Apamea and Dura, including those in location, architecture and decoration of the synagogue buildings (and the destruction of both not long after their renovation) result from specific local circumstances rather than from the communities' adherence to a common Jewish culture.

1798-1800. Epiphaneia (Hama). Mosaic inscriptions in the cathedral, 412/413 and 416 A.D. Three mosaic inscriptions from the cathedral of Hama (re)published by M.Piccirillo, *SBF* 57 (2007) [2009] 597-621 (ph.; dr.; Italian translations), on the basis of photographs and notes provided by the excavator Abd Razzaq Zaqzug and his family. In the central nave a christogram with alpha and omega (504/505).

1798: 602. **Building inscription concerning the baptistry, 412/413 A.D.** Inscription in a tabula ansata forming part of a mosaic with geometrical motifs.

Ἔτους δκψʹ ἐπὶ τοῦ εὐ|λαβεστάτου καὶ ὁσιω[τ]ά̣το|υ ἐπισκόπου Πάππου τὸ βα|πτιστήριον ᾠκοδομήθη †

1. Year 724 (Seleukid era) = 412/413 A.D. ‖ 1-3. bishop Pappos is also on record in *SEG* XLV 1904; see *ibid.* app.cr. for Feissel's suggestion, repeated in *BE* (2009) no. 507, to identify him with 'Pappos from Syria', a bishop of an unidentified see and partisan of John Chrysostomos ‖ 4-5. Zaqzuq did not specify the location of the mosaic; since he mentioned a fragmentary mosaic in the northwestern section of the church, beyond the narthex, the baptistry should probably be located there, P.

1799: 601 (prestented as an ineditum). **Building inscription concerning the stoa south of the church, 416 A.D.** *SEG* XLV 1904. D.Feissel, *BE* (2009) no. 507, points out that the date should be 416 rather than 415 A.D. (Δύστρος 727 [Seleukid era] = March 416 A.D.); see now J.-C.Decourt, in J.-B.Yon, P.-L.Gatier (edd.), *Choix d'inscriptions grecques et latines de la Syrie* (Beirut 2009) 176/177 no. 48 (color ph.), with correct date.

1800: 600. **Psalm-quotation, undated.** Inscription in a medallion forming part of a mosaic with geometrical motifs in the central nave.

Ἐπάκουσον | ἡμῶν ὁ Θεὸς ὁ σω|τὴρ ἡμῶν ἡ ἐλπὶς πάν|των τῶν περά||των τῆς γῆς

Christograms above and below the text ‖ *Ps.* 64.6 [for the only other epigraphical attestation known so far see Felle, *Biblia* no. 506 (Constantinople; 750-800 A.D.), Tybout].

1801. Hierapolis. For an epitaph possibly from Hierapolis see our lemma no. 1810.

1802. Medjdel Andjar (Beqa' Valley). Dedication, 29/28 B.C. or 19/18 B.C.? *SEG* XXXVII 1446; LIV 1608*. K.S.Freyberger, 'Der Tempel von Medjdel Andjar: Kulte in der südlichen Beka' in hellenistisch-römischer Zeit', in *Mélanges -- Rey-Coquais* 77-110, on 101/102, discusses the date of the text; 69/68 B.C., suggested by ed.pr. C.Ghadban (see *SEG* XXXVIII; δμσʹ = 244 [Seleukid era]), was shown to be untenable by J.Aliquot (see *SEG* LIV

1900 in fine): the numeral indicating the tenth is illegible, which yields a range from year 204 to 294, i.e., either 109/108-19/18 B.C. (Seleukid era) or 93/94-183/184 A.D. (era of Sidon) or, preferably, 123/124-213/214 A.D. (era of Berytos). F. points out that the column drum bearing the dedication belonged to the temple, which should be dated to the last third of the 1st cent. B.C. on archaeological grounds; this leaves the Seleukid era with years 284 = 29/28 B.C. or 294 = 19/18 B.C. as the only possibilities. On 103/104 some reflections on the commissioners and the clientele of the sanctuary; the dedicant, a Σειδώνιος, may have been a merchant active in the area [pure speculation; he may have been a land-owner as well, Pleket]. On 107 F. once more adduces inscriptions from Syria testifying to the combination of the imperial priesthood with that of a local cult (see already *SEG* LVI 1862 in fine), notably *SEG* LVI 1872.

1803-1804. Palmyra. Honorary inscriptions for Septimius Herodianus and Septimius Odainathos, 259/260 (or 262/263?) A.D. Two inscriptions in two adjoining niches of the monumental arch of the 'Great Colonnade', originally accompanying statues of the honorands. Republished on the basis of autopsy and new photographs by M.Gawlikowski, in *Mélanges -- Rey-Coquais* 289-311 (ph.); cf. also D.Feissel, P.-L.Gatier, *BE* (2007) no. 504; T.Kaizer, *JRA* 21 (2008) 659/660; P.-L.Gatier, *An.Ép.* (2007) [2010] nos. 1608/1609 (texts and French translation of the text in our lemma no. 1803).

1803: 295 (French translation). **Honorary inscription for Septimius Herodianus, 259/260 (or 262/263?) A.D.** *Inv. Palm.* III.3 (*IGR* III 1032; cf. *SEG* XLI 1813; *Inscriptions de Palmyre* [cf. *SEG* LI 1970] no. 11). We incorporate F., G.'s restoration of L. 1 into our text. As to previous editions, we restrict ourselves to note the readings of *Inscriptions de Palmyre*, based on the notable progress achieved by D.Schlumberger (*BEO* 9 [1942/1943] 35-50).

[Β]ασιλεῖ βασιλέων προο[ίμι]ον τῆ[ς αὐτοῦ βα]σιλείας τὴν κατὰ
[Π]ε[ρ]σῶν νείκην ἀναδησαμένῳ Σεπ[τίμιῳ Ἡρωδι]ανῷ Ἰούλιος Αὐρήλιος
[Σεπτί]μιος Ο[ὐ]ο[ρ]ώδης [ἐπίτροπος δουκηνάριος καὶ Ἰούλιος Αὐρήλι]ος
Ἑρμῆς κεντηνάριος ἀμφότεροι στρα[τηγοὶ τῆς λαμ]προτάτης
[κ]ολω[ν]εί[ας τοῦ] ạο[φʹ ἔτους]

1. πρὸς [Ὀρ]όντη [μίτρᾳ τῆς βα]σιλείας, Gawl.; πρὸς [Ὀρ]όντη [-- βα]σιλείας, *Inscr. Palm.*; 'La conjecture μίτρᾳ ... n'est pas grammaticalement recevable', F., G.; [Ὀρ]όντη [διαδήματι or κίταρει, K., rejected by G. in *An.Ép.*; ὑπὲρ may be restored before τῆ[ς αὐτοῦ βα]σιλείας (νείκην is the only object of ἀναδησαμένῳ; L. 2), S.Follet apud G. (*An.Ép.*) ‖ 1-2. 'Au roi des rois qui, pour préambule de son règne, s'est couronné de la victoire des Perses', F., G.; the honorand is Septimius Herodianus, the oldest son of Odainat (also called Hairan; cf. *SEG* XXXV 1497); the title 'king of kings' implies that the two rulers had been invited by the Romans to conquer the kingdom of Sapor, Gawl. ‖ 3. Worod, procurator ducenarius and 'argapet' [for this title cf. our lemma no. 2143] in the 260s, Gawl. ‖ 3-4. [καὶ Ἰούλιος Αὐρήλιος --- ἐπίτροπος τῆς δε]σ{π}ιοίνης, *Inscr. Palm.* ‖ 5. [κ]ολω[ν]εί[ας] (no date), *Inscr. Palm.*; [κ]ολω[ν]εί[ας τοῦ] λο[φʹ ἔτους], Gawl.

(printing error λ for α; corr. F., G.); or, less preferably δο[φ', Gawl.; year 571 (Seleukid era) = 259/260 A.D. (or 574 = 262/263 A.D.).

1804: 299. J.Cantineau, *Inscriptions palmyréniennes* (Damascus 1930) no. 48 (some isolated letters only). **Honorary inscription for Septimius Odainathos, 259/260 (or 262/263?) A.D.?**

[Βασιλεῖ βασιλέων ---]ους [καὶ]
[ἐπανορθωτῇ πάσῃ]ς Ἀνατο[λῆς Σεπτιμίῳ Ὀδαινάθῳ κτλ.]

2. Corrector totius Orientis, a title probably awarded to Odainat by the emperor Gallienus. The Greek equivalent is known so far in the abridged form ἐπανορθωτής, but in the complete form in Palmyrene sources (for Waballat, another son of Odainat, after the death of his father), Gawl. ‖ the rest of the text, a pendant of the preceding inscription and very probably engraved at the same time, may well have been similar to that for Herodianus. The dative rather than the usual accusative for the name of the honorand implies that the arch was dedicated to Herodianus and Odainat, Gawl., with detailed discussion of the chronology of the events in the East in the 250s and early 260s, which we do not summarize; cf. F., G.: 'Tout ceci repose sur des bases matérielles fragiles et aura besoin de confirmations'.

1805. Sidon (area of: Bostan esh-Sheikh). Dedication to Dionysios Kadmeios, 59/58 B.C. *SEG* LV 1659. K.J.Rigsby, *Tyche* 22 (2007) 143-150, argues that in this inscription, as in 1660, we have no dating formula but a papponym [cf. already *SEG*, app.cr.]. He collects nine examples of Sidonians called Ἀπολλοφάνης (the name occurs in 1659/1660): inter alia *I.Oropos* 37; *SEG* II 842 (R. suggests restoring τῶν ἀ[ρξάντων]: both the father and grandfather of the honorand Apollophanes were 'formerly archons'; cf. ἄρχοντος in LV 1660); XXXII 1483; XXXVII 1446 (LIV 1606); LIV 1632. [Add *OGIS* 593 (cf. our lemma no. 1839 [16]), Di Segni ‖ on the diffusion of theophoric names derived from Apollo in Syria and on the frequency of Ἀπολλοφάνης in Sidon see already the study of P.-L.Gatier mentioned in *SEG* LIII 1824 and LIV 1606, Tybout]. In 1659, R. seems to interpret ἱεραφόρων as gen. plur., dependent on ἱερέως ('their chosen priest' [but see app.cr. of 1659: rather ἱεραφορῶν: present participle]. In Dionysios' epithet Καδμεῖος he sees 'a literary and personal affectation rather than official usage [suggesting] an ancient cultic link between Sidon and Thebes' (146). Finally R. argues that the 'contest in which Democles was victorious [however, he was not a victor but a religious functionary in a festival connected with a contest, Pleket] belonged not to Dionysios but to Eshmun' (147). After having listed the evidence for festivals in Sidon (*SEG* XXVI 1646; *Suppl. Epigr. Rh.* I 66 and 66 (a), with *OMS* VII 696-706; *IGLS* 1265 (*IAG* 85); *IG* II[2] 3169/3170 (*IAG* 90) [see also *SEG* LV 1656/1657]), he argues that Sidon had only one panhellenic festival, in honor of Echmoun: the quadrennial contest of *SEG* LV 1659, the Ἀπολλώνεια (*Suppl. Epigr. Rh.*) and the ἀγὼν περιπόρφυρος (*IAG* 90) were all the same. For critical observations see P.-L.Gatier, *BE* (2010) no. 596.

1806. Tyre. The city in late Antiquity. On the basis of epigraphical and literary testimonies, L.Jones Hall, in E.Dabrowa (ed.), *Studies in Late Antiquity* (= *Electrum* 12; Cracow 2007) 73-86, discusses the role of Tyre in the late Roman province of Syria (Phoenike) as a metropolis (πρ(ωτο)μητρόπολις; see *SEG* LII 1601) and governmental center (officials: ἐπαρχικός, καμινάριος δημόσιος, ὑπουργὸς σιτικῆς; *I.Tyr* I 12, 16, and 111; cf. also *SEG* XXXVII 1464; LIV 1596), center of Christianity (cf. *SEG* LV 1686) and Jewry (active synagogues: cf. *SEG* LIV 1638), and center of trade and production (inter alia relations with Puteoli and Arles: *IG* XIV 830 LL. 1-19 [*IGR* I 421; *OGIS* 595; *SEG* XLIX 1366]; *CIL* III 14165.8 [*IGLS* 6987; J.-P.Rey-Coquais, 'Tyr, métropole de Carthage et de beaucoup d'autres villes, aux époques romaine et paléochrétienne', in A.Mastino, P.Ruggeri (edd.), *L'Africa romana: Atti del X convegno di studio; Oristano, 11 - 13 dicembre 1992* (Sassari 1994) 1342]; cf. also *SEG* XXIX 1600; XXXIX 1595; XLV 2342; LII 1537). She also refers (73 with note 1; ph.) to an unpublished fragment of a glass cup (late 3rd/early 4th cent. A.D.; unknown provenance; now in the Benaki Museum in Athens) decorated with a personification of the Tyche of Tyre holding the scales of justice and accompanied by a Nike holding a wreath; incised inscription: TYPOC. Contra P.-L.Gatier, *BE* (2008) no. 553, who points out that Tyche does not hold scales and that a reading [.]ο Τυρ(ίων) is preferable.

1807. Tyre. Honorary inscription for Tib. Iulius Alexandros, reign of Nero. Blue marble base found during excavations in the ancient city. Ed.pr. J.-P.Rey-Coquais, in *XII Congressus* II 1194 (ph.; French translation); now also in *I.Tyr* II 29.

Ἡ βουλὴ καὶ ὁ δῆμος | Τιβέριον Ἰούλιον Ἀλέξανδ[ρο|ν], ἐπίτροπον
Νέρωνος Κ[λαυ]|δίου Καίσαρος Σεβαστ[οῦ] || Γερμανικοῦ τὸν πάτρ[ωνα]

The text fills a gap in the career of Tib. Iulius Alexandros, nephew of the Jewish philosopher Philo of Alexandria, procurator Iudaeae ca. 46-48 A.D. In 66 A.D. he was appointed praefectus Aegypti and subsequently praefectus praetorio; under Nero he was procurator Syriae, ed.pr.

1808. Tyre. Honorary inscription for Aulus -- Sempronianus, reign of Trajan. Three fragments of a white marble plaque found during excavations in the ancient city. Ed.pr. J.-P.Rey-Coquais, in *XII Congressus* II 1194 (ph.; French translation); now also in *I.Tyr* II 27.

Ὦλο[ν --] | Σεμπρων[ια]|νὸν [χιλ]ίαρχο[ν | πλατύση]μον λε|γεῶ[νος
ἕ]κτης Σι|δηρᾶ[ς, τα]μίαν Καίσα|ρος Τραϊανοῦ, εὐν[οί]|ας καὶ τειμῆς ἕ[νεκεν]

1. Ὦλου[ν --], ed.pr.; in *I.Tyr* II, R.-C. gives Ὦλο[ν] [confirmed by the ph., Tybout] || 1-6. the honorand, unattested so far, son of a senator, was tribunus laticlavius of Legio VI Ferrata, stationed in Syria, ed.pr. || 6-7. ταμίαν Καίσαρος: quaestor principis, ed.pr.

1809. Tyre (area of: Et-Tuweiri). Invocation of St. Sergios, late 5th/6th cent. A.D. Fragment of a moulded architectural element; inscription on the fascia below; found among the remains of a Byzantine church in Et-Tuweiri, fields of Qibbuz Kabri. H.Smithline, *Hadashot Arkheologiyot - Excavations and Surveys in Israel* 119 (2007) s.v. Et-Tuweiri (on line: http://www.hadashot-esi.org.il/report_detail_eng.asp?id=515&mag_id=112), publishes a photograph and a description. L.Di Segni, apud S., reads and restores [Βοήθ]ι̣ ἅγιε Σέργι, ἀ[μήν] (text in transcription; Greek text communicated to us per ep.).

1810. Unknown provenance. Epitaph of Maria, 250-300 A.D. Rectangular limestone block; in an arched niche a relief representing an eagle holding a wreath with two ribbons; inscription below; from the antiquities market, now in a private collection. Ed.pr. A.Cafissi, *Sileno* 31 (2005) [2006] 253-256 (ph.; majuscule text): Μαρία χρησ(τὴ) | [κὲ] ἄωρ[ε, χ]αῖρ(ε)

Funerary stelai with similar eagles are known from Seleukeia-on-the-Euphrates/Zeugma and Syrian Hierapolis [not 'in Frigia', as stated by ed.pr. on 253 and 256]; among the latter *IGLS* 246 is particularly close to our example (curiously erected for another Mary: Μαρία χ[ρηστὴ καὶ] | ἄωρε χ[αῖρε] [clearly not the same stele as the one here published, Tybout]), ed.pr.

PALAESTINA

1811. Palaestina. Christians and Jews visiting baths. E.Dvorjetski, 'Christians at the thermo-mineral baths in Roman-Byzantine Palestine', *ARAM* 18/19 (2006/2007) 13-32, summarizes the epigraphical evidence on this subject, with special reference to the inscriptions from Gadara (Hammat Gader; *SEG* XLVII 1985-2047*; 23-25) which 'viewed the baths (...) not as a pleasure resort site consecrated to hygiene and body care, but as a healing place endowed with a God-given power of restoring health. Mutual relations between Jews and Christians were natural and affable (...) in the framework of leisure culture, healing installations, and places of entertainment' (27). On 25/26, D. also discusses the donors' inscriptions from the synagogues at Hammat Tiberias (*SEG* XX 453; XXXIII 1297-1299; cf. XLVIII 1901) and Hammat Gader (Aramaic texts; Christian ring found in the synagogue area: *SEG* VIII 31) as evidence for Jewish-Christian relations. D. assumes that the donors 'might have been cured at Hammat-Gader and Hammei-Tiberias and commemorated their recovery by contributing to the development of the sites' and that 'Christians were among the donors in light of the multiplicity of Greek and Latin names' (25/26). [This may be doubted, since Jews frequently bore Greek and Latin names (actually, names strictly Jewish are very rare: see *SEG* LVI 2137). D. adduces inter alia 'Εορτάσιος, as a name 'very rare among Jews' (26), which is incorrect: see *SEG* LV 2039; it should be noted, moreover, that Εἰορτάσις in *SEG* XX 453 was read as Σιορτάσις by M.Dothan (*SEG* XXXIII 1297), Tybout].

1812. Palaestina (and Arabia). Chronological systems in the 6th-8th cent. A.D. L.Di Segni, *ARAM* 18/19 (2006/2007) 113-126, adduces numerous inscriptions from Palaestina and Arabia in an essay on two related subjects she studied in several previous articles: **1)** the persistence of Christian church building during the Umayyad period (i.e., after the conquest in 634-640 A.D.); conspicuous examples are *IGLS* XXI.2.157/158 (719/720 A.D.; Ma'in) and *SEG* XXXVII 1552-1595 (LII 1725*; 756 and 785 [or 718?] A.D.; on the date see XXXVII 1553, XLVIII 1916, and LII 1725; Kastron Mefaa/Umm er-Rasas); **2)** the use of creation eras (Alexandrian and Byzantine; see inter alia *SEG* XLVII 2052 and LIII 1835); several unquestionable examples testify to the construction of churches in the 8th cent.: *SEG* XL 1481 (LIII 1835 [1]; 762 A.D.; Ramot, near Jerusalem); *IGLS* XXI.2.131 (*SEG* XXX 1709; XLII 1496; 767 A.D.; Madaba); *SEG* XLIV 1410 (762 A.D.; Mount Nebo); LII 1667 (LIII 1828; 1835 [7]; 785/786 or 801/802 A.D.; Khirbet es-Shubeika, northwestern Galilee). Other examples seemed less certain, partly because it was considered improbable that the era would have been used prior to the 8th cent. A.D., partly because Di S.'s suggestion that abridged or otherwise anomalous numerals were used was rejected: D. defends her views concerning *SEG* XVI 850 (LIII 1835 (2)*; 596 or 701 A.D; Beit Safafa) and XLVII 2052 (epitaphs from Gaza, dated 534, 539, and 588 A.D. according to Di S. [cf. also *SEG* XLII 1437 for an epitaph from Jerusalem]); she also discusses a new mosaic inscription from Gerasa which may support early use of the creation era: see our lemma no. 1874 (500 A.D.); for a known yet misinterpreted example from Attica see our lemma no. 277 (504 A.D.). A very late example by contrast is *SEG* LVI 1917 (832 A.D.; Rihab, near Bostra). Mild scepticism apud D.Feissel, *BE* (2008) no. 569.

The innovative use of the creation era is paralleled by experiments with other relatively new eras (of Diocletian or the Martyrs; post-consulate dating; new local era in the western Negev). A novelty is also the era of the Hegira, rare in Greek inscriptions (*SEG* XXX 1687 = XLVII 2033*, 662 A.D., Gadara/Hammat Gader; *SEG* LIV 1680, 725 A.D., Tamra, Lower Galilee). The two typical Jewish systems (dating by the Destruction of the Temple [*hurban*] and the Jewish creation era) have never appeared in Greek inscriptions so far; however, Di S. discusses a new text from Deir Aziz which may offer a first example: see our lemma no. 1826.

1813. Palaestina. Epitaphs as indicators of assimilation. Z.Safrai, M.Levin, *Jerusalem & Eretz-Israel* 4/5 (2007) 169-197 (in Hebrew, with English summary on 10*-12*), examine the corpus of Jewish epitaphs in Palaestina for the light it may shed on the process of assimilation in the Roman Imperial period, comparing it with other groups of Jewish grave stones from the Roman diaspora and with inscriptions from synagogues in Palaestina. We mention the main conclusions: names of Greek or Roman origin testify to Hellenic influence; the choice of language correlates with the origin of the name of the deceased; assimilation was most significant in Caesarea (with 62% of the names in Greek), followed by Besara (40%), Jaffa, Jerusalem and various sites (30% each); this is roughly in line with the choice of language; the donors in synagogues reflect the average situation; women are considerably less present in synagogue inscriptions than in epitaphs (the percentage of women in the inscriptions of diaspora Jews is similar to that of women in Palaestinian texts, i.e., between 22 and 31%). S., L. suggest that the custom of writing epitaphs came from the surroundings and was adopted partly in Jew-

ish society. Greek influence was deepened in the course of time; Greek synagogue inscriptions mainly date to the Byzantine period. The process of assimilation was not linear and not always conscious; there was no elite of Latin-speaking Roman citizens in Jewish society; if there were such people, they may already have left the Jewish social framework. Cf. also our lemmata nos. 1814 and 2166.

1814. Palaestina. The impact of Rome. The five chapters of W.Eck, *Rom und Judaea* (Tübingen 2007) are devoted to various aspects of Roman presence in Palaestina: its transformation into a province, the manifestations of Roman power, the role of the Roman army, the linguistic situation and the administration of cities and villages. Inscriptions, mainly in Latin (especially military diplomata), are a major source (index on 250-255). Those in Greek play a vital role in chapter 4 (157-200; 'Latein als Sprache Roms in einer vielsprachigen Welt'). A tabular survey on 168/169 illustrates the numbers of inscriptions in Latin, Greek, Hebrew/Aramaic, Nabataean and other languages in 25 places, based on the (still incomplete) data of the planned *Corpus Inscriptionum Iudaeae/Palaestinae*. Greek inscriptions prevail (more than 60%, reflecting the position of Greek as lingua franca of the Near East and the integration of Jews into Graeco-Roman culture (use of Greek in the Jewish cemetery in Besara; donations to synagogues; ph. of *SEG* XXXIII 1299; cf. also our lemmata nos. 1813 and 2166). E. underlines regional differences and discusses several (groups of) inscriptions which are exceptional (e.g., Latin is dominant in Caesarea Maritima, the seat of the Roman governor) or significant in one way or another, inter alia *SEG* VIII 169 (XXXIX 1626*; *OGIS* 598; *CIJ* 1400; inscription prohibiting foreigners from entering the temple in Jerusalem; 161/162; ph.); *SEG* XXXI 1405 (cf. our lemma no. 1828; Jericho; ossuary of an imperial freedman; the use of Greek instead of Hebrew, more usual on ossuaries, points to his social position and identity; 170-172); *SEG* LI 2016 (epitaph of a merchant in Askalon, exceptionally in Latin and Greek, probably on account of his belonging to a group of Roman traders from the West; 183/184; ph.); Latin milestones with indication of distances in Greek are discussed on 185/186. Ph. of *IGR* III 174 (on 135).

Cf. also W.Eck, *Rom herausfordern: Bar Kochba im Kampf gegen das Imperium Romanum. Das Bild des Bar Kochba-Aufstandes im Spiegel der neuen epigraphischen Überlieferung* (Rome 2007). Non vidimus; cf. P.-L.Gatier, *An.Ép.* (2007) [2010] no. 1626.

1815. Palaestina. Religion: Isis and Serapis. N.Belayche, in *Nile into Tiber* 448-469, collects the evidence for the cult of Isis and Serapis in Roman Palaestine, especially in Caesarea Maritima and Ailia Capitolina. In passing a number of inscriptions are briefly dealt with, inter alia a votive foot from Ailia Capitolina (465/466; dr.; *CIIP* I.2.709: Πουπεΐα Λουκιλλία | ἀνέθη|κεν.

1816. Abila (Dekapolis). Psalm quotation (mosaic inscription), late 6th/early 7th cent. A.D. Fragments of a mosaic inscription (single line) in the apse of a church recently excavated by an American team. Ed.pr. P.-L.Gatier, *Syria* 84 (2007) [2008] 173/174 (French translation),

reads the text from a photograph in an article by C.Menninga, *Near Eastern Archaeology* 67.1 (2004) 40-49.

[† --- Ὡς ἀγαπη]τὰ τὰ σκ[ηνώματά σου, Κύριε τ]ῶν δυνά[με]ων· ἐπιποθεῖ κα[ὶ ἐκλείπει ἡ] ψυχή μου εἰς τὰς αὐλὰς [τοῦ Κυρίου †]

Ps. 83.2/3; quotations from this psalm are rare: see *IGLS* 1945 and *SEG* XXXIII 489 (XXXVI 571), ed.pr. [= A.E.Felle, *Biblia* nos. 309 and 566, respectively; see also F.'s nos. 148, 337, 532, and 627 for four more examples; no. 566 (Lychnidos, Illyria; 500-550 A.D.) is the only parallel for verse 2/3, Tybout] || l. initio: there seems to be room for some more letters either drawn from the first verse of *Ps.* 83 or belonging to one of the usual Christian formulas, ed.pr.

1817. ʻAbud (Samaria). Inscription on the lintel of a martyrion, late 5th/early 6th cent. A.D. R.Germer-Durand, *RBi* 2 (1893) 210/211; B.Bagatti, *SBF* 10 (1959/1960) 186/187. Republished by L.Di Segni, F.Vukosavovic, J.Goodnick Westenholz, in *Three Faces of Monotheism* (cf. our lemma no. 2100) 105 no. 51 (ph.; translation).

† Μαρτύριον τοῦ ἁγίου Θ[εοδώρου]

Probably St. Theodore of Amasea, one of the military saints of the 4th cent. A.D., Di S., V., G.W., with references to other churches in Palaestina dedicated to him.

1818. Beersheba. The ʻBeersheba tax edict', 6th cent. A.D. *SEG* XXXVI 1325; LIV 1643. For the text (including a new fragment) and interpretation offered by L.Di Segni (see *SEG* LIV) cf. also ead., in *XII Congressus* I 387-391 (ph.; translation).

1819. Besara (Beth Sheʻarim). Graffito mentioning a priest (χωῆν). *SEG* XVI 832; M.Schwabe, B.Lifshitz, *Beth She'arim* II. *The Greek Inscriptions* (Jerusalem 1967) no. 148. J.-B.Yon, *art.cit.* (cf. our lemma no. 1774) 407 and note 76, wonders whether Βυρίτιος (for Βηρύτιος; ʻun personnage originaire de Beyrouth') may be a name rather than an ethnic.

1820. Bethlehem. Imperial edict concerning the aqueduct to Jerusalem. See our lemma no. 1829.

1821. Caesarea (area of: Ramat Hanadiv, Horvat 'Eleq). Lead weight, late 1st cent. B.C./1st cent. A.D. Among seven weights found during excavations in Ramat Hanadiv, Horvat 'Eleq, in 2000-2004 and published by ed.pr. S.Hadad, *IEJ* 57 (2007) 208-210 (dr.), one is inscribed η′ (square lead weight with four concave sides and suspension loop; H in a field fra-

med by a square of small dots): 8 (drachmas) = 30 g; the object actually weighs 28 g, i.e., it lost two grams from its original weight.

1822. Eboda/Oboda ('Avdat). Epitaph of Aurelia Moulche, 235 A.D. *SEG* XXVIII 1390; cf. XXXI 1400. The stone is now in a private collection in Israel. Republished by L.Boffo, *Athenaeum* 95 (2007) 717-724 (ph.; map of settlements and roads in Palaestina/Arabia) on the basis of an excellent photograph.

Αὐρ(ηλία) • Μουλχη | Αβδομανχου τοῦ | καὶ Αλολαιφου ζήσα|σα ἔτη πα´ ἐτελεύτη-||σεν δ´ Αβ, ἔτους ρλ´ punctuation mark

2. 'Αβδομάνου, *SEG* XXVIII; 'Αβδομάνχου, *SEG* XXXI. The nominative is Αβδομανχος, not Αβδομανχης as listed in the Index of Names in *SEG* XXXI and the Consolidated Index XXVI-XXXV, B. || 3. 'Αμλαίφου, *SEG* XXVIII; for Αλολαιφος (= Arab al-Hulaifa) cf. Αλολεφ and Αλολεφα on record in other inscriptions from the Negev, B. || 5. ἔτους ρλς´, *SEG* XXXI; however, the horizontal stroke indicating the numeral is drawn above PΛ only; the last sign is a punctuation mark (in the shape of a hook slanting down to right) signalizing the end of the text; ἔτους ρλ´: year 130 (era of the province of Arabia) = 235 A.D., B.

1823. Gadara. Bilingual (Latin/Greek) dedication in honor of Trajan, 102-104 A.D. *SEG* XL 1462; LII 1623. P.-L.Gatier, *Syria* 84 (2007) [2008] 177, urges once more that this stone is unquestionably the same as the one in Sydney published as an ineditum by R.A.Kearsley.

1824. Gaza. History and archaeology. M.-A.Haldimann, et alii (edd.), *Gaza à la croisée des civilisations. Contexte archéologique et historique* (Geneva-Neuchâtel 2007), contains a number of general studies on the history and archeology of ancient Gaza. Especially relevant to Greek epigraphy is that of P.-L.Gatier on Hellenistic Gaza (104-107; color ph. of several inscriptions, inter alia of an unpublished fragment of a Seleukid text); on 114, G. offers a survey of persons from Gaza and nearby Anthedon attested abroad and argues, contra D.Knoepfler (see *SEG* XXXVI 723), that the persons bearing the ethnic 'Ανθηδόνιος on record in Delian inscriptions may well come from Palestinian rather than Boiotian Anthedon (see also id., *BE* [2007] no. 521, for further references). C.Saliou focuses on monachism (161-170; color ph. of *SEG* L 1496); M.Piccirillo offers a survey of mosaics from the Gaza Strip (some with inscriptions; color ph.).

1825. Golan. 'Esheh. Boundary stone, late 3rd cent. A.D. Basalt stone broken on top; found in 'Esheh (ca. 2 km northwest of Rafid); mentioned in *SEG* LVI 1848 in fine. Edd.pr. Y.Ben-Efraim, S.Dar, *Jerusalem & Eretz-Israel* 4/5 (2007) 158/159 (in Hebrew, with English summary on 9*/10*; translation). LL. 1/2 have disappeared; LL. 3-11 are carefully engraved

between guidelines on the smoothed upper surface of the stone; LL. 12-15 are roughly cut on the uneven surface of the lower, tapering end of the stone, originally stuck in the ground, and must have been added when the boundary stone was no longer standing. Since edd.pr.'s text is imperfect, we give L.Di Segni's reading communicated to us per ep. (= ead., *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [unpublished Ph.D. Diss. Hebrew University, Jerusalem 1997] no. 26).

[Διοκλητιανὸς καὶ | Μαξιμιανὸς Σεβαστοί, | Κ]ωνστάντιος κα[ὶ] | Μαξιμιανὸς || Καίσαρες λίθον δι|ορίζοντα ὅρ(ια) κώ|μης Ἀγριππίνης | στηριχθῆνε ἐκέ|λευσαν φροντί||δι Αἰλ(ίου) Στατούτου | διασημ(οτάτου) κηνσίτ(ορος)· | λίθον δι{α}ο|ρίζοντα ἀγ|ροὺς Ῥαλ|δάνο[υ]

8. στηριχθῆνε for στηριχθῆναι || the stone belongs to a series of boundary stones generally connected with Diocletian's fiscal and territorial reforms: see *SEG* LVI 1848*, also for further comment on this text, the only one in a series of of ten explicitly identifying Aelius Statutus as a κηνσίτωρ, and on the two toponyms recorded.

1826. Hippos? (area of: Deir Aziz). Date and wish of well-being in a synagogue, 358/359-367/368 A.D. Fragments of an arch, from the first building stage of the synagogue (mid 4th cent.; final stage 6th cent. A.D.); inscriptions on the middle (A) and the right side of the arch (B) [an inscription on the left side has been read but is as yet unpublished, Di Segni]. Ed.pr. Z.U. Maoz, H.Ben David, *Qadmoniot* 39 (2006) 25-31 (ph.; in Hebrew); cf. L.Di Segni, *art.cit.* (cf. our lemma no. 1812) 123/124.

A: [---] ϙσʹ[--] **B:** Ἰουδάνης ζήσῃς, κὲ ὁ λατ[όμο]ς Ἀζιζο[ς]

A. Date: year 290 (era of the destruction of the Temple: 70 A.D.) = 358/359 A.D., or any year up to 367/368, on the assumption that the figure of the units was lost; first example of this Jewish era in a Greek inscription; the figure was probably preceded by ἔτους and followed by a Greek equivalent of the Hebrew formula *lahurban*, perhaps τῆς ἐρημίας (cf. Jos., *Bell.* 6.288, 296) or τῆς ἐρημώσεως (cf. *Luke* 21.20), Di S. || **B.** for the augural formula ζήσῃ in a 4th cent. synagogue see *SEG* XX 453 (Hammat Tiberias), Di S. || [the area northeast of Galilee, where Deir Aziz is located, may not have belonged to the territory of Hippos but to a rural district called Γαυλών or Γαυληνή. (Eusebius, *Onom.* [ed. Klostermann 1904] 64; Gregorius Cyprius 1041), possibly an imperial estate: see M.Sartre, *D'Alexandre à Zénobie* (Paris 2001) 739, Di Segni].

1827. Hura (Beersheva Valley). Fragment, early Byzantine period. Fragment of a marble plaque with remains of two lines; found during the excavation of a watchman's booth of the Byzantine period. Mentioned by N.S.Paran, *Hadashot Arkheologiyot - Excavations and Surveys in Israel* 119 (2007) s.v. Hura (on line: http://www.hadashot-esi.org.il/report_detail_eng.asp?id=618&mag_id=112) (dr.): [---]KP (or A?) [---|---]ΩΥC[---]

1828. Jericho. Epitaphs of the Goliath family, 10-70 A.D. *SEG* XXXI 1405-1407; XLIX 2063*. Republished once again by R.Hachlili, in N.Kokkinos (ed.), *The World of the Herods, Volume 1 of the International Conference* The World of the Herods and the Nabataeans held at the British Museum, 17-19 April 2001 (Stuttgart 2007) 247-278, especially 256-265 (ph.; dr.; no new readings).

1829. Jerusalem. The aqueduct donated by Anastasius. C.P.Jones, 'Procopius of Gaza and the Water of the Holy City', *GRBS* 47 (2007) 455-467, argues that the 'sacred city (ἱερὰ πόλις) to which the peoples of all nations congregate to celebrate festivals' in chapter 18 of Procopius' panegyric of the emperor Anastasius I (491-518 A.D.) is Jerusalem and not Syrian Hierapolis. On 464/465, he connects the aqueduct donated by Anastasius according to Procopius with the inscription from the area of Bethlehem interdicting sowing or planting within a distance of at least 15 feet from the aqueduct (*SEG* VIII 171; LII 1617 [2]; text and translation): the High and Low Level Aqueducts of Jerusalem go through Bethlehem on their way to the city; the inscription may date to the reign of Anastasius rather than Justinian.

1830. Jerusalem (area of: 'Issawiya). Epitaph of Eugenia, Euteknia and their father Kyros, 1st cent. B.C. Inscription incised in cursive script in the plaster above a loculus in a burial cave. Mentioned by A.Re'em, R.Abu Raya, *Hadashot Arkheologiyot - Excavations and Surveys in Israel* 119 (2007) s.v. Jerusalem, 'Issawiya (on line: http://www.hadashot-esi.org.il/report_detail_eng. asp?id=493&mag_id=112), who presents a (misspelled) translation of this text; the correct Greek text was communicated to us by L.Di Segni.

Εὐγηνία καὶ | Εὐτεκνία | Κύρου | vacat | Κύρ(ο)ς

1831. Jerusalem. Epitaphs on ossuaries, 1st/early 2nd cent. A.D. Cf. *SEG* LI 2025*. In *XII Congressus* I 330-332, J.Price discusses the ca. 300 epitaphs on ossuaries (1st cent. A.D. until 136 A.D. [Bar Kochba revolt]). Hebrew/Aramaic texts outnumber Greek ones; this may reflect the spoken language of the deceased or inscriber; comment on *SEG* VIII 200 (Greek/Hebrew).

In a general essay on ossuaries ('almost completely disappearing with the destruction of the Temple' [70 A.D.]); 61), T.Ilan, in *The World of the Herods* (cf. our lemma no. 1828) 61-69, on 65/66 reflects on the value of inscriptions as the main source for onomastics (Hebrew names prevail; Greek names are uncommon), the sex ratio (25% of the persons mentioned are women, but given the fact that both men and women bear patronymics, the ratio male-female is 1: 1) and family patterns in the pre-70 A.D. period.

1832. Jerusalem (area of: Wadi Fukin). Epitaph of Aquila, 1st/early 2nd cent. A.D. Inscription incised on one of the long sides of an ossuary; found in a burial cave. Mentioned by

S.Batz, *Hadashot Arkheologiyot - Excavations and Surveys in Israel* 117 (2005) s.v. Wadi Fukin (on line: http://www.hadashot-esi.org.il/report_detail_eng. asp?id= 97&mag_id=120) (dr.): ΑΚΥΛ[--]. 'Reading the inscription is difficult and our attempt to find an appropriate name for the period suggests the name Acolla ΑΚΥΛΑ or Acollas ΑΚΥΛΑΣ in the genitive form' [nominative Ἀκύλα or Ἀκύλας = Aquila, Tybout].

1833. Jerusalem. Fragment of an oath or confession inscription, 3rd/2nd cent. B.C.? *SEG* XXX 1695; LIII 1852. A.Chaniotis, *EBGR* (2007) [2010] no. 117, comments on M.Ricl's 'attractive reconstruction of the events', which would turn this inscription into the only confession text outside Lydia/Phrygia and the earliest document of this category known so far (but cf. *IG* IV² 1.123 LL. 25/26 and *I.Knidos* 147 for references to public confession in sanctuaries). However, 'Oath' as a heading referring to an incident is strange, since no oath is mentioned in the rest of the text; it must be the heading of what follows: 'this is the oath of Ares'; in LL. 1/2, [τοὺς συναυλη]|τάς rather than [τοὺς στρατιώ]|τας may be restored. The verbal forms which R. considers to be the first person singular (ἐπήγαγον, ἤθελον, ἔλαθ[ον]) may well be the third person plural (cf. ἀπώλεσαν, ἐνέβαλον), with the implication that we would have an accusation under oath rather than a confession. Depending on where the period is placed and how μαστ[ιγ--] is restored (L. 4), the ἱερεῖς may be the subject and not the object of μαστιγόω ('they wanted to flog me ..., they destroyed me .., they threw me in ...'). 'Since the length of the lines is not known, R.'s interpretation is stimulating but uncertain'.

1834. Jerusalem. Inscription on an amulet, 200-325 A.D. Black vulcanic bead in the shape of a parallelepiped, perforated for suspension and engraved on the four long sides: inscription Ιαω and Anubis on opposite sides; twice Demeter/Isis on opposite sides; found in a lead coffin (near the head of a male skeleton) during excavations in the garden of the Pater Noster Church on the Mount of Olives. Ed.pr. D.Sebag, *RBi* 114 (2007) 436-440 (ph.; dr; copious comment on the divine name Ιαω).

1835. Jerusalem. Monogram of the Emperor Julian on an eagle, 361-363 A.D. P.Reuben, *Eretz-Israel* 28 (2007) 206-210 (in Hebrew; English summary on 16*/17*), argues that a marble statue of a standing eagle wearing a medallion with the monogram Ἰουλιανός and found on the Temple Mount (C.Schick, *Palestine Exploration Fund Quarterly Statement* 25 [1892] 171) and the eagle said to come from Apollonia/Arsuf by C.Clermont-Ganneau (*Premiers rapports sur une mission en Palestine et en Phénicie entreprise en 1881* [Paris 1882] 134 no. 121; cf. also id., *PEFQS* 28 [1896] 259) are one and the same object. The statue, transferred to the Archaeological Museum of Istanbul soon after its discovery (G.Mendel, *Musées impériaux Ottomans. Catalogue des sculptures grecques, romaines et byzantins* I-III [Constantinople 1914] 434/435 no. 654), represents the divine emperor; it may be connected to works for the reconstruction of the Temple initiated by Julian shortly before his death and stopped by the earthquake of 363 A.D. In his discussion of the eagle as a symbol of Zeus as a sky god, R.

adduces a bronze eagle from Nisibis inscribed "Ηλιος (dr.; A.B.Cook, *Zeus. A Study in Ancient Religion* I [Cambridge 1914] 603); R. also discusses examples of engraved monograms (*IGLS* XXI.2.94 = L.Di Segni, in *The Memorial of Moses* [cf. *SEG* XLVIII 1919] no. 25) and *SEG* LVI 1897).

1836. Jerusalem (area of: Kh. el-Khamis; south of Jerusalem, on the road to Bethlehem). Dipinti (markers?), Byzantine (or medieval?) period. Burial cave with five chambers opening to a central room. On the threshold of each of the chambers some painted letters (ω, A and retrograde Σ; almost illegible). Mentioned by A.Re'em, R.Kahati, *Hadashot Arkheologiyot - Excavations and Surveys in Israel* 117 (2005) s.v. Kh. el-Khamis (on line: http://www.hadashot-esi.org.il/report_detail_eng.asp?id=257&mag_id=110) (ph.). R.A.S.Macalister, *Palestine Exploration Fund* 34 (1902) 237-240, saw five letters (Z, ω, Σ, A and inverted uncial C) cut into the stone sills and painted, corresponding to the same letters painted on the stone doors of the five burial chambers. The letters probably served to indicate which blocking stones belonged to the entrance of which burial chambers.

1837. Joppe. For an inscription possibly from Joppe see our lemma no. 1857.

1838. Marisa. Letter of Seleukos IV to Heliodoros (and two covering letters) concerning the appointment of an official for cultic affairs in Koile Syria and Phoenicia, 178 B.C. Slightly tapering reddish limestone stele with tympanon and three akroteria; red rosette in the center (paint well preserved). The upper part (LL. 1-28, with LL. 26-28 considerably damaged on both sides; two fragments [A/B] glued together) is on extended loan in the Israel Museum in Jerusalem from a private collection (M. and J.Steinhardt); this part, of unknown provenance, is published by edd.pr. H.M.Cotton, M.Wörrle, *ZPE* 159 (2007) 191-205 (ph.; translation). D.Gera, *ZPE* 169 (2009) 125-155 (ph.; translation), republishes the third letter (i.e., chronologically the first; LL. 13ff.) incorporating three additional fragments found during excavations of Subterranean Complex 57 in Tel Maresha in 2005/2006 (C and D join laterally and C/D joins below A/B; E follows on C/D but separated by a gap); these new finds show that the stele was erected in Marisa, which confirms the results of a petrographic analysis by Y.Goren, *ZPE* 159 (2007) 206-216 (stone from the Shepala, the lowlands between the Judaean hills and the Mediterranean coast); see also B.Alpert, I.Stern, *Hadashot Arkheologiyot - Excavations and Surveys in Israel* 119 (2007) s.v. Hura (on line: http://www.hadashot-esi.org.il/report_ detail_ eng.asp?id=499&mag_id=112); D.Gera, *Qadmoniot* 43 (2010) 21-25 (ph.; in Hebrew). In our text, we incorporate the restorations in C-D-E by C.P.Jones, *ZPE* 171 (2009) 100-104 (translation of LL. 23-39), which we consider preferable to those of G.; in the app.cr., we do not note edd.pr.'s readings and restorations in LL. 26-28, now superseded by fragment C.

In his monograph *Le pouvoir séleucide* --, published in 2007 (cf. our lemma no. 2117), L.Capdetrey could not fully take into account the new text, which is included in his list of inscriptions on 466 under no. 151 bis; see also the Index on 521 s.v. Insc. 151. A.Bencivenni,

ZPE 176 (2011) 139-153, offers a formal analysis of the document, an Italian translation (153) and two new restorations which we note in the app.cr. (153, with notes 69/70).

A/B Δορυμένης Διοφάνει χαίρειν· τῆς παρὰ Ἡλιοδώρου
τοῦ ἐπὶ τῶν πραγμάτων ἀποδοθείσης ἡμῖν ἐπιστολῆς
κατακεχώρισται τὸ ἀντίγραφον· εὖ οὖν ποιήσεις
φροντίζων ἵνα ἕκαστα συντελῆται ἀκολούθως
τοῖς ἐπεσταλμένοις·
(ἔτους) δλρʹ, Γορπιαίου κβʹ
Ἡλιόδωρος Δορυμένει τῶι ἀδελφῶι χαίρειν· τοῦ ἀπο-
δοθέντος ἡμῖν προστάγματος παρὰ τοῦ βασιλέως
περὶ τῶν κατὰ Ὀλυμπιόδωρον ὑποτέτακται τὸ ἀντί-
γραφον· εὖ οὖν ποιήσεις κατακολουθήσας τοῖς ἐπεσ-
ταλμένοις·
(ἔτους) δλρʹ, Γορπιαίου κ⟨β⟩ʹ (?)
βασιλεὺς Σέλευκος Ἡλιοδώρωι τῶι ἀδελφῶι χαίρειν·
πλείστην πρόνοιαν ποιούμενοι περὶ τῆς τῶν ὑπο-
τεταγμένων ἀσφαλείας καὶ μέγιστον ἀγαθὸ[ν]
εἶναι νομίζοντες τοῖς πράγμασιν, ὅταν οἱ κατὰ
τὴν βασιλείαν ἀδεῶς τοὺς ἑαυτῶν βίους διοικῶ-
σιν, καὶ συνθεωροῦντες, ὡς οὐθὲν δύναται μετα-
λαμβάνειν τῆς καθηκούσης εὐδαιμονίας ἄνευ
τῆς τῶν θεῶν εὐμ⟨ε⟩νείας, ἵνα μὲν τὰ καθιδρυ-
μένα κατὰ τὰς ἄλλας σατραπείας ἱερὰ τὰς πατρίο[υς]
κομίζηται τιμὰς μετὰ τῆς ἁρμοζούσης θεραπ[είας],
[ἐ]ξ ἀρχῆς τυγχάνομεν τεταγμένοι, τῶν δὲ κ[ατὰ]
A-C [Κο]ίλ⟨η⟩ν Συρίαν καὶ Φοινίκην πραγμάτων οὐκ ἐχόντων
[τὸν τα]σσόμενον πρὸς τῆι τούτων ἐπιμελείαι, κατε-
[νοήσα]μεν ὅτι σωφρόνως προστήσεται τῆς εὐκοσ-
B-D μίας α[ὐ]τῶν Ὀλυμπιόδωρος, [τ]ὴ[ν] πίστιν ἡμῖν τῆς ὑπὲρ
αὐτοῦ διαλήψεως ἐκ τῶν προγεγονότων χρόνων
C/D παρεισχημένος· [τρ]αφεὶς γὰρ ⟨με⟩θ' ἡμῶν καὶ τὴν ἀρίσ-
την ἐν ἅπασιν ἀπενηνεγμένος διάθεσιν, κατὰ λόγον
μὲν ἐπὶ τοῦ κοιτῶνος κατεστάθη, τῆς τηλικαύτης
πίστεως φανεὶς ἄξιος, δικαίως δὲ τῶν πρώτων {πρώ-
των} φίλων ἀπεδείχθη, τῆς {τῆς} πρὸς ἡμᾶς φιλοστοργίας
τὰς ἐκτενεστάτας [ἀπ]οδείξεις ποιησάμενος· ἐν δὲ τῆι
τοιαύτηι γενόμενος [τάξε?]ι, καὶ παρηκολουθηκὼς ὡς δια-
κείμεθα πρὸς τὸ συν[αύξειν? τὰς] τῶν θε[ῶ]ν τιμὰς ΑΚ[- 3-5 -]
τῆι τῶν προγόνων [αἱρέσει? - ca. 5 -]ΝΦΡ... [-----ca. 20 -----]
δι' ἃ πεισθέντες [--]
Α[- ca. 5 -]ΤΗΣ[---]

(unknown number of lines missing)

E
[--------------------------------------]A
[--------------------------------------]ΙΣΕΙΤ
[--------------------------------------]ΟΙΠΑ
[--------------------------------------]ΜΗΝ
[--------------------------------------]ΧΟΜΕΝ
[--------------------------------------] δὲ καὶ
[--------------------------------------]ἕστερον
[------------------------------------] τοῖς αὐτοῖ[ς]
[-----------------------------------]ΛΟΝ καὶ τοῦ ΠΑ
[-----------------------------------]ΟΝ· εὖ οὖν ποιή-
[σεις προνοούμενος ἵνα ἐπιγραφῆι ἐν τ]οῖς συναλλάγμα-
[σιν τοῖς ἐπεσταλμένοις ἀκολού]θως, καὶ τὸ ἀντίγρα-
[φον τῆς ἐπιστολῆς (τῆς) ἡμετέρας, ἀνα]γραφὲν εἰς στήλας
[λιθίνας, ἀνατεθῆι ἐν τοῖς ἐπιφανεσ]τάτοις τῶν ἐν τοῖς
[τόποις ἱερῶν ------------------------------]

The overall style of variable and more or less careless small lettering (not all single letter forms) can be compared to those in the royal dossiers from Hefzibah (see our lemma no. 1851) and Iamnia (*SEG* XLI 1556; LIII 1845 bis*), ed.pr. || the stele was probably erected originally in a sanctuary, either located west of Subterranean Complex 57 (where it was dumped together with other material) or on the akropolis (the sanctuary probably dedicated to Apollo: cf. the dedication C.Clermont-Ganneau, *CRAI* [1900] 539/540), G. || 6 and 12. the month's days of the two dates are κβʹ and κγʹ: either the B or the Γ is erroneous (or both are), since the letter to Dorymenes cannot be later than that to Diophanes, a copy of the former being attached to the latter, edd.pr. [cf. below sub 'Structure'] || **A-D.** 20. ΜΗΗΝ, lapis || 24. ΑΝΝ, lapis || 25. G.'s κατε|[λαμβάνο]μεν is too long; for κατανοέω cf. *I.Erythrai* 31 (*OGIS* 223; *RC* 15) LL. 18-20, J. || 26-27. εὐκοσ|μίας ταγμ[ά]των 'Ολυμπιόδωρος, [ὃς τ]ὴν, G.; the ph. shows ΜΙΑΣΑ[.]ΤΩΝ; for εὐκοσμία ('decency', 'proper conduct') cf. *I.Sardis* 4 LL. 7-11, J. || 29. ΡΥΘ, lapis || 33. τῆς τῆς, G. || 35-36. 'having noticed how we are disposed towards increasing the honors of the gods', J., who rejects G.'s translation 'following the way that we are inclined to [increase] the honour of the gods'; in L. 35, B. prefers restoring [πίστε]ι, for which cf. *RC* 44 L. 1 || 36-39. τῶν θεῶ{υ}ν τιμὰς ἀκολ[ούθως] | τῆι τῶν προγόνων [αἱρέσει καὶ τὴ]ν φρον[τίδα τῶν ἱερῶν, ἧι] | διαπεισθέντες ἐ[κ τῶν προγεγονότων χρόνων, ----] | αὐτοῦ πρὸς τῆς [------] (alternatively, Γ may be read after διαπεισθέντες), G.; in L. 36 in fine presumably a finite verb referring to Olympiodoros; L. 37 began a new section setting out the king's decision; if ΠΡΟΣΤΗΣ in L. 39 is correctly read: προστήσ[εται] (or another form of προΐσταμαι) rather than πρὸς τῆς, J. || **E.** 10-15. εὖ οὖν ποιή|[σεις φροντίζων ἵν' αὐτὸν ἐν τ]οῖς συναλλάγμα|σιν καταχωρίζηται ἀκολού]θως, καὶ τὸ ἀντίγρα|[φον τῆς ἐπιστολῆς ἀνα]γραφὲν εἰς στήλας | [ἀνατεθῆι κτλ., G.; G. assumed a line-length of 32-35 letters, whereas the upper part of the stele has 40-45 letters; the parallels adduced by G. (*I.Estremo Oriente* 271 [*OMS* V 471-477], 278 [Robert, *Hellenica* VII 5-42], and 453 [*RC* 36]) allow a longer restoration (the exact wording of which is variable), J.; in L. 12, B. prefers [σιν τοῖς προγεγραμμένοις ἀκολού]θως, which yields a larger number of letters, better corresponding to that of the other lines || 15. since the order for publication usually comes at the end of royal letters, very little may be missing: perhaps only ἔρρωσο and the date, J. || **Structure:** the three letters are given in ascending hierarchical order and in reverse chronological order: a covering note from Dorymenes to his

subordinate Diophanes (LL. 1-6), a similar note from Heliodoros to his subordinate Dorymenes (LL. 7-12), and a letter of Seleukos IV concerning the appointment of Olympiodoros to a position of religious responsibility in Koile Syria and Phoenicia (LL. 13ff.; the details of this office will have been specified in the section now lost) [for these three functionaries see below in fine]. The first two documents are dated to midsummer 178 B.C. (Macedonian version of the Seleukid era, starting in autumn 312 B.C. with Δῖος as the first month; cf. also above ad LL. 6 and 12); the (probably similar) date of the letter of the king is lost || **Contents:** among the many parallels from other royal dossiers for (elements in) our document adduced by edd.pr. (and subsequently, with more extensive discussion, by G.), the appointment of Nikanor as ἀρχιερεὺς τῶν ἱερῶν πάντων in Seleukid Asia Minor, with the added responsibility of supervising τοὺς προσόδους καὶ τἆλλα, by Antiochos III in 209 B.C. known from copies from Mysia and Phrygia (*SEG* XXXI 1010 [LIV 1237*] and LIV 1353), provides the most striking resemblance (also formally: in both dossiers the royal letter stands at the end, referred to as πρόσταγμα, whereas the covering letters are called ἐπιστολαί). As to the position of Olympiodoros, edd.pr. argue in favor of a more limited competence than that of Nikanor: probably an administrative official (ἐπὶ τῶν ἱερῶν), though they do not categorically exclude the possibility that he was high-priest of the satrapy of Koile Syria/Phoenicia. G. argues that Seleukos appointed him high-priest like Nikanor, taking into account the remarkable parallels in Olympiodoros' prior career now provided by the new fragments (LL. 29-34; raised together with Seleukos; chamberlain and First Friend; comment on the Seleukid court hierarchy) and the order that his name should be inscribed in contracts (E LL. 11/12; typical of priests: examples in Holleaux, *Études* III 170 note 4, to which J. adds *SEG* XXXVII 1010 LL. 44-46). J. further supports G.'s argument: a high-priest rather than an administrative official was suited to maintain the εὐκοσμία (LL. 26/27) of the local sanctuaries; cf. *I.Sardis* 4, stating that Timarchos in the capacity of νεωκόρος should maintain the θεραπεία καὶ εὐκοσμία ('worship and propriety') of the sanctuary of Artemis. Wondering why Seleukos IV waited ten years after his accession to the throne in 187 B.C. to settle the administration of the sanctuaries in Koile Syria/Phoenicia, edd.pr. argue that this matter may not have become urgent until after the death of Ptolemaios son of Thraseas, who held a powerful position in the region under Ptolemy V and Antiochos III (στρατηγὸς καὶ ἀρχιερεύς of Koile Syria/Phoenicia; *OGIS* 230 L. 2; *SEG* XXIX 1613 LL. 9-11, 19, 21/22, and 29) and possibly also under Seleukos IV. Heliodoros (LL. 1/2 and 7) is known from other sources as Seleukos' σύντροφος and trustee (cf. inter alia *IG* XI.4.1113: πρὸς τὸν ἔχει καὶ ἕξει ὡς πρὸς ἑαυτόν); when addressing Heliodoros as ἀδελφός (L. 13), Seleukos was perhaps influenced by convention (cf. the similar address of Dorymenes by Heliodoros in L. 7) and affection rather than by an established hierarchy of titles (edd.pr.). Heliodoros, the mighty 'grand vizier of Seleukos IV' (G. 150), is widely known from the famous story in 2 *Macc.* 3.1-4.6 concerning his alleged abortive attempt to break into the treasury of the Jerusalem Temple; edd.pr. argue that this episode (whatever its historical truth concealed by distortions and literary clichés) postdates Olympiodoros' appointment: the new office concerned all sanctuaries including the Temple of Jerusalem, which in Jewish circles must have been perceived as a break with the policy of Antiochos III, who had recognized Jewish religious autonomy (in the same sense G., with more detailed comment, also on the dealings of Ptolemy son of Thraseas and Antiochos III with the Temple; possibly Seleukos appointed Olympiodoros with the intention to raise money from the various sanctuaries in the satrapy, which paved the way for conflicts with local priests such as the Jerusalem high priest Onias III; G. also argues that the author of 2 *Macc.* 3 replaced the name of Olympiodoros by the more powerful chief minister of the kingdom Heliodoros; their names resemble each other). Dorymenes (L. 1 and 7) was apparently the satrap/governor of Koile Syria/Phoenicia, edd.pr., G., J. (alternatively edd.pr. suggest that he may have been archiereus of that region [strongly rejected by G.]; they suggest several contemporary candidates, notably the father of Ptolemy son of Dorymenes on record in 1 *Macc.* 3.32-39 and 2

Macc. 4.43-50); G. argues that he was governor as the successor of Apollonios son of Menestheus [2. *Macc.* 4.4, 7]). Diophanes (L. 1) held a local position (governor of the Marisa district, G.).

1839. Marisa. Labels on a painted frieze (and some other inscriptions), 3rd cent. B.C. J.P.Peters, H.Thiersch, *Painted Tombs in the Necropolis of Marissa* (London 1905) 23-28 (cf. *SEG* XLV 1452 in fine). D.M.Jacobson, *The Hellenistic Paintings of Marisa* (= *The Palestine Exploration Fund Annual* VII; Leeds 2007), is essentially a reprint of Peters, Thiersch, with the addition of the original emulsion-on-glass photographic color plates from the early 20th cent. intended for publication in *Painted Tombs* but not included in the volume (which had lithographic reproductions of the ph.) and preserved in the archives of the Palestine Exploration Fund in London, and of other photos taken inside the two painted tombs before WW II. The reprint is preceded by J.'s survey of archaeological research in Marisa and his reappraisal of the paintings. On 25-35, J. discusses the animal frieze in the main room of Tomb I and its painted labels (majuscule texts; readings of P., T. unless stated otherwise [in spite of their high quality, the ph. only occasionally allow one to check readings]); on 45-49, he interprets the wild animals and other figural elements as 'a Dionysiac vision, offering the promise of the afterlife to the interred' (48); the cult of Dionysos in Marisa may have been stimulated by the Ptolemaic rulers, especially Ptolemy IV Philopator and Arsinoe III (cf. below sub 17). For a review see M.J.Versluys, *BO* 67 (2010) 584-586.

1) Hunting scene (J. 25 no. 1): **a:** ἵππος Λιβάνου | τοῦ ἱππικοῦ (above a horseman; P.G.P. Meyboom, *Nile Mosaic* [cf. *SEG* XLV 1452] 44, suggested that P., T. misread ἱππικοῦ for ἱππάρχου); **b:** πάρδαλος (above a leopard; the usual spelling is πάρδαλις); **c:** σαλπιγκτής (above a trumpeter); **2)** πάνθηρος (strangely above a lion [one would expect πάνθηρ]; J. 27/28 no. 2); **3)** ταῦρος (above a bovine creature attacked by a serpent; J. 28 no. 3); **4)** καμελοπάρδαλος (above a giraffe; J. 28/29 no. 4); **5)** γρύψ (above a griffin; 29 no. 6); **6)** ὄρυξ (above an antelope; 29/30 no. 7); **7)** ῥινόκερως (above a rhinoceros; J. 30 no. 8); **8) a:** ἐλέφας **b:** Αἰθιοπία (above an African elephant and its black keeper, respectively, with [b] indicating 'the ethnicity of the elephant's attendant and the provenance of the beast itself'; J. 30/31 no. 9); **9) a:** κροκόδιλος; **b:** ἶβις (above a crocodile and an ibis perched on it, respectively; J. 32/33 no. 11); **10)** ὀνάγριος (above an ass; ὄναγρος is the usual term for a wild ass; J. 33/34 no. 13); **11)** ΙΥΙ[.]Λ (part of the inscription, not fully legible, above an unidentified animal; P., T. tentatively read λύκος; J. 34 no. 14); **12)** [.]ΛΟΦ[...] (above an unidentified animal; R.A.S.Macalister [in 'Addenda' apud P., T., 2] suggested αἴλουρος; J. 34 no. 15, who proposes ἔλαφος); **13)** ὕστριξ (above a porcupine; 34 no. 16); **14)** λύνξ (above a lynx; J. 35 no. 17); **15)** μαρτιχώρας? (alongside a beast with the body and tail of a lion and a human head with beard and moustache; reading conjectured by J. [35 no. 18] on the basis of the letters H and C read by P., T., on the assumption that H is a misreading for TI).

The other inscriptions from the two tombs are epitaphs (graffiti and dipinti above loculi) presented by P., T. in Chapter III (37-75); we give the most interesting text (the main epitaph from Tomb I; P., T. 37-40 no. 1 = *OGIS* 593): **16)** Ἀπολλοφάνης Σεσμαίου ἄρξας τῶν ἐν Μαρίσηι Σιδωνίων ἔτη τριάκοντα καὶ τρία καὶ νομισθεὶς | πάντων τῶν καθ' αὐτὸν χρηστότατος καὶ φιλοικειότατος ἀπέθανεν δὲ βιώσας ἔτη | ἑβδομήκοντα καὶ τέσσαρα {ετ}. For

the erotic graffito P., T. 56-60 no. 33, see now Merkelbach-Stauber, *SGO* IV 21/09/01, and *SEG* XLIX 2069 (LI 2028). See also P., T. 96/97 (and J. 16-18) for three Rhodian amphora stamps: **17)** Ἀρατοφάνης, Θαρσίπολις, Νικασαγόρας; eponyms; 2nd cent. B.C.). In his introductory chapter J. presents the text, translation, ph. and dr. of a statue base for (Ptolemy IV and?) Arsinoe III (F.J.Bliss, R.A.S.Macalister, *Excavations in Palestine during the years 1898-1900* [London 1902] 68/69; found in the town; J. 4): **18)** [βασίλισσαν Ἀρσ]ινόην, μεγάλην | [θεάν (?) φιλοπάτ]ορα, τὴν ἐγ βασιλέως | [Πτολεμαίου καὶ] βασιλίσσης [Βερενί|κης, θεῶν εὐεργετῶν --?].

For an epitaph on stone possibly from Marisa see our lemma no. 1916.

1840. Marisa. Rhodian amphora stamps, 189-135 B.C. Three stamped Rhodian amphora handles found in a subterrenean complex. Mentioned by I.Stern, M.Osband, B.Alpert, N.Sagiv, *Hadashot Arkheologiyot - Excavations and Surveys in Israel* 119 (2007) s.v. Maresha, Subterranean Complex 90 (on line: http://www.hadashot-esi.org.il/report_detail_eng.asp?id=498&mag_id= 112): manufacturer's names Νύσιος (with caduceus; 169-135 B.C.), Φιλαίνιος (189-184 B.C.) and Φιλόδαμος (183 B.C.).

1841-1846. Pella? (area of: Khirbat Dariya). Mosaic inscriptions from the Church of SS. Kosmas and Damianos, (ca.) 624 A.D. W.Karasneh, *ADAJ* 41 (1997) 21-36 (in Arabic), publishes photos of the mosaic pavements from the Church of SS. Kosmas and Damianos in Khirbat Dariya/az-Za'tara/Smad, some of which bear inscriptions. We present some readings and observations of L.Di Segni communicated to us per ep. [Khirbat Dariya is assigned to the bishophric of Pella by B.Hamarneh, *Topografia cristiana ed insediamenti rurali nel territorio dell'odierna Giordania nelle epoche bizantina ed islamica, V-IX sec.* (Vatican City 2003) 173, which is unlikely in view of the era of Arabia used in the inscription in our lemma no. 1844; A.Michelle, *Les églises d'époque byzantine et Omayyade de la Jordanie* (Turnhout 2001) 135, and M.Piccirillo, *SBF* 55 (2005) 389 (cf. *SEG* LV 1747), hesitate between Pella and the province of Arabia (in the latter case Axiopistos [see our lemma no. 1844] would probably be a bishop of Gerasa rather than Bostra, since he is not given the title of archbishop). The territory of Bostra reaches a few km northeast of Khirbat Dariya, at el-Husn, Di Segni || for the cult of SS. Kosmas and Damianos cf. *SEG* XLIV 578 and XLV 2319, Tybout].

1841: 29. **Invocation of the 'Lord of Kosmas and Damianos'.** Inscription in a circular medallion in the apse; text in Michelle, *op.cit.* 137.

† Κ(ύρι)ε ὁ Θ(εὸ)ς | τοῦ ἁγ(ίου) Κοσ|μᾶ (καὶ) Δαμιανοῦ, | μνήσθετι τοῦ δούλ|λου σου Θεοδώ|ρου

S for καί; horizontal stroke above Κ(ύρι)ε, Θ(εό)ς and ἁγ(ίου)

1842: 29. **Invocation of Kosmas and Damianos.** Inscription in a rectangular panel in front of the apse; text in Michelle, *op.cit.* 137 (with minor differences).

† Ἅγιε Κοσμᾶ (καὶ) Δαμιανέ, | [μνήσ]θετι τῆς δούλης σου Μαρ|[---]ΑΛΟΥ[---]ΙΑΝΙΝ|[---]ΟΥΝ

S for καί.

1843: 29. **Labels of a figure.** Above the panel in our preceding lemma: panel with floral motifs, remains of a human figure and of Greek inscriptions (labels) above it (A on the left; B on the right; illegible inscription in the left part of the panel).

A: Δανι/ήλ **B:** [-]Ζ|[-]ΟΝ

1844: 30. **Building inscription, 624 A.D.** Five line-inscription in a tabula ansata, at the foot of the presbytery; translations in Michelle, *op.cit.* 137 (French, incorrect) and Piccirillo, *l.c.* (Italian). On record are the ἐπίσκοπος Ἀξιόπιστος and the χωρεπίσκοπος Κασισέος, and the date: March 1, indiction 12, year [5]18 (era of Arabia; = 624 A.D.).

1845: 30. **Names of seasons and months.** Inscription in a circular medallion, with its frame divided into 16 trapezoid sections with the names of months and seasons. Di S. reads and restores (clockwise from the top): **1)** Μ[εθο]|πορ[ινή]; **2)** Ὑ[περβερεταῖος]; **3)** [Δῖος]; **4)** Ἀπελ[λαῖος]; **5)** [Χειμερινή]; **6)** [Αὐδυναῖος]; **7)** [Περίτιος]; **8)** [Δύστρος]; **9)** ⟨Ἐα⟩ρινή; **10)** [Ξανθικός]; **11)** [Ἀρτεμίσιος]; **12)** Δέσιος; **13)** Θερινή; **14)** Πάνε|μ[ος]; **15)** Λῷος; **16)** Γορπιε̂|[ος]

ΑΕΡΙΝΗ, mosaic.

1846: 33. **Label of a figure.** Panel with camel driver and two loaded camels in the intercolumnium between the nave and the southern aisle; inscription (label: name of the camel driver?) above it; Michelle, *op.cit.* 137: Μάννου

1847. Pella (or Gerasa?); area of: 'Ajlun [Qal'at Al-Rabad]). Name of the dedicant of a mosaic, early Byzantine period. Mosaic floor found in the castle of 'Ajlun. Ed.pr. M.Abu-Abeilah, *Berytus* 50 (2007) 85-87. Non vidimus; cf. D.Feissel, *BE* (2009) no. 523. We give the text communicated to us by L.Di Segni: Ἀριανοῦ διάκων(ος)

Αριανου διάκων, F.; διάκων(ος) for διάκον(ος), Di S.

1848. Ptolemais (Akko). Rhodian amphora stamps, ca. 230-145 B.C. Cf. *SEG* XLIX 2072; L 1510. D.T.Ariel, N.Messika, *'Atiqot* 57 (2007) 11-20 (ph.), (re)publish 21 Rhodian stamped amphora handles found in a pit (favissa?) outside the Hellenistic city walls during a salvage excavation in 1989. Eponyms: Ἀριστωνίδας, Ἁρμοσίλας, Καλλικράτης, Πολυκρά-

της, Φιλωνίδας. Manufacturers' names: Ἀρισ--, Δίσκος I and II, Δόκιμος, Κρέων, Παυσανίας I, Πολύξενος.

1849. Qiryat Ata (Western Galilee; west of Haifa). Rhodian amphora stamp, ca. 130 B.C. Rhodian amphora handle. Mentioned by A.Buchennino, *Hadashot Arkheologiyot - Excavations and Surveys in Israel* 117 (2005) s.v. Qiryat Ata (on line: http://www.hadashot-esi.org.il/report_detail_eng.asp?id= 273&mag_id=110): manufacturer's name Ἀρτίμας (133-112 B.C.).

1850. Sepphoris. For an inscription possibly from Sepphoris see our lemma no. 1857.

1851. Skythopolis (area of: Hefzibah). Dossier concerning Antiochos III and his general Ptolemy, 201-195 B.C. *SEG* XXIX 1613 and 1808; XLVII 2056* (cf. XIX 907). Drawing on E.Lupu's recent revision of the stone in the Israel Museum in Jerusalem, H.M. Cotton, M.Wörrle, *art.cit.* (cf. our lemma no. 1838) 194 (excellent new ph.), correct the chronology of the four dates on record in this text (Macedonian version of the Seleukid era, starting in autumn 312 B.C. with Δῖος as the first month). The earliest date (L. 20), applying to Ptolemaios' first petition and its granting by the king, should be read βιρʹ Αὐδναίου (Lupu; διρʹ, T.Fischer: *SEG* XXIX 1613 [not ζιρʹ as stated by C., W. in note 9]), i.e., late in 201 B.C.; the king's letter has the same date, but later in the year (L. 4): βιρʹ Ὑπερβερε[ταίου] (Lupu; ζιρʹ, Fischer), i.e., in summer 200 B.C.; the date of Ptolemaios' second petition is 114 (L. 19: δ̣[ιρ]ʹ = 199/198 B.C., Fischer) rather than 111 (α[ιρ]ʹ, Y.H.Landau); the latest date (the second royal intervention) is unanimously read ζιρʹ Ξανδ[ικοῦ], i.e., the beginning of 195 B.C., shortly after which the stele must have been produced and displayed. Comment on the letter forms.

1852. Skythopolis. List of priests, 2nd cent. B.C. *SEG* VIII 33. W.Thiel, in *Kult und Kommunikation* -- (cf. our lemma no. 13) 145-148, presents the text with a German translation and brief comment. He refers to similar lists from Seleukia Pieria (*SEG* XXXV 1521; LIV 1526; *IGLS* 1184; *OGIS* 245) and Samaria-Sebaste (*SEG* VIII 96; XXXIII 1295).

1853-1856. Sobata (area of: Mizpe Shivta). Christian inscriptions, 577/578 A.D. / undated. Three graffiti in cursive lettering incised (our lemmata nos. 1853 and 1855) or painted in red (our lemma no. 1854; in a tabula ansata) on the white plaster covering the entrance arch of a rock-cut room belonging to the ruins of a fortified monastery in Mizpe Shivta in the Negev. Ed.pr. P.Figueras, *ARAM* 18/19 (2006/2007) 509-526 (texts without breathings and accentuation; translation); on 512/513, F. mentions other inscriptions in the next room (no text); for one of these see our lemma no. 1856. F. identifies the site with the 'guest-house of St. George' mentioned by the anonymous Pilgrim from Piacenza in the 6th cent. A.D.; sceptical D.Feissel,

BE (2008) no. 568: 'la distance indiquée [sc. 20 miles from Elusa, as indicated by the pilgrim] correspond mieux à Nessana qu'à Sobata'. [However, the Piacenza Pilgrim is notoriously inaccurate in stating distances, and it is doubtful whether he would have described Nessana - a very large city - as 'castrum'. He might have described the 'akropolis' of Nessana, but the North Church located in it was dedicated to Ss. Sergios and Bacchus (see C.J.Kraemer, *Non-Literary Papyri* [H.Dunscombe Colt, *Excavations at Nessana* III; Princeton 1958], comment to Papyrus 35, L. 13). The remains in Mizpe Shivta justify its identification with the site described by the Pilgrim, Di Segni].

1853: 513-515 no. 1 (ph.). **Prayer, undated.**

† Κ(ύρι)ε ὁ Θ(εὸ)ς τοῦ ἀ[γίου] Γεωργίου ἐλέησον | τὸν δοῦλων [σο]ῦ Παῦλος Λειτισινου (?) τὸν ἀπὸ κώμης Χοσευφ [--?] | κ(αὶ) τὴν γυνήκαν αὐτοῦ κ(αὶ) τὴν θυγατήραν αὐτοῦ Νόν[να]ν [--] κ(αὶ) Ν[--?] | κ(αὶ) τοὺς δούλους αὐτοῦ Νῖλ[ον] κ(αὶ) Χονας (?) κ(αὶ) Φῖδον κ(αὶ) Ζοαδο κ(αὶ) Ζαραλος || κ(αὶ) Απδελος κ(αὶ) Μαρζοβας (?) κ(αὶ) Λοϊς καὶ Στέφανον τὸν ἀ(πὸ) Χολφινως (?) [--]· | Κ(ύρι)ε ὁ Θ(εὸ)ς τοῦ ἁγίο[υ Γ]εωργίου [--] δοῦλον (?) | Κωιμου συ κ[--] κ(αὶ) Α[--|--] Παύλου (?)ιου εμ(?) | [--]α[---]ωλου[--]

1. (and 6). The invocation of the 'Lord, the God of St. George' implies that the place where the prayer was written was dedicated to St. George (the Roman soldier saint), ed.pr. || 2. δοῦλων σοῦ for δοῦλον σοῦ [κώμη Χοσευφ[α?] seems to suggest Khirbet Kuseifa in the northeastern Negev: see Y.Tsafrir et alii, *Tabula Imperii Romani. Iudaea/Palaestina* (Jerusalem 1994) 169 s.v., Di Segni] || 6-9. these lines, almost effaced, may have been written by another hand, ed.pr.

1854: 515/516 no. 2 (ph.). **Prayer, September 1, 577 - March 21, 578 A.D.**

[Κύριε ὁ Θεὸ]ς σῶσον κ(αὶ) β[οή]θ(ησον) κ(αὶ) ἐλέησ[ον] | τὸν δοῦλο[ν σ]οῦ Ουαελος Θ[--] [τ]ὸν Εὐ[--?] | [ἰ]νδ(ικτιῶνος) ια', ἔτους υογ' [--]

2. Ουαελος: transcription of Nabataean Wa'il, a name attested in the Negev since the 3rd cent. A.D., ed.pr. || 3. horizontal stroke above the numeral; year 473 (era of Arabia) = 577/578 A.D.; in fine the name and day of the month, ed.pr.

1855: 517 no. 3. **Name, undated:** ⟨Ζ⟩ήνων

'The first letter of this personal name appears actually like a meaningless group of intercrossed lines, but these could have been incised when the letter Z already existed there', ed.pr.

1856: 512/513 (no text). **Prayer, undated.** Inscription on the right jamb of a window in a room next to that containing the three preceding texts. Copied by L.Di Segni during a visit at the site in May 2000: Κ(ύρι)ε Ἰεσοῦ [-----]

1857. Unknown provenance (Joppe or Sepphoris?). Inscription on a lead weight, 117-138 A.D. *SEG* XXVIII 1415 [erroneously presented under Gaza]. A.Kushnir-Stein, *ZPE* 159 (2007) 291/292 (ph.; majuscule text), offers a more complete reading after autopsy of the object in the collection of Arnold Spaer, Jerusalem.

Obverse: Α(ὐ)τοκράτορ(ος) Τραϊανο[ῦ] Ἁ[δρ]ιανοῦ
Reverse: ἀγορα(νόμος) Φιc[.]λιος Αἰ[..]λι[....]

Retrograde N in both imperial names ‖ if the uncertain Φ is disregarded, the agoranomos' name may be read Ἰο[ύ]λιος; alternatively, ἀγορα(νόμου) followed by a name in the genitive in -ατος, K.-S., who in his translation gives 'Phis[.]lios (or Phio[.]as, or [?] Iulius), son of Ai[..]li[..]' ‖ the weight is likely to come from Joppe or Sepphoris, which in Hadrian's time were the only two cities in Palaestina without an urban era, K.-S.

1858. Unknown provenance. Prayer for salvation to the One God, 3rd/4th cent. A.D. White limestone plaque. Ed.pr. J. Price, in *Three Faces of Monotheism* (cf. our lemma no. 2100) 42/43 no. 1 (ph.; translation).

Εἷς θεός, βοήθι ‖ [....]γορίῳ καὶ τῷ Κυ[-|-]ῳ τέκνῳ αὐτο[ῦ] ‖ --------?

2. Possibly [Παρη]γορίῳ on the assumption that the inscription is Jewish, ed.pr. ‖ 2-3. probably Κυρίλλῳ (the name could also be a variant of Κύριος), ed.pr. [in Palaestina, the formula Εἷς θεός, βοήθι ... is most common among Samaritans, as indicated by many (as yet unpublished) inscriptions from Mount Gerizim; cf. also *SEG* XLIII 1340. Inscriptions from Samaritan sites show that Samaritans used the same personal names that were popular among Jews; consequently Paregorios (Menahem) and Kyrillos may well have been Samaritans, Di Segni]

1859. Unknown provenance. Christian apotropaic inscription, 5th/6th cent. A.D. Rectangular limestone stele; above the inscription an incised large cross flanked by two poplar trees; the socket on top was possibly intended to hold a wooden cross; probably from Palaestina Tertia. Ed.pr. L.Di Segni, in *Three Faces of Monotheism* (cf. our lemma no. 2100) 118/119 no. 64 (ph.; translation).

† Θᾶττον | ἀπείθει δ[υσ]|μενέστα[τα], ἐννό{ε}ει Κ[(υρίο)υ?] ‖ κ(αὶ) ἄργ(ε)ι κραυ[γῆς]· σταυρὸν γ[ε] | πέπογα σ(ωτῆ)ρα | ἐμό(ν), ὀλετῆρ[α] | δὲ σόν· ‖ † | † Γαδίμα

Abbreviation signs: oblique stroke at the bottom of K (L. 5); horizontal stroke above O (L. 8); in L. 9 in fine part of a decorative element; the signature of Gadimas (L. 10) in much smaller, shallower letters at left ‖ 'You ought to dismiss (thy) satanic thoughts, think of the Lord and cease (thy) clamour. I have set up this cross, my saviour, and thy destroyer. (signature) of Gadimas' (the inscription is addressed to the Devil, the inspirer of satanic thought), ed.pr., who suggestst that the object may originally have been erected at the entrance to a monastic church.

1860. Unknown provenance. Inscription on a reliquary, 6th/7th cent. A.D. Large limestone block; on top a basin-like hollow with exit for overflow; inscriptions on the front (A) and right (B) side. Ed.pr. L.Di Segni, in *Three Faces of Monotheism* (cf. our lemma no. 2100) 132/133 no. 75 (ph.; translation).

A: † Θήκη τοῦ ἁγίου Σεργί[ου]· | ὑπὲρ σωτηρίας Ἀνύσωνος | τοῦ φιλοχρίστου τοῦ ποι(ή)σαντος

B: [? Μνήσθητι Κ(ύρι)ε Μαρί]ας κ(αὶ) Δανιὴλ | [κ(αὶ) -- κ(αὶ) Ἀθα]νασίας κ(αὶ) Σεργίου | κ(αὶ) Πέτρου τοῦ μαρμαραρίου κ̣(αὶ) Ἀναί[α] (or Ἀνάν̣[ου])

Ligature ΟΥ || A. ΠΟΙCΑΝΤΟC, lapis || B. abbreviation κ(αί): oblique stroke at the bottom of K. || 1. or just a list of names on the assumption that (B) continues (A), ed.pr.

1861. Unknown provenance. Christian inscriptions on lamps, mid 6th-early 8th cent. A.D. In *Three Faces of Monotheism* (cf. our lemma no. 2100), edd.pr. F.Vukasavovic, J.Goodnick Westenholz publish three new examples of inscribed clay lamps from Palaestina Prima: **1/2**) variants of the formula Φῶς Χριστοῦ φαίνει πᾶσιν (120-122 nos. 65/66); **3**) λυχνάρια καλά (123 no. 67). [For these formulas see *SEG* XXXIX 1617, XLII 1385-1406, and L 1478 (with further references in the app.cr.), Tybout].

ARABIA

1862. Arabia. For Aramaic in Greek inscriptions see our lemma no. 1774; for chronological systems in the 6th-8th cent. A.D. see our lemma no. 1812; for village life and institutions see our lemma no. 1779.

1863. Arabia. Damnatio memoriae. The reflections of R.Haensch on damnatio memoriae, in *Mémoire et Histoire* 215-222, are based on building inscriptions of churches (those recording their completion, which were placed in a conspicuous area in order to ensure the greatest visibility. Discussion of examples of damnatio in Rihab of Bene Hasan (*SEG* XXX 1715; in L. 3, read ἀνανεόθεσαν τὰ ψηφία instead of ἀνανεοθέσαντα ψηφία [D.Feissel apud H.]) and in Resapha-Sergiopolis (*SEG* XXXVI 1304 = XLI 1538; VII 187 = XXXVI 1305; XLI 1537; XLVIII 1868). In Rihab - the only attestation of 'memoria damnata' in the countryside - the name of the ecclesiastic responsible for the construction is omitted for theological reasons (the 'Chalkedonian'). In Resapha, the frequent references to the χωρεπίσκοπος Μαρώνιος, little appreciated by the ecclesiastic authorities, can be explained by the fact that in his capacity of first bishop of the city (known in the *Synodikon of Ephesos* as Μαριανός or Μαρι-

νιανός) he was much disliked by the authorities and subsequently demoted because of conflicts betweens bishops and rural towns.

1864. al-Lisan peninsula (area of: Dayr al-Qattar and Qasr al-Abiadh). Christian graffiti and a stamped lamp from hermit dwellings, early Byzantine period. R.Holmgren, A.Kaliff, *ADAJ* 49 (2005) 170/171 (ph.), report on some Greek and Hebrew/Aramaic graffiti and crosses of various shapes in a room of a hermit dwelling in Qasr al-Abiadh (al-Lisan, the peninsula on the southeast side of the Dead Sea). The Greek texts are: 1) three lines apparently repeating the same phrase: Καὶ θύσῃ ἅγια (reading of L.Di Segni [per ep.], who tranlates 'Let him (sc. the priest) offer holy sacrifices': a reference to the Eucharist; ΚΑΙΘ(Υ)ΣΗΑΓΙΑ, ed.pr., with the implausible suggestion 'Kaithys the Holy'); 2) part of the same text (ΚΑΙΘΥΣ, ed.pr.); 3) an inscription mentioning four Greek names (probably of hermits; no Greek texts; see also K.Politis, *ADAJ* 39 [1995] 556-559 [no Greek texts; illegible ph.]): Agapios, Konstantinos, Makarios, and Ioannis ['Αγάπιος, Κωνσταντῖνος, Μακάριος, Ἰωάννης - if written correctly].

4) H., K. also mention carvings on the walls of a similar dwelling in nearby Dayr al-Qattar including the name Ἠλίας; see already H., K., *ADAJ* 41 (1997) 332/333 (dr.); 5) *ibid.* 324-327, they discuss a fragment of a Christian lamp with the well-known inscription Φῶς Χ(ριστο)ῦ φένι πᾶσι [cf. *SEG* L 1478 app.cr. for full references; the dr. clearly shows ΧΥΦΕΝΙΠ; we do not report the authors' fanciful readings, Tybout].

1865. al-Mazar (northwest Jordan). Epitaph of Annias, 309/310 A.D. *SEG* LV 1749. L.Di Segni (per ep.), points out that the descending order of the numeral of the year (ἔτο(υς) σδ') very probably implies a date given by the era of Arabia (204 = 309/310 A.D.) rather than the Pompeian era, i.e., 140/141 A.D. (so *SEG*, following ed.pr. N.Bader). Gadara and Abila, both with Pompeian eras of 64 B.C., are very far from al-Mazar (situated between Irbid and Ajlun, ca. 15 km north of the latter); the nearest Pompeian eras are those of Pella and Gerasa, both beginning in 63 B.C.; Kapitolias became a polis only in the late 1st cent. A.D. and had an era of 97 or 98 A.D. The early 4th cent. date better fits in with the lettering than that before the mid 2nd cent. The inscription is interesting since al-Mazar appears to belong to the westernmost reach of the province of Arabia, just on the border of the terrritory Pella, in Palaestina.

1866. aṭ-Turra. Epitaph of Kyrilla, 2nd/3rd cent. A.D. Rectangular basalt stone with incised triangular pediment; guidelines between the lines of the inscription below; found at the entrance of the mosque of aṭ-Turra (northern Jordan); said to come from a Muslim cemetery where it served as a grave marker in secondary use. Edd.pr. U.Hübner, P.Weiß, *ZPE* 161 (2007) 177-180 (ph.; German translation).

Θάρσι Κι̣υρύλλ|α ειτῶ(ν) | v v ιϛ' v v || νύφη

5. νύφη for νύμφη ('unmarried') || two other epitaphs have been found in aṭ-Turra: S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes* (Wiesbaden 1970) 166/167, edd.pr.

1867. Bostra. Roman legion and city. O.Stoll, in *The Impact of the Roman Army* -- (cf. our lemma no. 1776) 439-461, examines the transfer of the cult of Ζεὺς Ἄμμων Σέραπις from Egypt to Bostra by the legio III Cyrenaica. The god is the 'Regimentsgott' of the legion and in a process of interaction between legion and city also becomes the main deity of the city. S. adduces mainly numismatic evidence (coins with Zeus Ammon and the indigenous god Δουσάρης). Discussion of *SEG* LII 1709 (on 452) and XLIX 2103 (dedication by a soldier, probably of legio III, to Ζεὺς Ὀλύμπιος, possibly perceived by the dedicator as the equivalent of the legionary Zeus; 459/460). On 448/449 notes 30/31, lists of inscriptions recording veterans of legio III in Bostra and its environs, especially veterans holding functions in Bostra and its territory (inter alia βουλευτής; ἐπιμελητής; ἐπίσκοπος; ἱεροταμίας; προνοητής).

1868. Bostra (area of: Tell Rimah). Two names, undated. Inscriptions incised in the rocks at the top of the tell. Ed.pr. N.Bader, *Syria* 84 (2007) [2008] 288/289 nos. 1/2 (ph.; translations): 1) Μακεδόνι(ο)ς (288 no. 1; on a rock in the western part of the top); 2) Μανης (288/289 no. 2; on the upper part of the entrance of a small cave on the south west slope; either the Latin name Manus or the Semitic name *M'n*, ed.pr.; cf. P.-L.Gatier, *BE* [2008] no. 573: 'sur la photo, on lit seulement [-]ΗΝΗΣ').

1869. Esbous/Heshbon (Hesban; area of: Elealeh). Christian inscription on an amphora stopper, early Byzantine period. Sandstone disk (amphora stopper); on one side an incised inscription running along the edge; four crosses in the center (originally around a knob now broken off); acquired in the antiquities market (provenance unknown) and now in the collection of Arnold Spaer in Jerusalem. Ed.pr. L.Di Segni, *SBF* 57 (2007) [2009] 692-696 (ph.; translation); cf. also D.Feissel, *BE* (2009) no. 533.

Φλά(βιος) Χριστᾶς υ(ἱ)ὸς μ(ακαρίας) μ(νήμης) Αλαφα Ηλαλε | φοράριους

No abbreviation marks || Χριστᾶς: either a hypocoristic form of Χριστόδουλος, Χριστόδωρος or Χριστοφόρος, or derived from the name Χρῆστος (without Christian connotations); Αλαφα: 'son of Halaf', a common Semitic name appearing in Greek transcriptions as Ἄλφιος, Ἀλφαῖος, Ἀλαφῶν, Ἀλαπφιών, Ἀλαφεος, Ὀλεφος, etc.; for the formula μακαρίας or τρισμακαρίας μνήμης cf. e.g. *SEG* XXXVI 1330 and XLVI 2034; Ηλαλε: toponym indicating Elealeh in Transjordan (Ἐλεάλη; cf. Euseb., *Onom.* s.v.; identified with Khirbet el-'Al, ca. 5 km east of Hesban), the place where Fl. Christas exercised his mercantile activity; φοράριους: unattested transcription of the equally unattested Latin forarius; cf. forum/φόρος ('marketplace') and φοράρι(ο)ς in *I.Sinope* 114 (*IGR* III 93; late Roman Imperial period); in view of the name Flavius, this 'forarius' was a person of some prominence: a wholesale dealer of some kind of liquid or dry foodstuff rather than a shopkeeper, edd.pr. According to F., word

division and reading may be uncertain, especially initio, where he reads φλαχριστας [the ph. confirms this reading, Tybout]; he wonders whether this may be an error for φιλοχριστός.

1870. Gerasa (or Pella?). For an inscription from 'Ajlun, possibly belonging to the territory of Gerasa, see our lemma no. 1847.

1871. Gerasa. Territory. P.-L.Gatier, *Syria* 84 (2007) [2008] 176/177, comments on the implications of the milestone *SEG* LIII 1879 bis (road from Gerasa to Pella; found in Ishtafina, 5 km northwest of Ajlun) for the extension of Gerasa's territory to the west: the 12 miles indicated are counted from Gerasa (see *SEG* LIII app.cr.); the first milestone clearly erected in Palaestina was found 10 miles from Pella and found at ▪ distance of two (or three?) stations from *SEG* LIII 1879 bis. The provincial frontier was located somewhere between these stones, implying that the territory of Gerasa was larger in this area than previously known. Khirbet el-Maqati (northeast of Ishtafina), where the Christian mosaic inscription *SEG* XXXII 1492 was found, belongs to Gerasa rather than Pella (which does not affect the date of the mosaic [482/483 A.D.], since both cities used the Pompeian era).

1872. Gerasa. Writing. D.Kennedy, *Gerasa and the Decapolis. A Virtual Island in Northern Jordan* (London 2007) 126-150 ('A World of Writing'), offers some general reflections on the importance and ubiquity of writing both in the public and private sphere in Gerasa in the early centuries of the Roman empire. Though K. underlines the quantitative preponderance of written documents on perishable materials (papyrus; skin; parchment) and hence now lost, he also pays due attention to writing on stone, especially to highlight the prominence and visibility of texts in public space (official documents; inscribed statue bases; epitaphs; for Greek and Latin inscriptions see inter alia 128/129).

1873. Gerasa (area of: Suf). Dedication to Zeus Beelphogor and Helios, 98/99 A.D. *CIG* 4665 (on the basis of J.L.Burckhardt, *Travels in Syria and the Holy Land* [ed. by W.M.Leake; London 1822]); *OGIS* 620 (on the basis of C.Clermont-Ganneau, *Recueil d'archéologie* 5 [1903] 15-21); R.E.Brünnow, A.von Domaszewski, *Die Provincia Arabia* (Strassburg 1904-1909) vol. 2, 240; vol. 3, 310. P.-L.Gatier, *Syria* 84 (2007) [2008] 174-176 (reproduction of an unpublished majuscule copy by Brünnow in the Institut Fernand-Courby in Lyon), reads in L. 2 Βεελ⟨φ⟩ω⟨γ⟩ώρωι. We present the text.

Ἀγαθῆι Τύχηι· | (ἔτους) αξρ΄, Διὶ ἁγίωι Βεελ⟨φ⟩ω⟨γ⟩ώρωι | καὶ Ἡλίωι, Ἀμέραθος Δη|μητρίου, τοῦ καὶ Δάμμω||νος Δημητρίου ⟨ἀ⟩πελεύ|θερος, τὸν βωμὸν ἀνέ|θηκεν κατ' εὐχήν

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2. Year 161 (Pompeian era of Gerasa) = 98/99 A.D.; ΒΕΕΛΒΩΣΩΡΩΙ, copy Brünnow; in an earlier publication, Brünnow had read ΒΕΕΔΚΩCΩΡΩΙ and Domaszewski ΒΕΕΛΚΕCΩΡΩΙ, which was corrected into

ΒΕΕΛΒꞶCꞶPꞶI by Clermont-Ganneau; the latter reading is reflected in the copy in Lyon; in vol. 3 (1909), B.-D. read Βεελ[β]ωσώρωι. The Syrian god (Zeus) Beelphogor/Beelphegor (derived from the toponym Beth-Phogor, west of Madaba) is known inter alia from *IGLS* XXI.154 (Zizia, territory of Madaba): ἱερὸν τοῦ Διὸ[ς τ]οῦ ἐν Βεελφέ[γωρ], G.; see also our lemma no. 1931 || 5. ΜΠΕ, copy Brünnow.

1874. Gerasa (area of: en-Nu'eiyima). Laying of a mosaic pavement in a church, 500 A.D.? Mosaic in the martyrion of a church in en-Nu'eiyima, between al-Husn and Jarash. A photograph was published by N.Hasawneh, *Majallat Al-Athar* 4 (2001) 34 (non vidimus; the photo is also on http//www.uark.edu/campus-resources/dlevine/ChurchMosaic.html). L.Di Segni, *art.cit.* (cf. our lemma no. 1812) 117-119, draws attention to this inscription and comments on the date. Text transcribed from the ph. on the net by R.A.Tybout.

Ἐπὶ τοῦ θεοσεβεστάτου καὶ ὁσι|οτάτου Λεοντίου ἐπισκόπου καὶ τοῦ εὐλ(αβεστάτου)
Ἠλία πρεσβ(υτέρου) καὶ Ἰωανίου διακ(όνου) καὶ Καμοῦσα καὶ Αλαφεου καὶ Μάξι-
μον, Χασουος, Γερμαμ|η, Σαβατίου, Ἠλία, Σαβατίου καὶ λυποῖς γηρότης ἐψη|(φώ)θη τὸ
μαρτύρην ἐν ἔτι ὀγδόου, χρ(όνοις) ὀγδόης ἰνδικ(τιῶνος)

Initio: small x-shaped cross; abbreviation marks: \ and S (for χρ(όνοις) in L. 6) || 5. λυποῖς γηρότης for λοιποὶ γέροντες; the 'elders' are the leading monks of a monastic or hermit community, Di S. || 5-6. ΕΨΗ|ΘΗ, mosaic || 6. μαρτύρην for μαρτύρι(ο)ν; year 8: clearly not the Pompeian era expected in the territory of Gerasa or the provincial era of Arabia; probably an abbreviation for 6,008, which would correspond to 500/501 A.D. by the Byzantine creation era (the only creation era as yet attested in Transjordan); the period from March 25 to August 31, 500 A.D. fell in the 8th indiction. This date fits in with the letter forms, Di S. ('If this interpretation is correct, this is an outrageously early appearance of the Byzantine era - almost two hundred years before its first accepted attestation in graffiti of the Parthenon'; 118).

1875. Hauran. Army: the Late Roman Army. See our lemma no. 1775.

1876. Hauran. Religion: the cult of Tyche, Roman Imperial period. A.Sartre-Fauriat, in *Mélanges -- Rey-Coquais* 269-288 (map), discusses the epigraphical evidence bearing on the cult of Τύχη, very popular as the protectress of communities and individuals in the Hauran (see our lemmata nos. 1877/1878 and 1903 for three texts (two inedita) which she incorporates in her synthesis): **1) temples:** twelve, with one exception (Bostra; *IGLS* XIII 9006/9007) in villages situated in the north-west for the greater part. The only archaeological remains which can be identified with certainty is the Tycheion of Aire/Sanamein (see our lemma no. 1877; for Hayat see our lemma no. 1878, app.cr. ad LL. 7/8); **2) finances:** the temples were built from public funds (e.g. *IGLS* XVI.2.649; ἐκ το(ῦ) τῆ[ς κώμης]), under the supervision of village magistrates (πιστοί; see e.g. our lemma no. 1903), with the occasional support of a benefactor (e.g. the temple in Sanamein, which could only be finished with the help of a centurio of the legio III Gallica, in 191 A.D.; *IGLS* XIV 548 = *IGR* III 1128); **3) cult:** the consecration of chil-

dren or adolescents as priest at Aire (see our lemma no. 1877 app.cr. ad A 1); the role of Gad (see our lemma no. 1878, app.cr. ad LL. 6/7 [on Gad/Τύχη see also *SEG* XLVII 1916, Tybout]); the invocation of Ἀγαθὴ Τύχη or of the Tyche of individuals.

[For *LBW* 2512 (building inscription recording τὰ Τυχεα, from Zabirah [Leja], adduced by S.-F. on 279), see now J.-B.Yon, P.-L.Gatier (edd.), *Choix d'inscriptions grecques et latines de la Syrie* (Beirut 2009) 162/163 no. 44 (ph.; text; French translation; comment), Tybout].

1877. Hauran. Aire (Sanamein). Dedication of a statue of Zenodoros and four candelabras, undated [after 191 A.D.?]. The large limestone base bearing *SEG* XLIX 2105 ('Text B') has, as described *ibid.*, another text on two adjacent sides ('Text A'; below we indicate these two sides by A 1 and A 2); (A) was found ca. 100 m northwest of the temple of Tyche; side (B), detached from the rest of the base, was found in the temple; the base originally supported a statue, either the one mentioned in A 1 or that of the Roman official honored in B. Ed.pr. A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1876) 269-272 no. 1; cf. also 282-284 (ph.; French translation); to be published as *IGLS* XIV 556 (a). Cf. also D.Feissel, *BE* (2007) no. 508; P.-L.Gatier, *An.Ép.* (2007) [2010] no. 1621 (text and French translation).

A 1: [Μοσχίω]ν Κλήμεντος τῇ Μεγάλ|[λῃ Τ]ύχῃ ἱερασάμενος Ζηνό|[δωρο]ν υἱόν, ἀνέθηκεν ἐκ τῶ|[ν ἰδίων] τὸν ἀνδρίαντα καὶ || [τοὺς] τέσσαρες φωσφόρου[ς]

A 2: [------]ΩΔΕΛ|Κ[--]ΗΜΓΗΤΗΝ πρότε|[ρος ἀ]φιεροῦν[τε]ς ἐξ ἰδίων

Undated by ed.pr.; 2nd/3rd cent. A.D., G. [probably after 191 A.D., when the temple of Tyche was finished (see our lemma no. 1876 sub 2), Tybout]; || **A 1.** restoration based on *IGLS* XIV 556 = *PAES* 665 (4), also from Sanamein: Μοσχίων Κλή|μεντος τῇ Με|γάλῃ Τύχῃ ἱερα|σάμενος Ζηνό|δωρον υἱὸν ἀνέ||θηκεν; *IGLS* XIV 549-552 = *PAES* 653 A-D (2), from the same village, record the consecration of a girl as a priestess of Tyche by her grandfather, with similar offerings. This type of consecration of children or adolescents is unique for the Hauran, as is the female priest. The irrelevance of the gender of the young priests may be due to the fact that Tyche took the place of the Semitic god Gad, who, however, did not disappear from consciousness (see our lemma no. 1878 app.cr. ad LL. 6/7), ed.pr., who translates 'M., fils de C. pour la Grande Tychè, après avoir consacré comme prêtre son fils Z., a dédié à ses frais la statue et les quatre porte-flambeaux'; contra Feissel, who urges that unlike in the dossier from the same village mentioned above (which has ἱεράσας Δόμναν θυγατέρα), the middle ἱερασάμενος is intransitive; Feissel translates 'M. fils de C., ayant été prêtre de la Grande Tychè, a dédié (la statue) son fils ...' || **A 2.** it is unclear whether this text continues the record of Moschion's donations; it should probably be considered another text in view of the different script and the otherwise useless duplication ἐκ τῶν ἰδίων/ἐξ ἰδίων, ed.pr.

1878. Hauran. Hayat. Construction of a Tychaion, undated [2nd/3rd cent. A.D.]. Right part of a lintel; inscription in a tabula ansata (the ansa in the shape of an acanthus leaf); built into the wall of a stable. Ed.pr. A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1876) 273-275 no.

3 (ph.; French translation); P.-L.Gatier, *An.Ép.* (2007) [2010] no. 1622 (text and French translation).

[------ Σί]ụονος καὶ Ἰου|[λιανὸς καὶ Σ]ίμων υἱοὶ αὐ[τοῦ καὶ Σίμω]ν Ἰουλιανοῦ | [καὶ ------]ου καὶ σύνο||[δος τῆς κώμης? ----- εὐσ]⟨ε⟩βοῦντες | [ἔκτισαν τὸ] Τυχαῖον θεο|[------ ἐκ θ]εμελίων μέ|[χρι ὕψους ------] δημόσιον

Undated by ed.pr.; 2nd/3rd cent. A.D., G. || 4-5. σύνο|[δος τῆς κώμης (village council or religious association, frequent in the region) or σύνο|[ικοι rather than συνό|[μευνος ('épouse') or συνο|[δία, ed.pr. || 5. initio C, majuscule text || 6-7. on 284, ed.pr. suggests restoring θεο|[ῦ], a reference to the Semitic deity Gad who was replaced by Tyche in the Imperial period; in Hayat, Gad may have continued to be worshipped under the name of Tyche. Gad is also considered to be the dedicatee of the Tyche temples in Zebireh donated by two tribes (*IGLS* XV 90; cf. *PAES* II.A.4, pp. 251/252) || 7-8. the temple, financed by four persons, must have been of considerable size; perhaps the large complex at Hayat known as 'kalybe' is to be identified as the Tychaion, ed.pr. (279/280) || 8. either another building qualified as 'public' or perhaps ἐκ] δημοσί(ω)ν, ed.pr.

1879. Hauran. Kapron? (Al Kafr?). Inscriptions on statues of scribes, late 1st cent. B.C./early 1st cent. A.D. and 2nd cent. A.D.? *SEG* L 1521/1522. I.Skupinska-Løvset, in E.Walde, B.Kainrath (edd.), *Die Selbstdarstellung der römischen Gesellschaft in den Provinzen im Spiegel der Steindenkmäler. IX. Internationales Kolloquium über Probleme des Kunstschaffens* (Innsbruck 2007) 311-314 (ph.), discusses these statues as typical examples of 'Seated Frontality as an Expression of Status and Authority in the Rural Territory of Southern Syria (title of the article; 307-316). 'It is not clear from the inscriptions whether the statues were intended to be funerary, honorific or votive' (314).

1880. Hauran. Maaga (Muhajje). Triple funerary epigram for Avitus, 4th/5th cent. A.D. To be published as *IGLS* XIV 443 c. Inscription engraved on a basalt block built into an exterior wall of an ancient house in the north-eastern quarter of Muhajje (Maaga; cf. *SEG* VII 1099: Μααγα, κώμη τῆς Βαταναίας); the exterior wall belongs to a sort of annex to the house, where the inscriptions appear 'sous une sorte d'auvent' (56). Published on the basis of photographs provided by J.-M.Dentzer by edd.pr. C.Bost-Pouderon, M.Sartre, *ZPE* 160 (2007) 51-58 (ph.; French translation); cf. also P.-L.Gatier, *BE* (2007) no. 529 (for L. 11 in fine, we incorporate G.'s superior reading into our text).

(?) Βάλẹ [τελευ]τ̣ὴν (?) δὲ βίου̣ πανακήρατ[ον] ẹ̓ξετέλεσ⟨σ⟩ε
σωφροσύνης στέψας εὐγενὲς οὔνομ' ὅλον
κλεινὸς Ἀουῗτος ἀ̣νὴρ ὃς γήραος οὐδὸν ἀνελθὼν
4 μοίρης ἔθηκε φέρων κλῆρον ἐλευθερίης·
Ἕτερον ἐπίγραμμα·
Ὄλβιος οὗτος ἀνὴρ ὃ{ι}ς ἐνθάδε κεῖτε γεγηθὼς
εἵνεκεν εὐκλίης ἥνπερ ἔχεσκε μόνος·

οὐδὲ γὰρ οὐδέ τις ἄλλος ἄγαν ἐπιμάρτυρον ἔσχεν
    οὔνομ' ὁποῖον ἀνὴρ ἔσχεν Ἀουῖτος ὅλ̣ω̣ς̣·
        Ἕτερον ἐπίγραμμα·
Οὔνομα σὸν ἐρατὸν οὐ παύσετε οὐδ' ἀπολήξει (?)
    μουσάων θεράπων ἵδρυμα τῆς σου αἴης·
ἀλλά σε παῖδες, Ἀουῖτε, διηνεκέεσσιν ἀμοιβαῖς
    ἐξαρέσαντες ὁμοῦ κ̣ο̣ί̣μισαν ἐν δ̣απέδῳ

The pentameters are marked by regular indentations, ἕτερον ἐπίγραμμα (LL. 5 and 10) by a larger indentation; numerous ligatures; Ï in Ἀουῖτος || 1. βάλε̣ [τελευ]τὴν κτλ.: 'Porte-toi bien! Et il a accompli une fin de vie sans souillure', with βάλε either in the sense of 'plaise aux dieux que ...' or as the transcription of Latin vale; the latter is suggested by H.Engelmann apud edd.pr.; this restoration (rejected by G.) implies a metrical error; alternatively βάλε[τε]· τήνδε βίον̣ κτλ. ('Portez-vous bien! il a achevé cette vie sans souillure', an address to the passer-by) may be restored, which, however, results in a grammatical error: perhaps ἡ βίος under the influence of ἡ βιοτή or Latin vita?, edd.pr. || 3. Ἀουῖτος: either the Latin cognomen or the Arabic name Awidh (transcribed Αουιδος) assimilated to Avitus, edd.pr. || 4. [hypermetric verse; a correct scansion may be obtained by reading {ε} θῆκε φέρων (aorist without augment; for θῆκε φέρων cf. *Od.* 21.366), Martin]; ἐλευθερίης: adjective going with μοίρης ('est venu déposer sa part de libre destinée', with 'emploi explétif' of φέρων), edd.pr. || 6. οἷς instead of the expected ὅς for metrical reasons?, edd.pr. || 8. ἐπιμάρτυρος: normally a substantive ('celui/celle qui rend témoignage de'), but used here in a passive sense ('dont on rend témoignage, qui est attesté'): 'car personne d'autre, non, personne, n'a eu un nom aussi célebré', ed.pr. || 11. παύσετε for παύσεται; ἀπόλιψ' ἔξι for ἀπόλειψιν ἕξει ('Ton nom aimé ne cessera pas, ni ne connaîtra d'abandon') violates the rules of meter and of elision; the ph. seems to show that the mason hesitated between ἀπολείψει and ἀπολήξει, without having effaced the first in favor of the latter, G. || 12. ἵδρυμα τῆς σου αἴης ('fondement de ta terre'): possibly Avitus (a Roman?) founded an (agricultural) estate, edd.pr. || 13. ἀμοιβαῖς: 'chants alternés', 'dons en retour', 'successions' or, preferably, 'marques de reconnaissance', edd.pr. || 14. ἐξαρέσαντες: '(tes enfants ...) t'ayant été agréables', though the verb is attested in its medial form only (ἐξαρέσκομαι), edd.pr. || the first epigram is devoted to the past (the deceased's life), the second to the present (his glory) and the third to the future (perpetuation of his fame), edd.pr., who provide parallels for the specific motifs, all common in funerary epigrams || edd.pr. argue that Avitus, μουσάων θεράπων (L. 12), wrote the epigrams himself, and suggest that he may have been a 'merchant in epigrams', who with the sequence of three variations on a motif separated from each other by the allegedly rare ἕτερον ἐπίγραμμα put his abilities on display in a sort of 'shop'/annex to his house. This quite surprising theory is convincingly rejected by G.: epigrams elaborating upon the same motif are common and also attested on stone: see the collection in *GV* 1888-2015, where the alternative versions are frequently introduced by ἄλλο or ἄλλως, equivalent of ἕτερον ἐπίγραμμα; for an example from the Hauran see the three epigrams for Βᾶσσος (Maximianoupolis; 356/357 A.D.?; *GV* 1983; Merkelbach-Stauber, *SGO* IV 22/21/01; *SEG* XLVI 2078*; Robert, *Hellenica* XI 306-319). Avitus was probably buried in the annex to his house: ἐν δαπέδῳ (L. 14), which has nothing to do with the formula ἐν μακάρων δαπέδῳ adduced by edd.pr. (on 53 and 58).

1881-1882. Hauran. Maaga (Muhajje). Two funerary epigrams, 4th/5th cent. A.D.? To be published as *IGLS* XIV 443 a/b. C.Bost-Pouderon, M.Sartre, *art.cit.* (cf. our lemma no. 1880) 57/58 note 20, present the texts of two epitaphs which they think may have been written

by Avitus (cf. *ibid.*). [No description of the stones; no indication of line division; the first one consists of two distichs, the second is an almost complete hexameter, Tybout].

1881: 57/58 note 20 (French translation). *IGLS* XIV 443 a. **Funerary epigram for Auxentios.**

Πάτρος συμβολίοιο μόνου μόνος ἐνθάδε κεῖμαι
ὀρφανὸς ὀρφανικοῦ, ὀρφανὰ τέκνα λιπών·
παιδὸς παῖς ἔτι ὢν Αὐξέντιος οἰκτρὸς ἀπ' οἰκτροῦ
4 σταίη ὀρφανικὴ [- ⏑⏑ - ⏑⏑ -]

'Une succession de jeux de mots autour du thème de l'orphelin', B.-P., S.

1882: 57/58 note 20. *IGLS* XIV 443 b. **Funerary epigram.**

[Π]ληϊάδων τεύξαν κεκμ[ηκότες] ἄνδρες [⏑ -⏑]

[Πε]ληιάδων, B.-P., S., who for the motif of pigeons in funerary epigrams from the Hauran and tombs surmounted by pigeonries refer to A.Sartre-Fauriat, *Des tombeaux et des morts* (cf. *SEG* LI 2049) II 70/71 [[Πε]ληιάδων, yielding a defective meter, should be rejected in favor of [Π]ληϊάδων, which occurs in the same metrical position in epic poetry (cf. Hes., *Op.* 383; Nic., *Ther.* 122; Arat., *Phaen.* 1.1066, etc.), Martin].

1883. Hauran. Melah es-Sarrar. Building inscription (?), undated. R.Dussaud, F.Macler, *Rapport sur une mission scientifique dans les régions désertiques de la Syrie Moyenne* (Paris 1903) 662 no. 60 (dr.). J.-B.Yon, *art.cit.* (cf. our lemma no. 1774) 402, transcribes this text engraved in a tabula ansata as follows.

Αυσος Αυμου μετὰ τὸ εμ|μη ⟨κ⟩αὶ υἱοὺς | αὐτοῦ καὶ ΑΗ|ΧΘΙΝΥΟΕΙΥΙΑΒ|ΙΤΟΝ ἐποία(σ?)εν | [ἐκ] τῶν ἰδείον· θά(ρ)σει

1-2. εμμη: (Semitic *'m*; mother); for the Syriac vocalization in -e- cf. the names Αβουδεμμους ('Père de sa mère'), Εμμηδαβουας and Εμμαβου ('Mère de son père'), Y.

1884. Hauran. Nee(i)la/Nelkomia (Muschennef). Various inscriptions. In a study of the architecture of the sanctuary, R.Barcsay-Regner, *Der Tempel von Muschennef. Ein frühkaiserzeitliches Heiligtum im Hauran/Syrien* (PhD Dissertation, Berlin 2007) 150-206, (re)publishes the inscriptions of Muschennef, which she drew during her research in 1989 and 1995 (ph.; dr.; German translations). She reproduces the texts read for her from photos by A.Chaniotis and his translations and brief commentaries. We provide a comparatio numerorum with *SEG* and the corpora. [We add references to the future volume *IGLS* XVI kindly provided to us by M.Sartre; *IGLS* XVI 829

a, 839 a, 844 a, 845 a, and 848 are not included in B.-R.]. For the inedita see our lemmata nos. 1885-1901.

SEG VII	B.-R.	*IGLS* XVI	B.-R.	*IGLS* XVI	B.-R.
1074	24	824	50	849 a	55
1075/1076	22/23	824 a	51	849 b	54
1077	15	825	18	849 c	56
1078	13	826 a/c	3	850	42
1079/1080	40/41	826 b	47	851	36
1081	16	827	2	852	43
1082	12	827 a	45	853	37
1085	17	828 a/b	6 a/b	854	60
		829	41	855	38
IGR III		829 a	-	856	34
1260/1261	1/2	830/831	4/5	857/858	32/33
1262/1263	4/5	832	9	858 a/b	57/58
1265	30	833	12	859	46
1266	29	834/835	10/11	859 a-g	61-67
1267	17	836	13	860	17
1269	45	837	16		
		838	8	*OGIS*	
IGLS XVI		839	15	418	
812	7	839 a	-		
813	22	840	30	*LBW*	
814	44	841	39	2211/2212	1/2
815	1	842	28	2213	4
816	20	843	40	2214-2221	3-11
817	23	844	29	2222	13
817 a	52	844 a	-	2223	19
818	21	845	26	2224-2228	26-30
818 a/b	48/49	845 a	-	2228 a	31
819	25	846	31	2229-2231	32-34
820	14	847	27	2231 a	35
821	24	848	-	2232-2234	36-38
822	19	848 a	53	2235	18
823	59	849	35		

1885-1901. Hauran. Nee(i)la/Nelkomia (Muschennef). Various new inscriptions, 2nd-4th cent. A.D. / Roman Imperial period. R.Barcsay-Regner, *Der Tempel von Muschennef* (cf. our lemma no. 1884) 179-190 (ph. of all), presents several inedita read for her from photos and drawings by A.Chaniotis. We do not present a small fragment (190 no. 65) and masons' marks on the pavement of the precinct east of the temple, consisting of single Greek letters (190 no.

67). All these texts will be presented with more detailed descriptions, improved readings based on autopsy, and commentaries by M.Sartre in *IGLS* XVI; we thank Sartre for communicating to us his readings and comments, which we incorporate below.

1885: 187 no. 59; *IGLS* XVI 823. **Dedication on behalf of (an) emperor(s), 2nd/3rd cent. A.D.** Part of a door jamb decorated with a relief; a partially preserved male bust is flanked by an inscription.

[-- Ὑπὲρ σωτ]ηρίας [καὶ] νε[ίκης | κυρίου --]σαθος Οτασι|[ου -- ταῖς ἑο]ρταῖς πατρῴ|[οῖς -- εὐξ]άμενος τρίων τι|[-- ὅ]λον τὸ ἔθνος καὶ Ε|[---]

[--]ΤΡΙΑΣ[...]ΝΕ[--|--]ΣΑΘΟΣΟΤΑΣ[--|-- ἑο]ρταῖς • πατρῳ[--|--]ενος τριῶν τι[--||--]ΛΟΝΙΟ ἔθνος καὶ Ε[---], B.-R. || 2. the name of the dedicant is perhaps [Οβαι]σαθος, attested in the same village (*IGLS* XVI 819), or [Αλα]σαθος, [Αιβε]σαθος, [Ατα]σαθος, [Ουαε]σαθος, S. || dedication of three objects on behalf of an emperor (or of emperors) on the occasion of an ancestral festival or a festival dedicated to the ancestral gods (Zeus and Athena); the ἔθνος (L. 6) probably refers to a military unit (cf. the ἔθνος νομάδων in *IGLS* XVI 778 from Tharba), which would fit in with the dedicant making a vow on behalf of the emperor(s), S.

1886: 180 no. 48 (dr.). *IGLS* XVI 818 a. **Building inscription, 2nd/3rd cent. A.D.** Block.

Σωκράτης Μαλαχ|ηλου, Μανος Οναινου, | Νατιμαθος Χεειλου, | ἱεροταμίαι

1-2. Μαλαχηλος (previously unattested): 'angel of El', S. || 2. Οναινος (Ονενος): a very popular name in the region, S. || 3. Νατιμαθος is paralleled in Muschennef; cf. also Νατεμαθος in Umm al-Jimal (*IGLS* XXI.5.388), S. || 4. for ἱεροταμίαι cf. *LBW* 2218, B.-R.

1887: 181 no. 49. *IGLS* XVI 818 b. **Building inscription, 2nd/3rd cent. A.D.** Moulded base.

Ἐπὶ | Σεουη|ριανοῦ | συνδι||κοῦν|τος ἐκ|τίσθη | τὸ σιγμ|[ά]τει||[ν]ον

8-10. σῖγμ|[α] ΤΕΙ|[.]ΟΝ, B.-R. [σιγμ[ά]τειον, diminutive of σῖγμα (a semi-circular porticus); cf. *IGLS* 9122, with the commentary of M.Sartre, Chaniotis].

1888: 182 no. 50. *IGLS* XVI 824. **Dedication, 2nd/3rd cent. A.D.** Lower part of a votive relief with a male bust: [--] | εὐσεβ|ῶν ἀν|έθη||κεν

1889: 182 no. 51 (dr.). *IGLS* XVI 824 a. **Dedication, 2nd/3rd cent. A.D.** Upper part of a base: [--]αθος Ιουδάρου ἐκ τῶν εἰδίω[ν] | ἀνέθηκεν

1. or Ιουδάβου, B.-R. || both names are unattested so far in Syria, S.

1890: 183 no. 51. *IGLS* XVI 817 a. **Dedication, 2nd/3rd cent. A.D.** Upper part of a column; inscription in a tabula ansata.

Σεουῆ|ρος Μα|λέχου | τοὺς δ||ύο κίο|νας ἐκ | τῶν ἰ|δίων | ἀ̣ν̣[έθη||κεν]

The dedicant is known from *SEG* VII 1076, B.-R.

1891: 184 no. 53. *IGLS* XVI 848 a. **Epitaph, 2nd/3rd cent. A.D.** Block; inscription with raised letters in a tabula ansata: Τὸ μνημεῖο|ν οἰκοδόμη|[σ]αν ⟦- - -⟧

1892: 184 no. 54. *IGLS* XVI 849 b. **Epitaph of Basiliskos, 3rd/4th cent. A.D.**

Βασιλίσκε ἀπὸ (ἑκατοντάρχου) | ἔγγονε Βασιλίσκου | πρεσβευτοῦ χαῖρε· | Νει-κήτα

1. Βασιλίσκε ΑΠΟΧ, B.-R. || 3-4. πρεσβευτοῦ Υ̣[.]C[..] | NC[--], B.-R.

1893: 185 no. 55. *IGLS* XVI 849 a. **Epitaph of Atasos, 2nd/3rd cent. A.D.** Block.

Αται|σος | Μαλέ|χου

1-2. Ατασος: previously unattested; cf. the male diminutive Αταcαθος, on record in Saleh (*IGLS* XVI 908), S.

1894: 185 no. 46. *IGLS* XVI 859. **Epitaph of Aelius Bassus, a veteran, 2nd/3rd cent. A.D.** Block: Αἴλ(ιος) • Βά|σσος οὐ|ετρα|νός

1895: 187 no. 60. *IGLS* XVI 854. **Epitaph of Sobelathe, 3rd/4th cent. A.D.** Left part of a block: Θάρσι | Σο⟨β⟩ε|λαθη | Μοο||ρου

ΘΑΡΣΙ|ΣΟΚΕ|ΛΑΘΗ|ΜΟΟ|ΡΟΥ, B.-R. || 2-3. the correction B for K is justified in view of the name Σοβολαθη (*IGLS* XVI 297, near Kanatha) and the widely attested name Σοβεος/Σοβαιος (a name formed with Σοκ- is unattested), S. || 4-5. Μοορος: attested in *IGLS* XVI 798 (north of Mushennef) and 59 and 62 (northwest of Suweida), S.

1896: 189 no. 63. *IGLS* XVI 859 c. **List of names, 2nd/3rd cent. A.D.** Part of a block.

[-----|--]λου καὶ Οται|[σος -- καὶ] Αἴλιος οὐε|[τρανὸς καὶ Ἁδ̣ρ[ια]νὸς Αν|[--]ΟΙΛΥΤ[-]ιελος || [-- ο]ς Αναμου καὶ Σο|[--]ανος Ελιανου

[--] | ΟΥΣΩ[--]|Ν θαρσ[--]|ΕΙΜΗΔ[--] || ἄχθου [--] | παντ[--|--], B.-R.; S.'s very different reading is based on autopsy of the stone and study of a squeeze.

1897: 188 no. 61. *IGLS* XVI 859 a. **Fragment, 2nd/3rd cent.** A.D. Lower part of a statuette of Nike with its base; on the base the beginning of an inscription.

Ἀλέ[ξανδρος? ---]

[A sculptor's signature or the name of the dedicant, Chaniotis].

1898: 188 no. 62. *IGLS* XVI 859 b. **Fragment, 2nd/3rd cent.** A.D. Right part of a block with an inscription in tabula ansata: [--]OCMAN | [--]EΞ̣EIO | [--]ACE | [--]C̣Θ̣Ḥ

[--]CMAI|[--]ΘEIO|[--]CE, B.-R.

1899: 186 no. 67. *IGLS* XVI 854 g. **Graffito (name), Roman Imperial period.** Graffito on the front of the north anta of the temple: Σεουῆρ(ος)

1900: 186 no. 68. **Graffito (acclamation), Roman Imperial period.** Graffito on a block: Τύχη

1901: 190 no. 66. **Graffito (name), Roman Imperial period.** Graffito on the pavement east of the temple: Ἀκύδιος?

1902. Hauran. Qasr el-Hallabat. Edict of Anastasios I, early 6th cent. A.D. *PAES* III A 20; *SEG* XXX 1710; XXXII 1554; L 1540* (cf. also XXXIV 1507). Fragment 55, now in the Mu'tah University Museum, is republished by Y.E.Meimaris (et alii), *art.cit.* (cf. our lemma no. 1910) 529/530 (ph.; dr.). In L. 5 initio the restoration [λι]μί⟨τ⟩ου is arbitrary, since the stone has MIIOY. M. rediscovered another fragment (*PAES* III A 20 fr. 53) in the courtyard of the Archaeological Museum in Amman. For a new fragment of Anastasios' edict see now D.Feissel, *ZPE* 173 (2010) 125-130 (from Jerusalem; general observations).

1903. Hauran. Sawara. Restoration of the temple (or statue?) of Megale Tyche, undated [2nd/3rd cent. A.D.]. *SEG* XLVI 2077. Published as an ineditum on the basis of two lithographs in the papers of W.J.Bankes (cf. *SEG* LIV 1699) by A.Sartre-Fauriat, *art.cit.* (cf. our lemma no. 1876) 272/273 no. 2 (dr.; French translation; no mention of M.Sartre's first edition, based on autopsy for the left part of the stone; see *SEG* XLVI); cf. D.Feissel, *BE* (2007) no. 508; P.-L.Gatier, *An.Ép.* (2007) [2010] no. 1623 (text and French translation).

Εἰς ἀγαθόν, ἀν̣ενεώθη καὶ ἐκτίσθη ἡ | Μεγάλη Τύχη τῆς κώμης, ἐπὶ Μαξί|μου Φ[ο]υ̣σκιαν̣ο̣ῦ καὶ Μορεκου Αφσου κα[ὶ Κ]|ασσιανοῦ Ῥούφο[υ] καὶ ⟨Ζ⟩αβδου Ζεουαρου, πιστῶν

Undated by S.-F.; 2nd/3rd cent. A.D., G. ‖ 4. Ἀπιανοῦ (?) Ῥούφου, *SEG* (with Ἀρριανοῦ or Ἀπ(π)ιανοῦ in the app.cr.); ICTѠN engraved outside the tabula; πιστοί: village magistrates (college of 2 to 8 magistrates known for 36 villages in the Hauran), ed.pr. ‖ in view of ἀνενεώθη καὶ ἐκτίσθη, restoration of the temple rather than a statue of Megale Tyche (as assumed by ed.pr.), F.

1904. Hauran. Soada/Dionysias (Suweida; area of: Sleim). Construction of a fortification, 345/346 A.D. Rectangular block re-used in the floor of a house in Sleim, north of Suweida. Ed.pr. M.Sartre, in *Mélanges -- Rey-Coquais* 313-318 (ph.; French translation); to be published as *IGLS* XVI 75; cf. also P.-L.Gatier, *An.Ép.* (2007) [2010] no. 1620 (text and French translation) and our lemma no. 1775.

Ἐκ προστάγματο[ς τοῦ κυ]|ρίου μου Φλ(αουΐου) Οὐίκτο[ρος τοῦ δι]|ασημ(οτάτου) δουκὸς οἰκοδομήθη | τὸ φρούριον ὑπὲρ ἀσφαλίας ‖ τῶν διοδευόντων πρọνοίạ | Ἀλεξάνδρου (ἑκατοντάρχου) ὠρδ(ιναρίου) λεγ(εῶνος) | γ' Κυρ(ηναικῆς), ἔτι σμ'

2-3. Fl. Victor: previously unattested dux of Arabia; the date of our inscription (L. 7) fits in between those known for two Roman officials ruling in Arabia (both not proper governors): Φλ. Ἱεροκλῆς (343/344 A.D.; ἡγεμὼν διασημότατος; ἄρχων τῆς ἐπαρχίας) and Θεόδωρος (346 A.D.; vir perfectissimus praeses Arabiae); the latter two, not attested as duces, may have been in office simultaneously with Fl. Victor, ed.pr. [the titles of Fl. Hierokles and Theodoros show that they were civil governors of the province of Arabia, at a time when the civil and military governorships were held by two different men, Di Segni] ‖ 4-5. φρούριον: 'un fortin, un petit édifice capable d'abriter, temporairement ou en permanence, une garnison de peu d'importance' (317); the phrourion is larger than the πύργος/burgus and not necessarily smaller than the κάστελλος/castellum; for a 'praesidium' built for the safeguarding of travellers cf. *CIL* III 128 ('in securitatem publicam'; from Khan Quseir, 20 km north of Damaskos); soldiers in Sleim, situated on the road from Damaskos to Bostra, are on record in inscriptions (*IGLS* XVI 72, 83, and 97), which points to a garrison; for other φρούρια in the region cf. *IGLS* XVI 650/651, 671, 688/689, and 1211, ed.pr. ‖ 6. X above P; P within Ω ‖ 6-7. Alexander is centurio ordinarius in Legio III Cyrenaica (stationed at Bostra); the title, emerging in the 3rd cent. A.D., indicates a specific tactical charge in the frontlines in combat, ed.pr. (following S.Janniard, '*Centuriones ordinarii* et *ducenarii* dans l'armée romaine tardive (III^e-VI^e s. apr. J.-C.)', in A.Lewin et alii [edd.], *The late Roman Army in the Near East from Diocletian to the Arab Conquest. Proceedings of a Colloquium held at Potenza, Acerenza and Matera, Italy / May 2005* [Oxford 2007]) 383-394 ‖ 7. year 240 (era of the province of Arabia) = 346/347 A.D., ed.pr. ‖ 7. γ' is written as the Roman numeral III.

1905. Hedjaz (road between Petra and Hegra). Rock graffito (name), undated. In an article on the geographical history of the road beween Petra and Hegra 'A.b.I.Al-Ghabban, *CRAI* (2007) 9-24, publishes color photos of rock-cut graffiti mainly in Semitic languages. One ph. (19) shows a Greek text, for which cf. P.-L.Gatier, *BE* (2009) no. 532.

Ιαλης Αραζου

The first name is rare (though it is perhaps erroneously read as Ιαδης in *LBW* 2592 and 2610), the second seems to be previously unattested, G.

1906. Ḥisma (area of: Sahl Abu as-Suwwana). Inscription commemorating Roman victory, 4th-7th cent. A.D. *IGLS* XXI.4.138; *SEG* XL 1524 (text and translation by ed.pr. W.J. Jobling also in *Syria* 70 [1993] 244-248; Arab translation by S.Farès-Drappeau, F.Zayadine in *ADAJ* 41 [1996] *42/*43). Republished on the basis of autopsy by F.Alpi, in *Mélanges -- Rey-Coquais* 335-353 (ph.; dr.; French translation): same reading, but the formula χαῖρε, Ζήνων is a later addition, in different lettering, written as a sort of reader's response to the preceding Ῥωμέοι ἀεὶ νικῶσιν· Λαυρίκιος | ἔγραψα. The latter text should be dated to the 4th-7th cent. A.D. on account of the acclamation (unique formula, but close to acclamations of the type νικᾷ ἡ τύχη τῶν Ῥωμαίων typical of the 4th cent. and after) and the (late) name Λαυρίκιος. This dissociates both texts from the Nabataean graffito from Hdeibit al-Fala also recording a Zenon, which provided a much earlier date for our inscription so far (125-150 A.D.; cf. *SEG* XL). Our text, testifying to Roman military presence in this remote desert area, is best dated in periods of trouble, for which A. considers several possibilities ranging from the late 4th/early 5th cent. to the early 7th cent.; the acclamation may express general adhesion rather than being a reference to a specific victory; observations on Romanus/Ῥωμαῖος, which in late Antiquity also acquires the meaning of 'soldier'; cf. the growing popularity of Romanus/Ῥωμαῖος as a name.

1907. Kana (southern Arabia). Prayer of Kosmas?, ca. 350-400 A.D. *I.Estremo Oriente* 437; *SEG* XXXIX 1661; XLII 1486. In his article 'The port of Qana and the Incense Trade', in D.Peacock, D.Williams (edd.), *Food for the Gods. New Light on the Ancient Incense Trade* (Oxford 2007) 71-111, A.V.Sedov on 92 and 99 (dr.) adduces this graffito (dr.) and interprets the building where it was found as a synagogue (cf. *SEG* XLII). Cf. also id., *Drevnij Ḥaḍramaut. Ocherki arheologii i numizmatiki* (= *Ancient Ḥaḍramaut. Essays on Archaeology and Numismatics*; Moscow 2005) 165-171 (non vidimus).

1908. Kanatha. Epigram commemorating the building of a church, ca. 400 A.D. *SEG* XXXVII 1537; Merkelbach-Stauber, *SGO* IV 22/35/02. In L. 1 in fine, E.Magnelli, *ZPE* 160 (2007) 40, suggests ⟨ἄθρει⟩ rather than ⟨εἶτα⟩ (Εὔχεο νῦν πρώτιστα καὶ εὐξάμενος πάλιν ⟨ἄθρει⟩ | τέρπεο ὀφθαλμοῖσιν ἰδὼν κτλ.: 'First of all pray now, and after praying look again: enjoy seeing').

1909. Khirbet es-Samra. Christian epitaph of Silas, 562/563 A.D. A.J.Nabulsi et alii, *ADAJ* 51 (2007) 275, publish a photo and (erroneous) commentary on a new Christian stele on a basalt stone with roundish corners; inscription in the four quarters of a large cross. Read by P.-L.Gatier, *BE* (2009) no. 525: ἤτου(ν) υνζ' | Σιλα

ἤτου (ligature OY above T) for ἔτους ‖ year 457 (province of Arabia) = 562/563 A.D.; first dated stele in this series consisting of Greek (see *SEG* XLVIII 1942) and Aramaic epitaphs. The date shows that the series should be dated to the early Byzantine rather than the Omayyad period, G. ‖ Σιλας is known at Samra: see *SEG* XLVIII 1942 (31), G.

1910. Moab. Inscriptions in the Mu'tah University Museum. Y.E.Meimaris, H.M.Mahasneh, K.I.Kritikakou-Nikolaropoulou, *SBF* 57 (2007) [2009] 527-562 (ph.; dr.; translations), (re)publish the 23 Greek inscriptions in the Mu'tah University Museum. Only three have previously been published: a fragment of the edict of Anastasios I from Qasr el-Hallabat (see our lemma no. 1902) and the epitaphs R.Canova, *Iscrizioni e monumenti protocristiani del paese di Moab* (Vatican City 1954) nos. 201 and 354 (= M., M., K.-N. 530-532 no. 2 and 543/544 no. 11, respectively). Except for the edict and a dedication to Artemis (see our lemma no. 1916) all texts are (Christian) epitaphs, with seven dated specimina ranging from 384 to 575/576 A.D., from the southern Kerak plateau, from the sites of Iraq, Mu'tah (ancient Motho) and Nakhl (the exact find places are unknown, since none of the stones comes from regular excavations); all the other texts are of unknown provenance. We give the texts of the inedita: see our lemmata nos. 1911-1915 and 1917-1930.

1911-1913. Moab. Iraq. Epitaphs, 5th/6th cent. A.D. Rectangular blocks with rounded top; inscriptions in an incised linear frame; now in the Mu'tah University Museum. Edd.pr. Y.E.Meimaris (et alii), *art.cit.* (cf. our lemma no. 1910) 532-536 nos. 3-5 (ph.; dr.; translation).

1911: 532/533 no. 3. **Christian epitaph of Martheones.** White-yellowish sandstone.

† Ἐνθά|δε κῖτε | Μαρθη|όνης ζή||σας ἔτ(η) | v ιη´ † v

3-4. Variant of the Hellenized Semitic name Μαρθόνης/Μαρθώνης; cf. also Μαρθάνης, Μαρθόνη, edd.pr. ‖ 5. abbreviation mark: S ‖ 6. trema above iota.

1912: 533 no. 4. **Christian epitaph of Martyri(o)s.** White-yellowish sandstone.

† | † Ἐνθά|δε κῖτε | Μαρτύρ||ης ζήσας | ἔτ(η) | λ´ † v

4-5. Μαρτύρης: contracted form of Μαρτύριος, edd.pr. ‖ 6. abbreviation mark: S.

1913: 536 no. 5. **Epitaph of Doae.** Limestone.

[Ἐνθάδ]|ε κῖτ[ε] | Δοαϊ | Ἐσαέο|υ ζήσ(ας) | ἤτη β´

3. Δοάϊ may be the female counterpart of Δοαῖος, edd.pr. [Δοαϊ is rather the transliteration of the Semitic name, without the Greek ending -ος; consequently there is no need to make the deceased a

woman, Di Segni] ‖ 4-5. Ἐσαέος: cf. Ἐσαῖος, Ἐσιάος (= probably Arabic *Ashya'*); these names could be vernacular forms of Ἠσαΐας, edd.pr. ‖ 5. ΖΗCΕ, lapis ‖ 6. horizontal stroke above the numeral.

1914-1915. Moab. Motho (Mu'tah). Two epitaphs, 384 and 5th/6th cent. A.D. Rectangular blocks; now in the Mu'tah University Museum. Edd.pr. Y.E.Meimaris (et alii), *art.cit.* (cf. our lemma no. 1910) 537-539 nos. 6-8 (ph.; dr.; translation).

1914: 537/538 no. 6. **Epitaph of Basili(o)s, 384 A.D.** White-yellowish sandstone.

[----|- ca. 4-5 -] Βασί|λις (?) Βασιλί|σκου ζήσ||ας ἔτη π', θα|νὼν ἔτι σ|οθ', μηνὶ Πανήμῳ κα'

1-2. In the missing part possibly ἐνθάδε κ(ε)ῖται, edd.pr. ‖ 2-3. Βασίλις: contracted form of Βασίλ(ε)ιος; given the frequent error of a female name going with the male form ζήσας (cf. e.g. the next lemma), the female name Βασίλις cannot be excluded, edd.pr. [surely Βασίλι(ο)ς was a male, Di Segni] ‖ 6-8. in each line a horizontal stroke above the numeral; 21 Panemos 279 (era of the province of Arabia) = 10 July 384 A.D.

1915: 538/539 no. 7. **Christian epitaph of Nonna, 5th/6th cent. A.D.** White limestone; rounded top; traces of an engraved decoration above the inscription.

[Ἐν † θ]|άδε κῖ[τ]|ε Νόννα | ζήσας ἤτη || vacat ι' vacat

1. Faint traces of a cross ‖ 4. ζήσας for ζήσασα ‖ 5. trema above iota.

1916. Moab. Nakhl (?). Dedication to Artemis, 1st cent. A.D. (or earlier?). Rectangular limestone block (altar); inscription in a shallow cavity in the center; incised guidelines; now in the Mu'tah University Museum. Edd.pr. Y.E.Meimaris (et alii), *art.cit.* (cf. our lemma no. 1910) 539/540 no. 8 (ph.; dr.; translation); cf. D.Feissel, *BE* (2009) no. 528.

Λιμναῖος | Κωσράμου | Στουβαῖος, ὑ|πὲρ αὐτοῦ καὶ || τῆς γυναικός, Ἀρτέμιδι κα|τ' εὐχήν

Date: 2nd cent. A.D.?, edd.pr.; probably earlier in view of the letter forms, F. [the lettering suggests a date not later than the 1st cent. A.D. and possibly much earlier, Di Segni] ‖ 1. Λιμναῖος, unparalleled in Palaestina/Arabia, is most frequent in Macedonia; cf. below ad L. 3, edd.pr. ‖ 2. on the assumption that K is correct, the Hellenized Semitic name Κοσράμος, edd.pr. ‖ 3. the fifth letter is B rather than P; Στουβαῖος (for Στοβαῖος, ethnikon of Stobi in Macedonia; cf. above ad L. 1) rather than Στουραῖος (may be the ethnikon of Στοῦρα in Pattalene, at the mouth of the Indus river), edd.pr.; sceptical F. in view of the Semitic theophoric patronymic ‖ [Qos is an Idumaean god, which - together with the ethnic Στοβαῖος - casts some doubt on the provenance of the inscription from Moab. Might the altar or the dedicant have come from Marisa? The early Hellenization of Marisa was

probably due to Macedonian influence; a Macedonian even left his name in one of the painted tombs: Peters, Thiers, *op.cit.* (cf. our lemma no. 1839) 56 no. 31: Ὄρτας Μακεδών, Di Segni].

1917-1918. Moab. Nakhl. Christian epitaphs, 5th/6th cent. A.D. Two rectangular blocks with rounded top; now in the Mu'tah University Museum. Edd.pr. Y.E.Meimaris (et alii), *art.cit.* (cf. our lemma no. 1910) 540-542 nos. 9/10 (ph.; dr.; translations).

1917: 540/541 no. 9. **Epitaph of Arriane.** White-yellowish sandstone; incised frame.

Ἐν † θάl δε κῖτ(αι) | Ἀρριανὴ | ζήσασα || ἔτη ξ΄ | †

2. Abbreviation mark: S || 5. horizontal stroke above the numeral.

1918: 541/542 no. 10. **Epitaph of Prokopi(o)s.** Yellowish sandstone; inscription in an engraved arch supported by two columns; traces of red paint.

Ἐν † θάl δε κῖτ(αι) | Προκόπις | Ἠλίου ζήσ(ας) || μῆ(νας) ὀκτώ

2. Abbreviation mark: S || 5. small H above M.

1919-1930. Moab. Unknown provenance. Epitaphs, 5th/6th cent. A.D. Rectangular blocks (unless stated otherwise), often with rounded top; now in the Mu'tah University Museum. Edd.pr. Y.E.Meimaris (et alii), *art.cit.* (cf. our lemma no. 1910) 544-560 nos. 12-23 (ph.; dr.; translations).

1919: 544/545 no. 12. **Christian epitaph of Zosime, 406 A.D.** White-yellowish sandstone; at the top a double incised curved line probably indicating an arch; in its center a small cross: Μνηlμῖον | Ζωσίlμη Ἀμlαθανα· | τ΄ vacat | ζήσας ἔlτη ιε΄

3-4. Ζωσίμη for Ζωσίμης || 4-5. Ἀμαθάνας: probably the Greek transcription of a Semitic theophoric name ('servant of Anat'), edd.pr. [Ἀμαθανα (genitive of Ἀμαθανας?) seems to follow a masculine declension (unless the tau in L. 6 is the end of the name rather than a year: Αμαθανατ), but it is a female name ('maidservant of Anat?'). The use of the metronymic seems strange; perhaps a second name of Zosime or an ethnic (from one of several villages in Transjordan called Αματα, Αμαθα or the city of Ἀμαθοῦς)?, Di Segni] || 6. sc. ἔτους, as indicated by a horizontal stroke after T; year 300 (era of the province of Arabia) = 406 A.D., edd.pr. || 7. ζήσας for ζησάσης || 8. trema above iota.

1920: 545/548 no. 13. **Epitaph of [--]masos, 417 A.D.?** Originally rectanguluar limestone block broken on all sides except at right; inscription in an incised frame.

[---- | ...]μασου | [..]ραμου | [ζήσ]ας ἔτη ξα', || [θα]νὼν ἐν ἔτι | [τ?]ιβ', μηνὸς | [Δ]ίου β'

Horizontal strokes above the numerals || 1-2. traces of letters which may have belonged to the word μνημεῖον, edd.pr. || 2. perhaps [Σαμ]μάσου, frequent in the Moab, edd.pr. || 3. [Γα]ράμου, [Γε]ράμου or ['Αβ]ράμου, edd.pr. || 4. ζήσας for ζήσαντος || 5. θανών for θανόντος || 5-6. 2 Dios, year 312 (?) (era of the province of Arabia) = 19 October 417 (?) A.D.; the letter forms in this text, similar to those of the text in our next lemma, suggest restoring the hundred's figure as T, edd.pr.

1921: 548/549 no. 14. **Christian epitaph of Nonna, 451/452 A.D.** White limestone block with diagonal reddish stripes; inscription in an incised frame.

'Ε † ν|θάδε κῖ|τε Νόνν|α ζήσας || ἔτη με', | τοῦ ἔτο|(υ)ς τμς'

4. ζήσας for ζήσασα || 5. Y omitted on the stone || 6. after the numeral a horizontal stroke above the line || 7. year 346 (era of the province of Arabia) = 451/452 A.D.

1922: 549/550 no. 15. **Christian epitaph of Iohannes, 575/576 A.D.** White yellowish sandstone; inscription in an incised frame.

† 'Ενθά|δε κῖτε | 'Ιωάννης | 'Αμβριλίου, || v v υο' · vacat | ζ̣ή̣σ̣α̣ς̣ ἔ̣τη κβ'

3. The second N sinistrorsum || 4. 'Αμβρίλιος: variant of the Hellenized Semitic theophoric name 'Αμρίλιος ('order of El'); cf. also 'Αμβρείλις, edd.pr. || 5. year 470 (era of the province of Arabia) = 575/576 A.D. || 6. in smaller letters under the bottom frame-line; horizontal stroke above the numeral.

1923: 550/551 no. 16. **Christian epitaph of Iustinus, 5th/6th cent. A.D.** Rectangular white-yelllowish limestone; red paint in the upper part of the front; relief pyramid with knob at the peak; inscription in its lower section under a horizontal stroke; from the top of the pyramid three beams of light in red paint point towards the text; left of the pyramid traces of motifs which cannot be identified.

christogram Τοῦτο μνημῖλο̣ν 'Ιουστῖνος Μ̣α̣|κρίνου τελευτή|σαντος ἐτῶν κη'

2. The second N sinistrorsum; 'Ιουστῖνος for 'Ιουστίνου || the shape of the stele, the letter forms, the term μνημ(ε)ῖον and the name Μακρῖνος may point to the area of Zoora (Ghor es-Safi); a similar relief decoration is found on an anepigraphic stele from Mahaiy: Canova, *op.cit.* (cf. our lemma no. 1910) 350/351 fig. 385, edd.pr.

1924: 551/552 no. 17. **Christian epitaph of Sabas, 5th/6th cent. A.D.** White-yellowish sandstone; inscription in an incised arch supported by two columns.

Ἐ[ν † θά]|δε κῖ[τε] | Σάβας β|ιώσα(ς) ἔ|τη ἑπτὰ κ|αὶ δέκα

3. Σάβας: Hellenized Semitic name; cf. Σάβαος, Σαβ(β)έος, edd.pr. || 4. ΑΕΕ, lapis.

1925: 552/553 no. 18. **Christian epitaph of Orion, 5th/6th cent. A.D.** Limestone.

Ἐνθ † όδε | κῖτε Ὠρίων Ὀσ|δράος μόνο|ς (?) ζήσας ἔτη | [----]

1. ἐνθόδε for ἐνθάδε || 2-3. Ὀσδράος for Ὀσδράου; if read correctly probably a variant of the Hellenized biblical name Ἔσδρα, edd.pr.

1926: 553/554 no. 19. **Christian epitaph (of Opho--?), 5th/6th cent. A.D.** Rectangular white-yellowish sandstone tapering downwards; inscription in an incised frame.

† Θεορô | ὑπὸ τὸ | φôς σό|ν· ἡρπάγ|ειν ΟΦΟ

1. Θεορô for θεωρῶ || 4. traces of Γ outside the frame || 4-5. ἡρπάγειν for ἡρπάγην || 5. ΟΦΟ: the meaning is obscure; possibly the name of the deceased: Ὀφώ or Ὠφώ (female name derived from male names like Ὄφις, Ὀφιοῦς, Ὀφίων, Ὦφις, Ὤφιος or a variant of the feminine Ὀφίη?), edd.pr. || 'I perceive (things) through your own (divine) light. I was caught up (to heaven) ...'; reading and interpretation should be considered provisional in view of the unusual formula, edd.pr.

1927: 554/555 no. 20. **Christian epitaph of Kassiseas, 5th/6th cent. A.D.** Square yellowish sandstone; incised lines left and right of the inscription.

Ἐν † θά|δε κῖτε | Κασσισέ|ας ζήσας || ἔτη v ε´ v

3-4. Hellenized Semitic name; cf. Κασσισέος, edd.pr. || 5. in the free spaces traces of letters probably belonging to an earlier inscription.

1928: 555/558 no. 21. **Christian epitaph of Kyriakos (?), 5th/6th cent. A.D.** Originally rectangular white-yellowish sandstone block.

[Ἐνθ † άδε | κῖτε Κυρια?]|κὸς Γερμαν|οῦ, ζήσας ἔ|τη με´, τελε|[υτ(ήσας?)] ἐν με(νὶ) [--] γ´, ἐν | ἔτι † [--]

3-4. Either the transcription of the Latin cognomen Germanus or of the Semitic name *grm*, edd.pr. || 5. horizontal stroke above the numeral || 6. small E above M.

1929: 558/559 no. 22. **Christian epitaph, 5th/6th cent. A.D.** White-yellowish sandstone; inscription in an incised frame.

[---|---|- ca. 4-5 -]ΑϹ Ἐλ|πιδαυρίου (?) | μακ(άριος) ζήσας || ἔτη κη´ †

1-2. Probably ἐνθάδε κεῖται and the name of the deceased, edd.pr. ‖ 3. abbreviation mark: S ‖ 4. horizontal stroke above the numeral.

1930: 559/560 no. 23. **Epitaph of Dousari(o)s, 5th/6th cent. A.D.** White limestone.

[Ἐνθ]άδε κῖτα[ι] | Δọụσάρις Σελ̣[αμά]|νọụ ζίσ(ας) ἔ̣τ̣ῃ̣ [-]|α', ἰνδ(ικτιῶνος) θ̣' τọῦ ἔ[τους -]

2. Usual contracted form of the Nabataean theophoric name Δουσάριος, edd.pr. ‖ 2-3. Hellenized Semitic name; or Σελ[ουα]|νοῦ, edd.pr. ‖ 3. ζίσ(ας) for ζήσ(ας); abbreviation mark: S.

1931. Petra. Rock-cut dedication to Zeus Ouranios Beel[phegor?], late 2nd/3rd cent. A.D. *IGLS* XXI.14 (insignificant fragments of LL. 1-4 only); *SEG* LIII 1907. Republished by P.-L.Gatier, *Syria* 84 (2007) [2008] 180-182 (ph.; French translation), on the basis of a new photo made by J.Aliquot. In LL. 1/2 G. reads Ζεὺς οὐράν̣[ιος] | Βεελ[--] (completely superseding previous readings, for which see *SEG* LIII). He tentatively suggests reading and restoring Βεελφε̣[γωρ] θ̣ε̣[ὸς] ἅ̣[γιος] or θ̣ε̣[ὸς π]α̣[τρῷος]; for (Zeus) Beelphegor/-phogor see our lemma no. 1873. The two soldiers are the dedicants rather than the craftsmen (as suggested by D.Keller; cf. *SEG* LIII app.cr. ad LL. 5/6); they honored the god ὁ ἐν τόπῳ Μωθώ (L. 3), who was worshipped in their native village (L. 6: κώμης Μωθώ; not the place where they were stationed). Motho can either be identified with Imtan (southeast of Salkhad; Mothana or Motha in two inscriptions: οὐιξιλλατίων Μοθανῶν [*LBW* 2037]; ἐν Μοθανοῖς [*PAES* III A 223]) or, less preferably, with Mu'ta (south of Kerak; known as Μοθους in a literary source). [Motho is better identified with Mothous, Mu'ta in central Jordan, than with Imtan in the Hauran, because Μωθώ and Μοθους are morphologically similar, while the ancient name of Imtan is Motha/Mothana. Moreover, Baal pe'or is a local god of central and southern Jordan and is not attested in the Hauran. Since Motho was the home of the soldiers, not the place where they were stationed, there is no reason to identify it with Imtan, Di Segni]. The divine name in the nominative is a label identifying the figural representation (baitylos in a niche).

1932. Seeia (Si'). Inscriptions concerning the building of a temple by members of the tribe 'Ubaishat, late 1st cent. B.C./early 1st cent. A.D. *LBW* 2366-2369; *SEG* XXXV 1597. L.Tholbecq, *Topoi* 15 (2007) 286-293, reconstructs an alternative stemma of the family of Μαλειχαθος Αυσου τοῦ Μοαιερου (2367/2368). In this version the Μαλειχαθος Μοαιερου in 2366 and 2369 is the uncle of his homonymous nephew, son of his brother Ausos, in 2367/2368. T. points out that a Nabataean epitaph from Saura (Sūr) seems to corroborate his reconstruction of the stemma.

1933. Zoora (Ghor es-Safi). Bilingual (Aramaic/Greek) epitaph of Mousios, 358/359 A.D. *SEG* LI 2082. In *XII Congressus* I 327-329, H.M.Cotton presents the text she published

earlier in *ZPE* 134 (2001) 277-283, and reflects on the various dating systems and the bilingualism [C. apparently does not know the text in *SEG* LI 2082, which substantially differs from that of the ed.pr.; the text now also in *I.Pal. Tertia* I a 18: cf. *SEG* LV 1764 on p. 583, Pleket].

1934. Zoora (Ghor es-Safi). Two Christian epitaphs. Two Christian epitaphs, 456 and 461 A.D. *I.Pal. Tertia* I a 205 and I b 35. (Re)published in *Three Faces of Monotheism* (cf. our lemma no. 2100) 142/143 no. 84 (by F.Vikosavovic) and 144/145 no. 85 (by ed.pr. L.Di Segni; see now *I.Pal. Tertia* I b 35 [same text]), respectively (ph.; translations; commentary).

1935. Zoora (Ghor es-Safi; area of: Wadi el-Hesa). Graffito (invocation of the Lord) in a hermit dwelling, 6th/7th cent. *SEG* VIII 344. Reporting on a survey of the Ghor es-Safi region, K.D.Politis (et alii), *ADAJ* 51 (2007) 208/209, publish a drawing of this graffito showing its present, more damaged state; on 210 a drawing of an unpublished graffito from the same dwelling showing after a line consisting of crosses two more lines containing traces of letters.

EGYPT

1936. Egypt. Administration: the praefectus Aegypti. In a thorough study largely based on literary sources and Latin inscriptions, O.Licandro, *MEP* 10 (2007) 29-74, discusses the vexed question of the magistracy of the praefectus Aegypti under Augustus, which according to him was a combination of the old magistracy of praefectus 'ma con *imperium ad similitudinem proconsulis*' (73). Elaborating the argument of F.Costabile (cf. *SEG* LI 2169 sub [1]), L. on 42-44 comments on the differences in the Latin original (LL. 1/2) and its Greek translation in the trilingual dedication of C.Cornelius Gallus (*I.Philae* 128; *OGIS* 654; *CIL* III Suppl. 14147; *ILS* 8995; *SEG* LII 1798*; ph.; cf. also our lemma no. 1941; see now also F.Hoffmann, M.Minas-Nerpel, S.Pfeiffer, *Die dreisprachige Stele des C. Cornelius Gallus* [Berlin 2009]). Brief reference (65) to *I.Knidos* 31.IV LL. 31-39 (*SEG* XXVI 1277; XLVI 1416*; Piracy Law). Cf. A.Bérenger, *An.Ép.* (2007) [2010] no. 1643, for a somewhat more extensive summary. See now also O.Licandro, *"Aegyptum imperio populi romani adieci". L'Egitto e la sua prefettura fra conservazione e innovazione nella politica Augustea* (Naples 2008; discussion of *I.Knidos* 31 on 93/94, and of *I.Philae* 128 on 43-46 and 79), and A.Jördens, *Statthalterliche Verwaltung in der römischen Kaiserzeit. Studien zum* praefectus Aegypti (Stuttgart 2009).

1937. Egypt. Amphoras: sealed stoppers and tradesmen. E.Denecker, K.Vandorpe, *BABesch* 82 (2007) 115-128, offer a survey of sealed amphora stoppers and their stamps from Graeco-Roman Egypt (mostly Roman Imperial period; inscriptions, illustrations or both, referring to traders). D., V. distinguish three types of businessmen: 1) 'negotiatores', acting either

for themselves or for others and belonging to the upper classes with contacts in Alexandria and Italy (some were imperial freedmen) and often appointed to high posts. They were involved in long distance trade through the Eastern Desert (wine and pharmakon); some were owners of landed property and producers as well. Most are known from ostraka, some from plaster stoppers. Some of the individuals who can be identified with the help of papyri, ostraka and inscriptions are Μᾶρκος Ἰούλιος Ἀλέξανδρος (active 37-43/44 A.D.; brother of the later governor Tiberius Iulius Alexander [cf. our lemma no. 1963]; sons of an arabarch); Claudius Aniketos (*SB* 960: two bilingual plaster stoppers; Cl[audi] Anice[ti] and Κλαυδ(ίου) Ἀνικήτου ἀραβ(άρχου) in a circle around it; APAB was erroneously interpreted as an abbreviated name so far; perhaps to be identified with Aniketos son of Kommonos, slave of the emperor Tiberius, attested in the ostraka of the Eastern Desert, where he personally carried on commercial activities); Apollonios (?) (*SEG* XLVIII 2009 no. 5; the traces fit Ἀπ[ολ]λ[ω]ν̣ίου ἀρ[--]: possibly the arabarch Apollonios, son of an arabarch: cf. *SEG* XLIX 2341 and L 1548 [see *ibid.* for a correction to Apollonios' date not noted by D., V., Tybout]); P. Annius Plokamos (Pliny, *NH* 6.84); C.Norbanus Ptolemaios (on Latin stoppers; cf. *SEG* XLVIII 2009 initio); Γάϊος Ἰούλιος Ἐπαφρόδιτος (*SEG* XLVIII 2009 no. 7); Τιβέριος Κλαύδιος Σεραπίων; Crestus/Χρῆστος (the latter three are presumably freedmen); **2)** the local Egyptian aristocracy, dealing in wheat for consumption in Egypt (clay stoppers; on 117/118, discussion of the wooden stamps from the Fayum published by G.Nachtergael, *CE* 75 (2000) 153-170 [omitted in *SEG* on account of their material]); an example is Παρθένιος Παμίνεως and family, known inter alia from inscriptions from Koptos (*SEG* LV 1826*); **3)** (probably small) businessmen (ἔμποροι/'mercatores', active in wine trade) originating from eastern regions and operating at the eastern frontier of Egypt (small category; cf. *I.Portes* 65 = *SEG* XXVI 1801: merchant from Adana in Koptos).

1938. Egypt. The ἀραβαρχία. D.Nappo, in *Forme di aggregazione* 273-291, discusses the ἀραβαρχία in the context of the tax system that revolved around the trade with the East (*I.Portes* 67; *OGIS* 674; *SB* 8904; *SEG* LII 1786*). With F.Burkhalter-Arce (see *SEG* L 1548) N. argues that the arabarchs are the authorized collectors of all custom dues levied along the eastern Egyptian border, responsible for monitoring the goods along the way in the Eastern Desert (and therefore paid from the revenues of the ἀποστόλιον; contra B.-A. and D.M.Rathbone [see *SEG* LII 1785 sub [1]) and for calculating and charging the tax of τετάρτη. N. sees a connection between the arabarch and the ἀραβοτοξότης attested in the Fayum, the latter being a kind of 'security force' that guaranteed order in the customs stations and along the desert routes. Whereas the arabarchia is known from the 1st cent. B.C., the arabotoxotai are a later formation (late 1st/early 2nd cent. A.D.) which gradually disappears after the Severans.

1939. Egypt. Collection of studies: J.Bingen. J.Bingen, *Hellenistic Egypt. Monarchy, Society, Economy, Culture* (Edinburgh 2007; three maps), is a collection of 19 articles translated into English and edited by R.S.Bagnall, who also contributes an introduction entitled 'Jean Bingen and the currents of Ptolemaic history' (1-12). New are Bingen's 'Foreword' (XIX/XX) and 'Conclusion' (279-289). The epigraphically relevant articles have all been recorded in

SEG: nos. 2 (31-43; *SEG* XLVII 2130), 6 (83-93; *SEG* XXXIII 1361), 7 (94-103; *SEG* XLI 411), 12 (141-154; *SEG* XLV 2088) and 19 (256-278; *SEG* XXXIX 1679); for nos. 4/5 (57-62 and 63-80 = *CE* 74 [1999] 118-123 and *CRAI* [1999] 49-66, respectively) cf. *SEG* LIII 1742. On 303, an index of literary sources, papyri and Greek inscriptions.

1940. Egypt. Dedications on behalf of/to Ptolemaic kings. D.Gladić, in S.Pfeiffer (ed.), *Ägypten unter fremden Herrschern zwischen persischer Satrapie und römischer Provinz* (Frankfurt am Main 2007) 108-139 (texts and German translations of the inscriptions mentioned below), urges that the distinction between dedications made 'on behalf of' (ὑπέρ + genitive) Ptolemaic kings and their relatives and dedications 'to' (dative) the rulers is not as neat as might be believed at first sight. The 'Begünstigungsformel' (ὑπέρ), never used for gods or deceased rulers, seems to underline the rulers' mortality - even if combined with the epithet θεός, e.g. in *I.Alex. Imp.* 14, on behalf of Ptolemy III Euergetes and his wife. However, the same rulers are the recipients (dative) of the dedication A.Bernand, *Le delta égyptien d'après les textes grecs* I (Cairo 1970) 235 no. 5. The ὑπέρ-formula also appears in a narrative context, e.g. in *I.Fayoum* 114 LL. 29-31; in LL. 44-46, however, τὰ νομιζόμενα τοῖς θεοῖς are mentioned on a par with αἱ ὑμῶν καὶ τῶν τέκνων θυσίαι (implying that the royals received sacrifices). These 'incongruities' reflect linguistic and conceptual ambiguities ('... so daß schließlich nicht mehr eindeutig zu bestimmen war, ob dem Herrscher als einem *Menschen* der Nutzen einer Handlung zukommen sollte - oder aber ob ihm als einem *"Gott"* ... tatsächlich eine Kulthandlung ... zugeeignet war, so daß die - ursprünglich möglicherweise klar zugeordneten - Sprachregelungen an Eindeutigkeit verloren'; 117). The Greek 'Begünstigungsformel' does not belong to the Egyptian text tradition and is not translated into Egyptian in bi- or trilingual documents (*I.Portes* 24 and 58, on behalf of the emperors Augustus and Tiberius, respectively; it is 'imitated', however, in some slightly later Demotic texts). G. also casts a glance at Babylonia, where dedications 'on behalf of' the Seleukid kings were made in line with an old indigenous text tradition. Cf. also F.Kayser, *BE* (2009) no. 538, for some critical remarks.

[Add now *SEG* LV 1768; J.Bingen, *Pages* -- II 1-10 (cf. *SEG* LV 1826), especially 2 (cf. also Bingen's study mentioned in *SEG* XXXIX 1679). Another article, to which G. does refer, is not in *SEG*: E.Lanciers, 'Die Opfer im hellenistischen Herrscherkult', in J.Quaegebeur (ed.), *Ritual and Sacrifice in the Ancient Near East. Proceedings of the International Conference organized by the Katholieke Universiteit Leuven from the 17th to the 20th of April 1991* (Leuven 1993) 203-223, Tybout].

1941. Egypt. Emperor: the cult of Augustus. F.Herklotz, *Prinzeps und Pharao. Der Kult des Augustus in Ägypten* (Frankfurt am Main 2007), offers a detailed study of the representation of Augustus as Egyptian Pharaoh (largely based on hieroglyphic texts, with special reference to the evidence for temple building) and of the cult of Augustus on record in Greek papyri and inscriptions. In introductory chapters, H. presents an overview of Ptolemaic ruler cult and of the cult of Caesar and Marcus Antonius. On 228-243 (cf. also 123/124), an analysis of the activities of the praefectus Aegypti C.Cornelius Gallus and especially of the trilingual inscription containing a description of his exploits (cf. also our lemma no. 1936). On 479-482, an

index of inscriptions discussed in passing or in some detail; their number defies enumeration. For a review see M.J.Versluys, *JRS* 98 (2008) 219/220.

See also R.Gundlach, 'Augustus als Pharao. Zur Vorgeschichte seiner Königstitulatur', in D.Kreikenbom, K.-U.Mahler, P.Schollmeyer, T.M.Weber (edd.), *Augustus. Der Blick von außen. Die Wahrnehmung des Kaisers in den Provinzen des Reiches und in den Nachbarstaaten. Akten der internationalen Tagung an der Johannes Gutenberg-Universität Mainz vom 12. bis 14. Oktober 2006* (Wiesbaden 2008) 209-228 (based on the titulature of the Ptolemaic kings in hieroglyphic sources); U.Verhoeven, 'Neue Tempel für Ägypten. Spuren des Augustus von Dendera bis Dendur', *ibid.* 229-248 (archaeological and hieroglyphic epigraphical evidence, with occasional mention of Greek inscriptions; on 239 a German translation of LL. 1/2 of *I.Philae* 142).

For the study on Καισάρεια and Σεβάστεια mentioned in *SEG* LVI 1950, see now also S.Strassi, in *Herrschen und Verwalten* -- (cf. our lemma no. 1305) 400-426.

1942. Egypt. Funerary epigrams. B.Boyaval publishes three notes on funerary epigrams (complete or partial French translations) [below, unspecified nos. refer to Bernand, *Inscr. métriques*]: 1) *Lychnos* 111 (2007) 48/49, on no. 35 (*GV* 557; cf. *SEG* LIII 1935; Alexandria): κλισία (L. 3) may allude to Aphrodisia's funerary couch, indicating the tomb by metonymy; comment on the two interpretations of LL. 4/5 by ed.pr. P.Jouguet (*BCH* 20 [1896] 191-193 and 459 [addendum]); Bernand rightly rejected that in J.'s addendum; in L. 4, the comma between κλέος and ἀείμνηστον should be eliminated; 2) *Lychnos* 112 (2007) 74, on no. 4 (*GV* 1149; *SEG* VIII 771; LI 2129; Koptos): in L. 12 ([ἀλλ]ὰ σύ, καρτερέ, χαῖρε καὶ ἐμ φθιμένοις Πτολεμαῖε), καρτερέ may allude to the bravery needed by Ptolemy to live in the underworld rather than to the courage he showed as a soldier when alive ('Eh bien salut à toi Ptolémaios (*pour que tu sois)* vaillant *aussi* chez les morts'); 3) *Lychnos* 113 (2007) 61/62, on no. 65 (*GV* 1150; Apollonopolis Magna): observations on the meter, less defective than judged by T.Reinach and Bernand).

1943. Egypt. Kings: Ptolemy VIII Euergetes II. P.Nadig, *Zwischen König und Karikatur. Das Bild Ptolemaios' VIII. im Spannungsfeld der Überlieferung* (München 2007), is largely based on non-epigraphical evidence. In Chapter II, N. discusses the thirteen known 'Offizielle Verlautbarungen' of the king (73-121; tabular survey on 74-76; decrees; προστάγματα; letters). Those on stone are his nos. 1 a/b (*SEG* XII 548; *SB* 10011; Cyprus; N. 80-85), 4 (*SEG* XX 179; XXXVII 1372*; *SB* 10096; Paphos; N. 89/90), 6 (*IThSy* 189; *I.Prose* 21; *I.Varsovie* 42; Ombos; N. 94-96), 8 (*I.Philae* 19; *OGIS* 137-139; *SB* 8396; N. 98-101), and 13 (*IThSy* 244, especially LL. 67/68, 70/71; *I.Prose* 24; *SEG* XLV 2084*; *OGIS* 168; *SB* 8883; *GIBM* 1066; N. 114-119). Index of Greek inscriptions on 293/294.

1944. Egypt. Language policy. After an introduction on population and languages in the Ptolemaic kingdom, E.Crespo, in *Phones Charakter* 35-49, discusses some sources which

show that several kings actively favored the use of Greek koine for offical and administrative communication (especially two decrees bearing on the use of languages issued by Ptolemy VI and VIII in 146 and 118 B.C., respectively). This policy resulted in the position of Greek as the high prestige and of Egyptian as the low prestige language used by the majority of the population. In bilingual documents, the Greek version seems to have been the original on which the Egyptian version was composed. The evidence is largely papyrological; on 45/46, C. discusses the Hieroglyphic/Demotic/Greek decrees of the Egyptian priests from Kanopos (*OGIS* 56; *SB* 8858; *SEG* XVIII 628-631; LV 1816*; *I.Prose* 8-10; *I.Louvre* 1) and Rosetta (*OGIS* 90; *I.Prose* 16; *SEG* LIII 1983*). In religious matters the Ptolemies adapted themselves to native traditions and tolerated or accepted bilingualism. Cf. also our lemma no. 1945.

1945. Egypt (and Kyrenaika). The linguistic situation. C.Dobias-Lalou, 'Les dialectes grecs au sud de la Méditerranée', in *La Méditerranée* -- (cf. our lemma no. 957) 79-94, comments on the use of dialects and koine in Egypt and Kyrenaika. The Kyrenaian Doric dialect, rooted in the dialects of Thera and Crete, is used consistently from the 7th to the 2nd cent. B.C., when it was superseded by the koine (cf. also our lemma no. 1944). Egypt shows a different development: the koine was imposed already by the Ptolemaic rulers; the rare documents prior to the Ptolemaic period have been written by merchants who settled in Egypt and used the dialect of their place of origin, mostly the Ionic of Asia Minor, but also Rhodian and Lesbian. D.-L. adduces several inscriptions, inter alia *SEG* I 1 and 3; XXVIII 1566; XXXVIII 1889; discussed at some length are the dedications and trademarks from Naukratis (*SEG* LVI 2004-2006) and the graffiti of Greek mercenaries from Abu Simbel (*SEG* LI 2201*; *LSAG* 358 no. 48; *Syll.*^{3} 1; Meiggs-Lewis, *GHI* 7).

1946. Egypt. Magic: the 'bous' amulets, ca. 6th/7th cent. A.D. Publishing two new examples on wood G.Nachtergael, *Ricerche di Egittologia e di Antichità Copte* 4 (2002) 93-101, offers a list of the amulets reading βους βως (or βος) sometimes followed by other terms beginning with a β (βοα, βοαι, βουαι, βουε, βουη, βουω [?], βωας; occasionally the divine name βαινχωωχ or the beginning of *Ps.* 90: ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ...). Following C. Campbell Bonner, he argues that βους βως (vel sim.), are 'babbling inscriptions' or 'babbling charms' rather than referring to the name of the first decan of Scorpio [cf. *SEG* LV 2083 sub (4) in fine]. Three of the ten amulets mentioned by N. are on bone: nos. 1 (*SB* 971), 2 (G. Botti, *Catalogue des monuments exposés au Musée Gréco-Romain d'Alexandrie* [Alexandria 1900] 119) and 5 (*SEG* XXXI 1571; H.Buschhausen, U.Horak, H.Harrauer, *Der Lebenskreis der Kopten. Dokumente, Textilien, Funde, Ausgrabungen* [Vienna 1995] 288 no. 312 [ph.]).

G.Menci, *ZPE* 159 (2007) 249-252, publishes yet another wooden amulet and on 251 presents a tabular survey including all texts; to those collected by N. she adds *IG* XIV 2414 (123) on bone, probably from Campania (βους βως; not recognized as an amulet so far).

Starting from these two contributions and drawing on his specialist knowledge of *Ps.* 90 (see our lemma no. 2155), T.J.Kraus, *ZAC* 11 (2007) [2008] 479-491, studies the same group of amulets. He refines its categorization and reflects on the background of the combination of

βους and βαινχωωχ ('babbling charms'/voces magicae, but originally 'eine Dekangottheit und eine andere, ägyptische Gottheit' [488]) and this particular Psalm. K. considers various possibilities to connect elements from *Ps.* 90 with the original meaning of βους/βαινχωωχ, though admitting that these links are in danger to be 'bloße Konstrukte modernen Wissens' (489); the apotropaic element remains as a sound common denominator. Reflections on the Christian character of the whole group (*Ps.* 90 on three, crosses on four objects) and the role of the Egyptian magic tradition in an early Christian setting.

1947. Egypt. Onomastics: names in -απόλλων or -απολλῶς. N.Litinas, *AncSoc* 37 (2007) 97-105, studies the theophoric names in -απόλλων, on record only in Egypt in the 2nd and especially the 3rd cent. A.D. (mainly in papyri, also in inscriptions). L. distinguishes three categories: 1) names with two theophoric components, the first either Greek or Egyptian, borne by Greeks: Βησαπόλλων, Ἑρμαπόλλων, Ἡρακλαπόλλων, Ἱερακαπόλλων, Ἰσαπόλλων, Λυκαπόλλων, Σαραπόλλων (also Ὀσαραπόλλων), Ὡραπόλλων; 2) composite Greek names with -απόλλων as the single theophoric component, born by Greeks: Δισκαπόλλων, Κτισταπόλλων, Σεσκαπόλλλων, Φιλαπόλλων; 3) names with an Egyptian first element and -απόλλων as the single theophoric component, born by Egyptians: Παπόλλων, Τατοαπόλλων; Σεναπολλῶς, Ταaπολλῶς and Ψεναπολλῶς belong to the same group. The geographical distribution shows that some of these names are epichoric.

1948. Egypt. Onomastics: Ἡρακλῆς, gen. Ἡρακλήου. J.Bingen, *ZPE* 163 (2007) 188-190, shows that the form Ἡρακλήου is a genitive of the name Ἡρακλῆς, popular in Egypt especially in the Roman Imperial period, and not of Ἡράκλῆος, a supposed variant erroneously included in onomastic lexica. The genitive Ἡρακλήου (besides the regular Ἡρακλέους) was formed on analogy (cf. the dative Ἡρακλήῳ, and clusters like Ἡρακλῆς Ἡρακλήου attested in the Roman Imperial period).

1949. Egypt. 'Pseudo-Coptic' funerary stelai. K.Parlasca, *CE* 82 (2007) 323-329, discusses some funerary stelai erroneously classified as Christian or Coptic. A case in point is the motif of the mother nursing a child generally considered an image of 'Maria lactans' but actually a representation of the deceased. The latter interpretation is occasionally supported by inscriptions: to A.Effenbergers' argument concerning a stele from Arsinoe (*SEG* XXX 1898; 4th cent. A.D.; ph.), P. adds *I.Varsovie* 72 (Bernand, *Inscr. métriques* 57; unknown provenance; ph.): a funerary epigram for a 21 year old mother and her son of five months, which P. dates to the 2nd rather than to the 3rd cent. A.D.

1950. Egypt. Relations with the Black Sea, Rhodes and Naxos. See our lemmata nos. 645, 686, and 806.

1951. Egypt. Trade and contacts with the East and South. R.Alston, in *Aspects of the Roman East* -- (cf. our lemma no. 1795) 1-32, discusses the relations of Egypt, especially trade contacts, with its eastern and southern 'fringe' and the place of these contacts in the larger trade network of the Roman Imperial period. Greek epigraphy plays a modest role, especially in A.'s argument that Koptos was a 'caravan city' like Palmyra by F.Millar's definition (see *SEG* XLVIII 1863), i.e., a city with wealthy merchants/benefactors belonging to the urban elite. On 3/4, brief discussion of *I.Portes* 48/49, 56, 62, 67, 85, 94, and 103 (ἔμποροι from Palmyra); for *SEG* XLIX 2117 (from Berenike), similarly testifying to the presence of Palmyrenes, see 11/12; '... the involvement of the Palmyrenes was a function of their expertise in dealing with Eastern markets' (12). The documents relevant to contacts south of Philai are mainly Demotic or Meroitic; A. adduces some inscriptions in or including Greek from Meroe and Axum (not directly relevant to trade contacts) on 20/21 and 23/24, respectively.

1952. Alexandria. Stamped amphora handles, 4th-1st cent. B.C. G.Cankardes-Senol, in S.Marchand, A.Marangou (edd.), *Amphores d'Égypte de la Basse Époque à l'époque arabe* (Cairo 2007) I 33-56 (ph. of selected items), reports on 1706 stamped amphora handles found during rescue excavations undertaken by the Centre d'Études alexandrines between 1992 and 2002 in various quarters of Alexandria. Part of this material has already been published (see *SEG* XLIII 1109; XLVI 2116; XLVIII 1974; L 1567; LI 2120; LII 1764; LIII 1949/1950; cf. also XXVIII 1455; XL 1558). With a total of 1293, Rhodian stamps prevail in all sites and over all periods; Knidos is second with 163 examples (tables specifying the density of Rhodian handles over time and the origin of all handles on 49). From the numerous names on stamps which C.-S. adduces we present those mentioned in the main text in Greek (sometimes with onomastic comment in notes, partly provided by C.Brixhe [no indication 'producer' or 'eponym' unless specified]). **Rhodian: 1)** Αμν(--) ("Αμνατος, "Αμνις, "Αμνον or "Αμνος; late 4th cent. B.C.; manufacturer; C.-S. 35); **2)** Τιμαρ(--) (probably Τίμαρχος; late 4th cent. B.C.; manufacturer; C.-S. 35; ph.); **3)** Ψλυ(--) or Ψυλ(--) (Ψύλλα, Ψυλλίων or Ψύλλος; late 4th cent.-ca. 240 B.C.; manufacturer; C.-S. 36; ph.). **Koan: 4-8)** Ἐπι(--), Εὔνους, Ἡρακλεῖδυς (?), Λόχος, Σω(--) (undated; C.-S. 41); **9-11)** Ἀθη(--), Νου(--), Σω(--) (2nd/1st cent. B.C.; C.-S. 44). **Parian (?): 12)** Εὐθ(--) (probably referring to one of the names from Paros like Εὐθύδικος, Εὐθυκράτης or Εὐθύφρων; undated; C.-S. 44). **Chian: 13)** Διοδ(--) (probably Διόδωρος; undated; C.-S. 44; cf. also 38 note 21: Διο(--)). **Thasian: 14/15)** Κρινομένης, Σκύμνος (4th cent. B.C.; C.-S. 43); **16-18)** Ἀριστόδικος, Κρινομένης, Παμφάης (or Πανφάης or Πάνφαος; late 4th cent. B.C.; C.-S. 45). **Knidian: 19)** Ἀνιθρα(--) (sinistrorsum; early 3rd cent. B.C..; C.-S. 43); **20)** Παθ(--) (late 4th/early 3rd cent. B.C.; C.-S. 43). **Pamphylian: 21)** Κετυ (probably the genitive of Κέτος; early 2nd cent. B.C.; C.-S. 44; ph.); **22)** Κλεω(--) (undated; C.-S. 44); **23)** Πεκί (or Πέκυ; nominative Πέκος or Πέκυ[ς]; genitive Πέκυ = Πέκου; late 3rd cent. B.C.; C.-S. 35; ph.); **24)** Ὀρκανίω | Ἀρταμίδωρυς | Τρε[κουδας] (200-150 B.C.; C.-S. 41 note 34). **Cilician: 25)** Πίστου (3rd cent. B.C.; probably produced near or at Nagidos; C.-S. 41/42). **Paphian: 26)** Παφι(--) (late 4th/early 3rd cent. B.C.: C.-S. 38).

For a panathenaic amphora from Alexandria see our lemma no. 303.

1953. Antinooupolis. Christian epitaph of Theodora and labels of a painting, 521, 538, 541 or 566 A.D. *SEG* LIV 1729. In an article on the life of Marīyam the Copt, the mother of the Prophet Mohammed's son, S.Sadek el-Gendi, *Bulletin de la Société archéologique copte* 46 (2007) 95-117, on 109-112 discusses the Chapel of Theodosia, wrongly identified as Marīyam's house in popular tradition. The paintings and the labels identifying the figures (see *SEG* app.cr.; S. el-G. offers defective texts; dr.) are now severely damaged by the guards of the building [!]; the inscription naming the Virgin (ἁγία Μαρία) may have induced the legend of Marīyam. The epitaph re-used in the pavement (defective text in majuscules) was probably part of another construction [cf. in the same sense *SEG* app.cr. in fine].

1954. Berenike (and area). The prefecture. A.Bülow-Jacobsen, H.Cuvigny, *Chiron* 37 (2007) 11-33, publish an ostrakon from the praesidium of Dios (on the road from Koptos to Berenike) addressed to Σέρουιος Σουλπίκιος Σερῆνος, ἐπίτροπος Σεβαστοῦ (procurator Augusti), by an ἐπιμελητὴς ὑδρευμάτων ('overseer of wells': a previously unattested office). Serenus can be identified with Sulpicius Cn. f. Quirina Serenus, on record in two inscriptions from the Hadrianic period (*I.Pan* 87; *I.Col.Memnon* 20, for which see our lemma no. 1979). B.-J., C. argue that he was prefect of Berenike and discuss the titulature of the prefects of Berenike on the basis of inscriptions and ostraka (praefectus [later procurator] montis (Bernicidis, vel sim.) / ἔπαρχος [ἐπίτροπος] ὄρους (Βερενίκης)) and the place of this prefecture in the equestrian career; they show that it was a procuratorian rather than a military office. An appendix (28-33) collects 21 documents recording prefects of Berenike from 11 to 219 A.D. The Greek inscriptions are *I.Pan* 52 and 87; *I.Ko.Ko.* 41; *I.Portes* 67 and 86/87; *I.Col.Memnon* 20; *SEG* XLIX 2117; LI 2134; two inedita from Didymoi.

1955. Berenike. Various inscriptions. S.E.Sidebotham publishes photographs of *SEG* LV 1812-1814 and a drawing of 1814 in S.E.Sidebotham, W.Z.Wendrich (edd.), *Berenike 1999/2000. Report on the Excavations at Berenike, including Excavations in Wadi Kalalat and Siket, and the Survey of the Mons Smaragdus Region* (Los Angeles 2007) 127; on 43/44, he presents a ph. of an unidentified rectangular stamped amphora handle found in an unstratified context [the ph. shows ἐπὶ 'Αlριστα(--), Tybout]. The sections on 258-269 (J.E.M.F.Bos) and 170-284 (S.F. Mulder) concerning jar stoppers, seals and lids found in 1999 and 2000, respectively, include several inscribed items (dipinti in ink and stamps; ph. and/or dr.; no texts or transcriptions). See also our lemma no. 1975.

1956. Cairo. Rhodian amphora stamp, 200-174 B.C. Rhodian amphora stamp (rectangular; flaming torch) found in Old Cairo. Ed.pr. A.L.Gascoigne, in *Amphores d'Égypte* -- (cf. our lemma no. 1952) I 163 (majuscule text): Σωκράτευς (manufacturer Sokrates II, dated 200-174 B.C. according to Finkielsztejn's chronology; only Rhodian stamp found in Old Cairo).

1957. Eastern Desert. Graffiti of travellers, Ptolemaic/Roman Imperial period. C.Adams, in M.Rathmann (ed.), *Wahrnehmung und Erfassung geographischer Räume in der Antike* (Mainz am Rhein 2007) 211-220 (text and dr. of *I.Kanais* 9 bis, 47, and 50; ph. and color ph. of an inscribed rock surface in Wadi Hammamat) adduces numerous graffiti produced by merchants and other travellers in the Eastern Desert for the light they shed on the perception of people about the reality of travelling through this inhospitable region as a physical as well as a sacred landscape. The focus is on the sanctuaries of Πάν at Kanais and Wadi Hammamat. A. discusses the connection of Pan with barren landscapes and his connection with desert travel (epithets for Pan are uncommon in Greece, but a feature of the Eastern Desert: mostly Εὔοδος, also Εὔαγρος, Ὀρεοβάτης, Συστρατομένης, Σωτήρ and Χρυσοδότης). Several inscriptions from Kanais (dating to the Ptolemaic period and often left by members of royal hunting expeditions) record the safe passage through areas with potentially hostile peoples (Κολοβοί; Σαβαῖοι; Τρογοδῦται) and show relief at returning to the Nile Valley (a carpenter [τέκτων] belonging to an elephant hunting expedition records his safe arrival in Egypt [ἐσώθην εἰς Αἴγυπτον]; *I.Kanais* 9 bis, accompanying a dr. of an elephant). The graffiti from Hammamat, all dating to the Roman Imperial period, are mostly simple records of names without detailed information; the difference with el-Kanais, if not one of epigraphical habit, may be that the Ptolemaic travellers were pioneers opening up new regions and new contacts, whereas Roman travellers were confidently using a well-established route; moreover, at Hammamat there are no thanks for safe delivery since the journey was not over. Reflections on the possible relationship between real experience and the information available in geographical writings.

1958. Eastern Desert. Bir Abu Safa. Dedication of a water temple by Ptolemy III Euergetes (?), 228 B.C. (?). Inscription above the false door of a temple façade carved into the face of a sandstone mountain at Bir Abu Safa; of this text, described and assigned to Ptolemy III Euergetes by early desert travellers like L.M.A.de Bellefonds, only few letters are preserved. Edd.pr. S.E.Sidebotham, G.T. Mikhail, J.A.Harrell, R.S.Bagnall, *JARCE* 41 (2004) [2007] 149-159, especially 153-156 (ph.), read a date at the bottom: (ἔτους) ιθ΄, Πα̣[--], i.e., 229/228 B.C., on the assumption that the dedicant was Ptolemy III (summer 228 with Πα̣[χὼν --] or Πα̣[υνὶ --]). L. 1 of the four lines above reads ΝΟΗΣΘΕΩΝ, allowing for the restoration [βασ]ι̣λεὺς Πτολεμαῖος Πτολεμαίου καὶ Ἀρσι]νόης θ̣εῶ̣ν [ἀδελφῶν] (cf. *OGIS* 60: dedication of Ptolemy III Euergetes to Osiris from Kanopos); the remaining lines defy attempts at restoration (L. 2: [--]ΤΟΝ̣ΑΝΑΔ[--]; L. 3: τοῖ̣ς ἱεροῖ̣ς or τὸ̣ν ἱερόν̣; L. 4: perhaps [--]ΟΝ[--]). The temple façade, probably marking a water station, may have been dedicated to Pan, popular among travellers of the Eastern Desert (cf. our lemma no. 1957).

1959. Fayum. Στρατηγοί. T.Derda's study *Arsinoites nomos. Administration of the Fayum under Roman Rule* (Warsaw 2006), based almost exclusively on papyrological sources, offers a list of inscriptions recording Arsinoite strategoi on 114/115.

1960. Fayum. Tebtynis. Dipinto on an amphora, 25-1 B.C. Dipinto in black ink on an Egyptian amphora. Mentioned by A.Marangou, S.Marchand, in *Amphores d'Égypte* -- (cf. our lemma no. 1952) I 267 (dr.): 'Akousilaos huilier' (reading of J.-L.Fournet). [We cannot decipher the text from the dr.; name: Ἀκουσίλαος, Tybout].

1961, Gizeh. Honorary decree of the village of Bousiris for the governor Tiberius Claudius Balbillus, ca. 55-59 A.D. *I.Prose* 55 (*CIG* 4699; *OGIS* 666; *GIBM* IV 1067; *SB* 8303; *SEG* XXXIV 1561). In an article on problems of acculturation and identity in Roman Egypt, H.Heinen, in *Ägypten unter fremden Herrschern* -- (cf. our lemma no. 1940) 186-207, on 190-196 (text and German translation; dr.) analyzes this inscription as telling evidence for the conflation of Egyptian, Greek and Roman elements and of Roman readiness to join in with Egyptian tradition. The text, Greek in form and content, is combined with an Egyptian-style relief. Nero is assimilated to the typically Egyptian god Ἀγαθὸς Δαίμων (L. 2). The Nile flood as divine confirmation of good governance of the Pharaoh (or of the Roman emperor in this capacity) is here applied to the Roman governor (LL. 9-11). The stele ist to be erected παρὰ [τῶ]ι μ[εγίσ]τωι θεῶ̣ι Ἡ̣λ̣ί̣[ω]ι Ἁρμάχει (LL. 16/17), i.e., the sphinx in Gizeh worshipped as Horus from Pharaonic times and now also by Balbillus (LL. 24/25). The now fragmentary end of the text must have recorded the removal of the masses of sand (the ψάμμα(τα) mentioned twice in LL. 27/28), which had accumulated on the sphinx in the course of time, by Balbillus, who with this act followed a Pharaonic ritual. The favors that Harmachis bestowed on the people of Bousiris should be recorded τοῖς ἱεροῖς γράμμασιν (L. 22): either the 'sacred text' on our stele or, preferably, a Hieroglyphic version now lost or never executed.

1962. Hermoupolis Magna. List of officers and soldiers belonging to the local garrison, ca. 125 B.C. *I.Hermoupolis Magna* 4 (*SB* 599; *SEG* LII 1782 bis). From the ca. 400 names in this inscription (sum total of names and patronymics; no ethnics) P.M.Fraser, in *Old and New Worlds* -- 69-85 (text and ph.), studies those 'whose interest lies largely in their rarity and/or in their localization, in so far as we can determine it' (76): Ἀκέσων, Ἀλεξίτιμος, Ἀνδρήμων, Ἀργαῖος, Ἀτθανιάφαντος, Βίλος, Διάδης, Δρύτων, Ἡράκων, Θεόμβροτος, Ἵππαλος, Κόθων, Κομανός, Λόβιος, Μεγαλοκλῆς, Μέστος, Νούϊος, Πέταλος, Σακόλαος, Τήρης, Φιλάμμων. In L. 195, F. restores [Ἀθ]ήναιος Ἀθη[ναίου] rather than [Α]ηναῖος Ἀθη[--]. He concludes that the garrison comprised few, if any, Macedonians and probably contained a substantial number of Kyrenaians, Cretans and Thessalians; the absence of ethnics may reflect a long-term settlement in the area. M.Hatzopoulos, *BE* (2008) no. 333, strongly rejects F.'s view on the alleged absence of Macedonian names: Βίλος (Βίλος Βίλου; L. 21) is not a Thessalian name, but a Macedonian form of Φίλος, itself also attested in Macedonia: see *SEG* LIII 613 I L. 7 with app.cr.; cf. also Βίλα, Βίλιστος, Βιλίστα, Βιλοίτας, Βιλιστίχη, co-existing with Φίλα, Φίλιστος, Φιλίστα; Βάλακρος (Ἀνδρήμων Βαλάκρου; L. 26) is also a typically Macedonian name (also known from Thessaly in the form Ἀνδρείμων); the same applies to Σακόλαος (Κλέων Σακολάου; L. 187): see *SEG* LIII 613 I LL. 17, 27, 30; II L. 9. Equally critical, much in the same sense, F.Kayser, *BE* (2009) no. 540; for Κομανός, K. refers to A.V.Schmidthauser,

CQ 58 (2008) 331-334, who on the evidence of ancient grammarians argues that this name should be accentuated Κόμανος.

1963. Khargeh Oasis. Hibis. Edict of Tib. Iulius Alexander, 68 A.D. *I.Prose* 57 B (*OGIS* 669; *IGR* I 1263; *SB* 8444; *SEG* LVI 1989*). A.Jördens, *ZPE* 163 (2007) 198, adduces the paragraph dealing with changes in taxation (LL. 26-29; German translation) as an example of chronological entanglement in the rendering of a legislatory process which protracted itself over many years: in this case some 35 years, with the emperor Claudius and five governors involved. Claudius, who reacted upon previous measures, is confusingly mentioned initio, and the five governors - in office between 32 and 69 A.D. - do not appear in chronological order with a single exception (moreover, they represent less than half of the governors recorded for this period). The proper reconstruction of the events over the years is possible only because the chronology of the five governors is known from other sources. For the edict see now also ead., *Statthalterliche Verwaltung* -- (cf. our lemma no. 1936) 271-280 (for the argument summarized above cf. 275 note 44).

1964. Leontopolis (Tell Moqdam). Date on a stele, Ptolemaic period. Stele representing the Pharaoh (with empty cartouche) offering a field hieroglyph to a lion crouching on a pedestal; Greek inscription below; found in the late 19th cent. and now in Leipzig. Mentioned by U.Wilcken, *APF* 4 (1908) 241/242: (ἔτους) γʹ, Μεχεὶρ θʹ. W.Clarysse, *CE* 82 (2007) 201/202, draws attention to this text, which was was not included in *SB* or the corpora. During their tour in the Delta in 257 B.C., the dioiketes Ἀπολλώνιος and his secretary Ζήνων were in Leontopolis on Dystros 4 (Mecheir 14; April 7): date mentioned in the docket on the back of *P.Lond.* VII 1938. This letter was sent to Zenon on 9 Mecheir (2 April), which corresponds to 9 Mecheir on the stele. C. argues that this type of stele was erected on special occasions, such as the festival day(s) of the sacred lion, and that Zenon's party stayed in Leontopolis to attend the local festival albeit in a year (28 of Ptolemy II) different from that on the stele.

1965. Magdolon (Tell el-Herr). Various inscriptions and amphora stamps, late 4th cent. B.C.-Roman Imperial period. J.-Y.Carrez-Maratray, in D.Valbelle (ed.), *Tell el-Herr. Les niveaux hellénistiques et du Haut-Empire* (Paris 2007) 222-225 nos. 1-10 (ph.), publishes two inedita: **1)** [--]PIZ | ---? (222 no. 1; marble fragment, perhaps of an epitaph recording the date of death: [-- Ἀθὺ]ρ ιζʹ or [Μεχὶ]ρ ιζʹ; 'Haute Empire'); **2)** Νικάνορος (223 no. 2; incised on the fragment of a jar; above the inscription an isolated oblique rho; late 4th/3rd cent. B.C.); he also republishes the amphora stamps mentioned in *SEG* XLVI 2147 (omitting two illegible examples and adding two inedita): **3)** 223-225 nos. 3-10. Rhodian stamps with the exception of the text recorded in *SEG* XLVI. Eponyms: Ἀγλούμβροτος; Ἀρχοκράτης; Σωκράτης; Τιμόδικος. Manufacturers: Ἀγαθοκλῆς; Δρακοντίδας; Λυσίμαχος.

1966. Marina/el-Alamein. Dating formula (of a honorary inscription?), 129 A.D. *SEG* LV 1830. A.Łajtar, *JJP* 37 (2007) [2008] 155-159, adduces and discusses further evidence for the damnatio memoriae of the governor Titus Flavius Titianus: *SEG* XXXI 1548 and *SB* 4527 [both already mentioned in *SEG* LV app.cr. on the basis of F.Kayser's note in *BE* (2007) no. 545]. Following J.van der Leest (cf. *SEG* XXXV 1681), he supposes that the damnatio resulted from Titianus' participation in a conspiracy against Hadrian.

1967. Memphis (area of: Saqqara). Christian dipinto on an amphora, 7th-9th cent. A.D. Dipinto in black ink on the shoulder of an amphora of the type LRA 1 found near the mastaba of Akhethetep. Mentioned by G.Lecuyot, in *Amphores d'Égypte* -- (cf. our lemma no. 1952) I 201 (ph.; dr.): 'le martyr Kolluthès'. [The inscription is illegible from the ph.; the dr. seems to show μάρτυρ (abbreviation sign S?) Κολλο(ῦ)θ(--), Tybout].

1968. Mons Claudianus (and Mons Porphyrites). Παγανός and familia (Caesaris). On the basis of epigraphical (*SEG* XLVIII 1961/1962) and papyrological sources, C.Serafino, in *Forme di aggregazione* 293-301, discusses the social subdivisions of παγανός and familia (Caesaris) in Mons Claudianus and Mons Porphyrites. She argues that the difference between the two groups is due to the 'diverse abilità lavorative' and the 'diverso rapporto di lavoro che si instaura tra l'operaio ▪ il *conductor*' (301), and consequently is not to be related to geographical criteria or personal status (free laborors; slaves). The paganoi constitute a group of professional workers, while the familia is a heterogeneous group with no or limited specialization bound by contract to the emperor, which makes them provisional members of his familia.

1969. Mons Porphyrites. Various Greek inscriptions, 1st-4th cent. A.D. *I.Pan* 18-36; *SEG* LI 2164. W.Van Rengen, in D.Peacock, V.Maxfield, *The Roman Imperial Quarries. Survey and Excavation at Mons Porphyrites 1994-1998, vol. 2: The Excavations* (London 2007) 398-405, rediscovered most of the inscriptions published in *I.Pan* in situ. Complete list on 398; now missing are nos. 19, 20 (which disappeared in 1997/1998, with the exception of a small fragment at right), 22, 28, and 35; nos. 18 and 29 are in the Alexandria and Cairo Museum, respectively. He provides complete texts of *I.Pan* 19-21, 24-26, 28, 30/31, and 36 (ph. of 20, 26, 30, and 36), mostly in revised form and with comments. The inscriptions not in *I.Pan* are *SEG* XIII 610 (cf. below sub 10), XLV 2097 (LI 2165) and three new texts for which see our lemma no. 1970. We note the new readings (omitting some very minor corrections) and main observations (omitting V.R.'s frequent precisions concerning the find-spots).

1) *I.Pan* 18 (*SEG* VIII 649; XIII 607; *SB* 8164): Λογγίνου is the patronymic rather than the second name of Ἀπολλώνιος (cf. *I.Ko.Ko.* 45 [*SEG* VIII 646; *IGR* I 1258], another proskynema of the same person).
2) *I.Pan* 19 (*SEG* XIII 611; *SB* 9990): in L. 1 [-- καὶ τοῖς συ]ννάοις θεοῖς [--] ([-- συ]ννάοις θεοῖς [--], *I.Pan*); the imperial titulature in L. 2 is most probably [αὐτοκράτορος Καίσαρος Νέρουα Τραϊανοῦ Σεβ]αστοῦ Γερμανι[κοῦ, presumably, but not necessarily, fol-

lowed by Δακικοῦ ([-- Σεβ]αστοῦ Γερμανι[κοῦ --], *I.Pan*); in L. 3 [-- Σουλπίκιος Σί]μιλις διὰ Οὐλπ[ίου Χρησίμου? --] (same text without Χρησίμου?, *I.Pan*). M. Οὔλπιος Χρήσιμος is on record as ἐπίτροπος τῶν μετάλλων in *I.Pan* 21 and 42, both dated to the first years of Hadrian; on the assumption that the restoration is correct, *I.Pan* 19 can be dated to the last years of Trajan, and Chresimos is likely to be the successor of 'Ενκόλπιος, who appears in *I.Pan* 38 as ἐπίτροπος in an unspecified year under Trajan.

3) *I.Pan* 25 (*SEG* VIII 650; XIII 608; *SB* 8165 + 9991); in (a) L. 2 in fine a redundant OY; (c) ('Απολλ|ώνιο[ς] | Θέων; now very faint): one or two persons.

4) *I.Pan* 26 (*SEG* XIII 612): 'Απολλώνι(ς) or 'Απολλώνι(ος) ('Απολλώνι[ος Θέων?], *I.Pan*).

5) *I.Pan* 28 (*SEG* VIII 647; XIII 604; *SB* 8162): see *SEG* XLIV 1488.

6) *I.Pan* 30 (*SB* 8163; *SEG* XXXIV 1601: re-edition by V.R.). V.R. now reads initio Σε[ραπ]ίων and considers a 2nd cent. A.D. date very probable (Στ[- 3-5 -]ιωλις; 1st/2nd cent., *SEG*).

7) *I.Pan* 31: see *SEG* LI 2164.

8) *I.Pan* 32 (*SEG* XIII 613; *SB* 9992). The text has been engraved on a block at the left side of the entrance to Lepsius Quarry; Σέραπις may be the name of that quarry.

9) *I.Pan* 36: Λασανος ὁ κὲ ΒΕΝΕΛΑΕΛ (Λ above E) | ἐπικαλούμενος Σεραl|πιακός ([....]Ε[--]Λ |λας ἀνέθηκε Μενέλας (?) | ἐπικαλούμενος 'Οσεραl|πιακός, *I.Pan*); Λασανος (unattested otherwise) may be a slip for Λάχανος.

10) *SEG* XIII 610: the same 'Αμμῶνις Τυρανκων is on record in *I.Pan* 33 (*SEG* VIII 651; XIII 609 [in *SEG* LI 2164 p. 671 no. 1, this text is erroneously referred to as an ineditum]); the name Τυρανκων is unattested otherwise.

1970. Mons Porphyrites. Three new inscriptions, undated. Ed.pr. W.Van Rengen, in *op .cit.* (cf. our lemma no. 1969) 405/406 (ph.), publishes the following new inscriptions: 1) Πατερ|κούλι(ο)ς (405; previously unattested variant of the Latin cognomen Paterculus, the Greek version of which is usually Πάτερκλος; from the debris of a wall of the second hut on the Lykabettus Footpath); 2) Βίων | κουσ(τωδία?) (405/406; abbreviation mark: short stroke slanting down at the upper part of sigma; 'Bion, guard', i.e., a member of the Roman garrison on guard duty in Mons Porphyrites; granite block in Lykabettus village); 3) [-]κενα(---) | τοὺς τεχ|νίτας | [-]τωκα (406; on the probable assumption that LL. 2/3 are complete, only one or two letters are missing in the lacunas in LL. 1 and 4; for technitai in Mons Porphyrites cf. inter alia *I.Pan* 28 [probably stonemasons, mentioned together with two ἀρχιλατόμοι]; block found northwest of Lykabettus village; mentioned in *SEG* LI 2164 p. 676 no. 2).

1971. Oxyrhynchos. Epitaph of Timagenes, ca. 4th cent. A.D.? Stele tapering downwards; in an arched niche the relief of a standing boy clad in a tunic, his right arm raised with open hand and holding an object in his left hand; inscription below; found during the excavation campaign of 1906/1907 by A.S.Hunt; present location unknown; from the archives of the Egypt Exploration Society K.Parlasca, in A.K.Bowman, R.A.Coles, N.Gonis, D.Obbink, P.J.

Parsons (edd.), *Oxyrhynchus. A City and its Texts* (London 2007) 100/101, publishes a photograph (concise description); cf. F.Kayser, *BE* (2008) no. 589. We read the text from the ph.

Τιμαγέ|νης Θέωνος | μηνῶν ς´

Horizontal stroke above the numeral || according to P. the stele was probably made by the mason of *SEG* XXVIII 1477, which would imply a (ca.) 4th cent. A.D. date || the standing boy is at odds with the age at death of sixth months [the boy with raised arm and open hand is a stock motif for the child which had died prematurely under suspect circumstances; for the open hand as the symbol of a call for divine vengeance see our lemma no. 2172 sub (4), Tybout] || Τιμαγένης: rare name, with six attestations in Kyrenaika (cf. *LGPN* I s.v.); some people from Kyrenaika are on record in Oxyrhynchos, K.

1972. Pelusium. Fragments, 2nd/3rd cent. A.D. Limestone plaque inscribed on both sides; re-used in a 4th cent. A.D. house. Ed.pr. A.Łajtar, *Palamedes* 2 (2007) 203-206 (ph.).

A: [---]OCKO[---|---]ος καὶ Ἡρα̣[---|---] γυμνασια̣[ρχ ---|---]ου, Δημη[---]
B: [---]NA[.]A[---|---]νια δύω | [---]ια δυώδεκα | [---]CAMAN[---]

The two texts, with different lettering, are independent from each other; possibly (A) is prior to (B), ed.pr. || **A.** probably a list of persons (names with patronymics and functions?), with entries separated either by καί or by a comma (L. 4), ed.pr. || 1. perhaps [---]ος Κο[---], ed.pr. || 2. a name like Ἡρα[κλείδης], ed.pr. || the γυμνασίαρχος mentioned is probably that of Pelusium; if so, he is the first person known to have held this office, which presupposes that Pelusium was a nome capital; this dates the inscription to the period after the creation of the nome Pelusiotes in (mid 1st-early 2nd cent. A.D.) when Pelusium acquired the status of metropolis, ed.pr. [for the metropolis Pelusium calling itself ἡ πόλις see now *SEG* LVI 2009, Tybout] || **B.** vacats between LL. 1 and 2, and between LL. 3 and 4 || 2-3. e.g. ὀθόνια δύω/δυώδεκα, ed.pr.

1973. Pelusium. Invocation of the Lord, early Byzantine period. J.-Y.Carrez-Maratray, 'L'archéologie du Delta oriental. Bilans et perspectives', *RA* (2007) 194-207, on 201 publishes a color photograph and a French translation of an inscription on a stone (marble?) chancel screen (?) from a church (text above a relief cross with arms in the shape of petalled leaves in a circular recessed field). We read the text from the ph.: Κ(ύρι)ε, σῶσον το̣ὺ̣ς δο̣ύ̣λ(ους σου)

Abbreviation sign: horizontal line above KY and ΔΟΥΛ.

1974. Philai. Proskynemata, 400-450 A.D. *I.Philae* 190-192 (*SB* 13/14 and 427). J.H.F. Dijkstra, ' "Une foule immense de moines". The Coptic Life of Aaron and the early bishops of Philae', in B.Palme (ed.), *Akten des 23. Internationalen Papyrologenkongresses, Wien, 22.-28. Juli 2001* (Vienna 2007) 191-197, on 191/192 (ph.) adduces these texts, which accompany the drawing of a falcon, as evidence for the worship of the holy falcon as late as the 5th cent. A.D.,

i.e., at the time when according to the Coptic hagiographical work *Histories of the Monks in the Egyptian Desert* Macedonius, the first bishop of Philai, put an end to this cult by killing the bird kept in a cage in the temple area.

1975. Sikait. Two signatures (dipinti) in the main temple, last third of the 2nd cent. A.D. or later? *CIG* 1218; *SB* 8650. H.Cuvigny, in *Berenike 1999/2000* (cf. our lemma no. 1955) 342/343, reports on the actual state of the two Greek inscriptions from Wadi Sikait (northwest of Berenike). The first is *I.Pan* 69 (*OGIS* 717; *IGR* I 1274; *CIG* 4839; *SB* 8384), a building inscription on the lintel of the doors of a small temple cut into the rocks at the entrance of the site and dedicated to Sarapis, Isis and Apollo and the synnaoi theoi during the reign of Gallienus; the inscription is now almost completely vandalized (ph. of the remains on 333). The other inscription is a red dipinto (*CIG* 1218; *SB* 8650; omitted in *I.Pan*) in the pronaos of the large main rock-cut temple (and not from the small temple to which *I.Pan* 69 belongs, as noted in previous publications on the authority of J.A.Letronne), for which C. offers the following text.

Πάκυβις [- ca. 4 -?] | τησ [- ca. 7 -?] | στιο Φ̣α̣μ̣ε̣ν̣τ̣ᵒ | vacat κθ´ vacat ||
Πετόσιρις | προ[φ]ήτης | τῆς Ἰσιδί|τος vacat (ἔτους) ια´, | Φ̣α̣μ̣α̣ν̣τ̣ κθ´

Πακύβη[ς - (ἔτους) -], Ἐ̣πῖφι κθ´· | Πετοσῖρις, | προ[φ]ήτης | {της} Ἴσιδ[ος καὶ Σαράπι]||τος (ἔτους) ια´, | Πα[ῦ]ν[ι] κθ´, *CIG*, *SB* || 2. perhaps τῆς or the end of προφήτης, C. || 3. ΦΑ or ΦΛ; the month name should be the same as in L. 9 (Φαμενώθ), since the two graffiti were very probably written on the same day (κθ´) and possibly by the same hand, C. || 7-8. Ἰσιδί|τος (unattested otherwise) for Ἴσιδος, C. || 8. the absence of the imperial name and titulature may suggest a date not prior to the last third of the 2nd cent. A.D., C.

1976. Tentyris. Dedication on behalf of peace and concord, 42 A.D. *I.Portes* 30. S.Cauville, *REg* 58 (2007) 29-39, studies a relief on the temple of Hathor in Dendera showing the striking picture of Horus of Edfu shaking hands with his millenary enemy Sobek of the Fayum. It has been engraved in the early reign of Claudius according to the accompanying dedication *I.Portes* 30 (ph. and French translation on 34/35), which recommends peace and concord imposed by the emperor (Ὑπὲρ τῆς Τ[ιβερίου Κλ]αυδίου Καίσαρος Σεβαστο[ῦ Γε]ρμανικοῦ αὐτο|κράτορος εἰρή[ν]ης καὶ ὁμονοία[ς το]ὺς προκειμέ̣[νους] θεούς; LL. 1/2). A similar scene, which was consequently also engraved by order of the emperor in 42 A.D., can be seen on the pylon of the Edfu temple. C. adduces other examples of Claudius keeping peace in Egypt.

1977. Tentyris. Name ('proskynema'), 4th/5th cent. (412-415/416?) A.D. Graffito in an oval frame on a sandstone block from the Hathor temple (1st/2nd cent. A.D.) reused in the Christian basilica built in the sanctuary. Ed.pr. A.Łukaszewicz, *JJP* 37 (2007) [2008] 165-176 (ph.): Ὀρέστης

Rare name in Egypt; our Orestes can probably be identified with the homonymous governor of Egypt (412-415/416 A.D.; ample comment on his career, activities and his relationship with the famous philosopher Hypatia); Orestes is likely to have visited Tentyris to inspect the new basilica, which, on this assumption, was built in the early rather than the late 5th cent. A.D. (the latter date is the one generally accepted; for strong reserves concerning the identification with the governor see F.Kayser, *BE* [2009] no. 544). The oval frame of the graffito drawn by another hand to emphasize the name is a pastiche of the ancient Egyptian royal cartouche, ed.pr.

1978. Thebai (Memnonia). The cult of Memnon. A.Bravi, in O.D. Cordovana, M.Galli (edd.), *Arte e memoria culturale nell'età della Seconda Sofistica* (Catania 2007) 79-91, reflects on the cult of the 'singing statue' of Memnon and its transformations from Hellenistic times to the Roman Imperial period. Memnon as 'una figura mitica composita, stratificata come la storia' (90) is a product both of Graeco-Roman culture and Roman rule. The cult of Memnon is first attested in historical and intellectual discourse at the Ptolemaic court, which connects the figure of the Trojan king who died in eastern Ethiopia with the African/Ethiopian king who ruled Egypt from Thebes at the time of the 25th Dynasty. Probably following on the visit of Germanicus, an additional interpretation of Memnon as the son of Eos, king of Ethiopia or Egypt defeated by Achilles, emerges. In this way the cult of the Colossus becomes the expression of the cultural identity of the Hellenized Romans who as the new rulers of Egypt represented themselves as keepers of an oecumenical memory and culture. B. refers to the following Greek inscriptions: *I.Col.Memnon* nos. 11 (*SEG* XX 674 [LIV 1760]; *SB* 10176; Kaibel, *EG* 1007), 13 (T. Petronius Secundus: *SEG* LIV 1760; *IGR* I 1198; *SB* 8896; Kaibel, *EG* 987), 19 (Λούκιος Φουνεισουλανὸς Χαρείσιος: *SEG* VIII 725 [LIV 1760]; *SB* 8220; Kaibel, *EG* 995), 23 (Κέλερ: *SEG* XX 678 [XXXIX 1706]; *SB* 8339; *IGR* I 1192), 28-31 (Ἰουλία Βαλβίλλα: *SEG* VIII 715-718 [LVI 2016*]; *SB* 8210-8213), 36 (Γάλλος: *SEG* VIII 724; *SB* 8219), 51 (Μάριος Γέμελλος: *SEG* VIII 726 [XXXIX 1706]; *SB* 8221), 69 (*SEG* XX 684 [LIV 1760]; *SB* 8357), 92 (*SEG* XX 690, *SB* 8349A/C), and 101 (Ἰούλιος: *SEG* VIII 722; *SB* 8217).

1979. Thebai (Memnonia). Inscription of Servius Sulpicius Serenus on the Colossus, 121/122 A.D. *I.Col.Memnon* 20, A.Bülow-Jacobsen, H.Cuvigny, *art.cit.* (cf. our lemma no. 1954) 18, prefer in L. 2 σπείρης [- name of the cohort - χιλίαρχος] to *I.Col.Memnon*'s σπείρης, χ̣ε̣ι̣[λίαρχος]; in LL. 3/4 they read [ἔπαρχος εἴλης Οὐο]|κούντιων, ἐπ̣..[- ca. 12 -] ([ἔπαρχος εἴλης Οὐο]|κούντιω[ν --], *I.Col.Memnon*) and suggest restoring ἐ̣π̣ί̣τ̣[ροπος --] (on the basis of a new ostrakon: see our lemma no. 1954); ἔπ̣α̣ρ̣[χος --] also fits in with the traces; in L. 9 they read (ἔτους) ϛʹ Ἁδριανοῦ (ζʹ, *I.Col.Memnon*), i.e. 121/122 A.D.

1980. Thebai. Christian graffiti in the Theban mountains, mid 6th-8th cent. A.D. Cf. *SEG* LI 2176/2177. G.Lecuyot, *BIFAO* 107 (2007) 290-293, reports on a survey of the Greek and (mainly) Coptic graffiti in hermit dwellings in the Theban mountains. Mention is made of a few inedita and some graffiti known from the drawings in J.Černý, C.Desroches-Noblecourt,

M.Kurz et alii, *Graffiti de la montagne thébaine - Collection scientifique* I-IV (Cairo 1969-1983; no transcriptions), in the following areas: Valley of the 'pilgrims from Spain' (ph. of *Graffiti* -- no. 2893; the erroneous name derives from graffiti nos. 2906 and 2910 b, recording pilgrims from Σπανία, a village near Oxyrhynchos; see J.Padro, in *Homenaje G.del Olmo Lete, Aula Orientalis* 17/18 [1999/2000] 483-492 [non vidimus]); site C 32; Valley of the Queens; Third and Fourth Valleys.

See now also A.Delattre, 'Inscriptions grecques et coptes de la montagne thébaine relatives au culte de saint Ammônios', in A.Delattre, P.Heilporn (edd.), *'Et maintenant ce ne sont plus que des villages ...'. Thèbes et sa région aux époques hellénistique, romaine et byzantine. Actes du colloque tenu à Bruxelles les 2 et 3 décembre 2005* (Brussels 2008) 183-188, and A.Delattre, G.Lecuyot, C.Thirard, 'L'occupation chrétienne de la Montagne thébaine: première approche', in *Études coptes X. Douzième journée d'études (Lyon, 19-21 mai 2005)* (Paris 2008) 123-137 (ph. of *Graffiti* -- no. 2901; dr. of nos. 2892-2905 = Pl. 171 reproduced from *Graffiti* --).

1981. Thebai (area of: Deir el-Bahari). Proskynema, Roman Imperial period. *I.Deir el-Bahari* 247. The find of a new fragment in 2006, joining with the 'old' left-hand fragment, induces A.Łajtar, *JJP* 37 (2007) [2008] 153-155 (ph.; translation), to republish this text; he points out that it was written on a lotus capital probably from the columns of the Ptolemaic portico.

[Τὸ] π̣ροσκύνημα Ἁρπαήσιος | [-2-3-]ος καὶ Ψενεσουήρ̣ιος | [--- Ψε]νσνῶς καὶ̣ [..] | -----

2. After the lacuna Π or H: name in the genitive (patronymic or, less probably, another man), ed.pr.

1982. Wadi Natrun (area of: Bir Hooker). Rhodian amphora stamp, shortly after 150 B.C. Rhodian amphora stamp (rectangular). Ed.pr. S.Marquié, in *Amphores d'Égypte* -- (cf. our lemma no. 1952) I 92 no. 45 (ph.; majuscule text): Ἐπὶ Εὐ[δάμ]ου, Ὑακινθίου (eponym dated to the beginning of the second half of the 1st cent. B.C.).

1983. Unknown provenance (Fayum?). Tablets with alphabets, 4th/3rd cent. B.C. (or forgeries?). *SEG* XXXVI 1457; LV 1860*. By means of a thorough analysis of the structure of the alphabet and the lettering (with many of the 22 letters conform to the Phoenician model, but epsilon, digamma and zeta remarkably developed), C.Brixhe, *Kadmos* 46 (2007) 15-38 (ph. of Schøyen 2), provides further support in favor of the authenticity of the tablets. He argues that the alphabet dates at least to the mid 9th cent. B.C., but was copied on the tablets in the 4th or 3rd cent. B.C. (probably not directly from the 9th cent. model, which had rather been copied from time to time over the centuries). The alphabets are likely to have been engraved because of their magic value; the tablets probably served as amulets and may have been found in tombs. On 32-34 (ph. of both), discussion of the alphabets in *LSAG*[2] 95 no. 20 (Boiotia; ca. 420 B.C.) and 240 no. 18 (Marsiliana d'Albegno; 700-650 B,C,), both similarly found in a funerary con-

text and with eclectic alphabets testifying to a similar 'décalage avec la réalité épigraphique' (33) and consequently written for magic purposes.

1984. Unknown provenance. Sealing of Alexander Severus, 222-235 A.D. Circular fired clay sealing with relief representations in a circular frame in the center: above busts of Sarapis and Isis flanking a standing Tyche with cornucopia; below a standing Nike holding a palm branch and a wreath and a reclining Neilos with a branch or stem of wheat and a cornucopia (all figures have parallels in the Alexandrian coinage of Severus Alexander); inscription in relief surrounding the central circle; on the back an impression, probably of cloth; said to come from Egypt; now in the British Museum. Edd.pr. C.E.Römer, D.M.Bailey, *ZPE* 160 (2007) 139/140 (ph.; translation).

[Μάρκου Αὐρ]η̣λ̣ίου Σεουήρου Ἀλεξάνδρου Εὐσεβοῦς Εὐτυχοῦς Σεβασ[τοῦ]

Or, less likely, '[In the year 10 of Marcus Aur]elius etc.', edd.pr., who point out that the seal is that of the emperor himself; it was attached to a bale wrapped in cloth and guarding the property of the ruling government in Egypt, edd.pr.

1985. Unknown provenance. Magic spell against three competitors in a foot race, 4th cent. A.D. Rectangular lead tablet in the collection of Fayez Barakat; said to come from Egypt, a provenance supported by the tablet's affinity with the lead tablet *SupplMag* 53 (*SEG* XLIV 1491; cf. LIV 1883) from Oxyrhynchos [abbreviated 'Ox.' below]. Ed.pr. R.S.O.Tomlin, *ZPE* 160 (2007) 161-166 (ph.; translation), who provides parallels for the magic terms where possible; many are previously unattested or are known in related yet different form only.

Σουχμα βολχοσηθ Αβρασαξ κατάσχες τοὺς [πόδος]
καὶ τὰ νεῦρο καὶ τὴν ὁρμὴν Ἀντιόχου τοῦ ἔτεκεν Ταβῆχ, [καὶ]
Ἱέρακος τοῦ ἔτεκεν Ταμῖν, καὶ Κάστωρος τοῦ καὶ Διοσκό[ρου]
τοῦ ἔ(τε)κεν Τεκῶσις· κατάσχες αὐτῶν τοὺς π(ό)δος καὶ τὰ νεῦρα
καὶ τὴν ὁρμὴν καὶ τὴν σχύιν, εἵνα μὴ δύνοντε προβῆνε ἐν τῷ
σταδίῳ, εἵνα μήτε εἷς αὐτῶν τῶν προιρημένων στεφανωθῇ
δέομε· σουχαξ χυχβαχυχβακα χυχβακαξιχυχ δῆσον, κατά-
δησον, κατάσχες τὴν πρ(ο)έρεσιν κὴ τὴν σχύιν, τὰ νεῦρα, τοὺς πόδος,
[τὰ σκ]έλη, τὰ τρ(ι)ακόσια ἑξήκοντα πέντε μέλη τῶν σωμότων αὐ-
τῶν, εἵνα μὴ δυνηθῶσιν πρ(ο)βῆνε ἐν τῷ σταδίῳ τῇ ὥρᾳ τῆς
ἀνάνκης τοῦ στεφάνου· ευλαμω λευαμο μιλανιω σαμψιμουθη
μιλαξε ανθραξ αοροροξα αρξαμαθ δεξαχαριηταυουθ
αβλακα εδαβλαθα ηχθραρβιαθ κάτεχε τὸν θυμόν, τὴν προέρεσιν,
τὰ νεῦρα, τοὺς πόδος Ἀντιόχου καὶ Ἱέρακος καὶ Κάστωρος τῶν προ-
ειρημέν(ω)ν, εἵνα μὴ λάβουσιν ἐν τῷ σταδίῳ στέφανον, ἀλλὰ σύνδη-
σον αὐτοὺς ἵνα ὅλως μὴ δυνηθῶσιν προβῆνε ἐν τῷ σταδίῳ ἐν

ὥρᾳ τῆς ἀνάνκης τοῦ στεφάνου, ὅτι ἐπιτάσιοι ὁ μέγας θεός·
χυχβαχυχβακα χυχβακαξιχυχ αβραζαραχα βολβαξιχ[υχ]
βεινεβενει θωβαρανβαυ θωλησιλωθβαι θωβαραβαρρ[- ca. 5 -]
βαδηταφωθ βαινχωωωχ Αβρασαξ δῆσον, περίδησον, κ[ατάδη]-
σον, κάτεχε τὴν δρόμην, τὸν θυμόν, τὰ σκέλη, τὰ νε[ῦρα, τοὺς]
πόδος Ἀντιόχου τοῦ ἔτεκεν Ταβῆχ, καὶ Ἱέρακον ὃν ἔτ[εκεν]
Ταμῖν, καὶ Κάστωρους τοῦ κὲ Διοσκόρου ὃν ἔτεκεν Τε[κῶσις]·
σισισρω σισιαω σισι φερμου χμνουωρ Αβρασαξ σισι.[- ca. 4 -]
αλεξιμαθα αβλαμω ορεοβαζαγρα ορουαβαρ.[- ca. 6 -]
δῆσον, κατάδησον, κατάσχ[ε]ς Ἀντί[οχον καὶ]
Ἱέρακον καὶ Κάστωρα τὸν καὶ Διόσκορον· δῆσον α[ὐτῶν]
τοὺς πόδος, τὰ νεῦρα, τὰ σκέλη, τὸν θυμό[ν], τὴν ἀρε[τήν],
τὰ τριακόσια πεντήκοντα πέ(ν)τε μέλη τῶν σωμάτων [αὐ]-
τῶν καὶ τῶν ψυχῶν, ἕνα μὴ δύνοντε προβένιν ἐν τῷ
σταδίῳ, ἀλλὰ μένωσιν ὡς λίθοι ἀκίνητοι ἄδρομοι·
κράτι, κράτι, κράτι, δῆσον, δῆσον τοὺς προιρημένους ὡς
[ἠ]ξίωσα, κράτι

[As far as we can check from the ph., ( ) is consistently used to indicate omitted letters, Tybout] ‖ ε for αι in προβῆνε (LL. 5, 10, 16), δέομε (L. 7), δύνοντε (LL. 5 and 30), προβένιν (L. 30) and πρ(ο)έρεσιν (L. 8); ι for ει in προιρημένων (L. 6), προβένιν (L. 30), κράτι (LL. 32/33) and προιρημένους (L. 32; but correctly προειρημέν(ω)ν in LL. 15/16); εἵνα (LL. 6, 10, 15) and ἕνα (L. 30) for ἵνα (written correctly in L. 16); ε for η in πρ(ο)έρεσιν (LL. 8, 13); η for ε in κή (L. 8; but correctly καί in LL. 22/23, 27, 30); ο for ω in δύνοντε (L. 5) and δυνηθôσιν (LL. 10, 16); ω for ο in ὥλως (LL. 16); ο for α in πόδος (L. 4, 8, 14, 22, 28), νεῦρο (L. 2; but correctly νεῦρα in LL. 4, 8, 14, 28) and σωμότων (L. 9; but correctly σωμάτων in L. 29) ‖ the spell, directed against the athletes Antiochos, Hierax and Kastor, evidently runners, whose feet, sinews and other attributes are 'bound' so as to ensure their failure in the stadion, is repeated with variations four times with sequences of voces magicae intervening ‖ 1. σουχμα: previously unattested; perhaps an anagram of the divine name (?) σαχμουνε or σαχουοζοζο, ed.pr. ‖ 1-2. the first three of ten attributes 'bound' in six enumerations (also in LL. 4/5, 8-10, 13/14, 21/22, and 28-30); only feet and sinews occur in all six (these two also in Audollent, *DefixTab* 252/253); similar list in Ox. LL. 13-15, which has in common only sinews and '365 limbs' (cf. below ad L. 9), ed.pr. ‖ 5 (and 8). σχύιν for ἰσχύν (anagram without magical intent), ed.pr. ‖ 5-6 (and 10-11, 15-17, 30-31). the formulas of 'proceeding in the stadion' and being 'crowned' (i.e., winning the race) are unparalleled in magic documents, ed.pr. ‖ 7. σουχαξ: previously unattested, but cf. σουχμα (L. 1) and σουχαρ; a reading δέομέ σου (i.e., Abrasax) seems less preferable in view of [ἠ]ξίωσα being left without a personal pronoun in L. 33, ed.pr. ‖ 7 (and 18). χυχβαχυχβακα χυχβακαξιχυχ: cf. Ox. LL. 7-9, ed.pr. ‖ 7-8. δῆσον, κατάδησον, κατάσχες: cf. Ox. LL. 12/13, 23; cf. also σύνδησον (LL. 15/16), περίδησον (L. 20) and δῆσον (L. 32), ed.pr. ‖ 9. [τὰ σκ]έλη (cf. LL. 21 and 28) rather than [τὰ μ]έλη (as in Ox. LL. 13-15). For the formula of '365 limbs' (repeated with a numerical error in L. 29) cf. inter alia Ox. LL. 14 and Audollent, *DefixTab* 15 [for the latter cf. *SEG* XLIV 1491], ed.pr. ‖ 10 (and 15/16, with a minor variation). τῇ ὥρᾳ τῆς ἀνάνκης τοῦ στεφάνου: unparalleled, ed.pr. ‖ 11-13. the sequence begins with two variations on the 'ευλαμω logos'; thereafter, the voces magicae are unparalleled and word division is conjectural, ed.pr. ‖ 12. ανθραξ: probably not the ordinary Greek word for 'ember'; αοροροξα: compounded from ἄωρος?; δεξαχαριηταυουθ (unparalleled) may end with a variant of θωουθ (Thoth), ed.pr. ‖ 13. αβλακα εδαβλαθα,

though not a palindrome, somewhat resembles the well known αβλαναθαναλβα; ηχθραρβιαθ: perhaps derived from the divine name αρβιαθιαω, ed.pr. ‖ 15. λάβουσιν: probably indicativus pro coniunctivo rather than a spelling variant for λάβωσιν, ed.pr. [in which case λα(μ)β(άν)ουσιν should be read, Martin] ‖ 18-20. after the χυχβαρυχ logos (as in L. 7) the text is difficult; no parallels or approximations can be found for βεινεβενει and θωλησιλωθβαι, ed.pr. ‖ 22. Ἱέρακον for Ἱέρακος (correct in LL. 3 and 14; cf. the accusative Ἱέρακον instead of Ἱέρακα in L. 27), ed.pr. ‖ 24. in fine probably σισι[σρω], ed.pr. ‖ 25. αλεξιμαθα (compound with ἀλεξι-, 'warding off') and αβλαμω (hybrid between the αβλαναθαναλβα and the ευλαμω logos?): unparalleled; ορουαβαρ[--]: unparalleled, but αρουηρ may have been intended by confusion between α and ο, ed.pr. ‖ 31. ὡς λίθοι: simile magic; the simile is a cliché; ἄδρομοι: very rare, but cf. ἵνα μὴ ἰσχύσωσιν τραμῖν in Ox. L. 29 and μ[ὴ] ἰσχύσοισαν δραμεῖν in *SEG* XLIV 308 Col. II LL. 5-7, ed.pr. ‖ 32-33. κράτι, κράτι, κράτι ... κράτι (unparalleled): a variant of the usual closing formulas ταχὺ ταχύ and ἤδη ἤδη (for the request of quick action cf. *EBGR* (2007) [2010] no. 39); either an instrumental dative (κράτει; 'by force') or an imperative (κρατεῖ; 'rule' [cf. *EBGR* (2007) no. 139: rather 'take control over them']) supplementing δῆσον; the latter alternative seems less likely, since elsewhere in the text δῆσον is supplemented by κατάσχες or κατάδησον, vel sim.

NUBIA

1986. Aksum (area of: Gumālā). Christian epitaph of Kyriakos, late 5th/early 6th cent. A.D. Upper part of a stele of volcanic stone with arched top; found in 2005 during building activities in Gumālā (3.5 km north east of Tegray/Aksum); now in the store room of the Italian archaeological mission in the museum of Aksum. Ed.pr. G.Fiaccadori, *PP* 62 (2007) 70-76 (ph.; dr.; Italian translation): † | Ἐνθάδε | κεῖτε Κυρι|ακὸς ζήσ||ας ἤτη ι´, μ|[ῆν(ας) --]

3-4. The name Κυριακός should be distinguished from Κήρικος/Κήρυκος based on κήρυξ/κήρυκος ('missionary', 'witness' in the Gospel; also said of clerics/bishops); in *I.Éthiopie* 279 (*SEG* XLII 1648; Ἀάρωνος κ(λ)ηρικοῦ; from Adulis), the correction is not necessary; if κηρικοῦ is read, Aaron may be a ' "banditore" o "missionario", e solo per implicazione un "chierico" (o "vescovo")' (75), ed.pr. ‖ 5. in fine perhaps also the number of days, ed.pr.

1987-1989. Old Dongola (area of: Banganarti). Christian epitaphs, 8th cent. A.D. (and later?). Ed.pr. A.Łajtar, *JJP* 37 (2007) [2008] 135-152 (ph.; translations), publishes three epitaphs which originally must have belonged to graves that surrounded the Lower Church.

1987: 138-140. **Epitaph, ca. 750-800 A.D.** Upper left corner of a grayish-blue marble plaque found in the filling of the Lower Church.

ἀπὸ Διοκλητ(ιανοῦ) [- 1-3 -], μ(ηνὶ) Φαῶφι κγ´ · [ὁ Θ(εὸ)ς τῶν]
πν(ευμάτ)ων κ[αὶ πάσης σαρκός],

ἀνάπα̣[υσον τὴν ψυχὴν]
αὐ̣[τ--------------------]

Abbreviation signs: T above H (L. 1); horizontal stroke above NωN (L. 2) ‖ μ(ηνὶ) (or perhaps μη(νὶ)) Φαῶφι κγ´: written in much smaller letters between the now missing line and our L. 1 ‖ 1ff. [ὁ Θ(εὸ)ς τῶν] κτλ.: introduction to a now lost prayer on behalf of the deceased, ed.pr.

1988: 135-137. **Epitaph of Maria, probably 784/785, 788/789, 792/793 or 853/854 A.D.** The following text, read after the discovery of a large fragment of the lacking upper right-hand corner of the stone in the filling of the church, supersedes that in *SEG* LIII 2022 (see *ibid.* app.cr. for further comment).

[†] Βουλή̣σει τοῦ παντοκ[ρά]-
τορος Θ(εο)ῦ̣ ἐκοίμηθη Μαρία
ἡ̣ τοῦ Θ(εο)ῦ̣ δούλη κα̣[ταλιποῦ]-
σα ἀμητόρος τ̣[-- ca. 7-8 -- τέ]-
κνα, • ἀποδοῦσ̣[α -- ca. 8-10 --]
γῆς τῇ γῇ • πλη̣ρ̣[ωθῇ τὸ τοῦ]
Κ(υρίο)υ λόγιον • ὅτι γ̣[ῆ εἶ (καὶ) εἰς γὴν]
ἀπελεύσῃ : Μ[.]Α[-- ca. 8-10 --]
β´, ἔτους ἀπὸ Διοκλητ(ιανοῦ) φ̣´[.] · Χ̣[(ριστ)ὲ ὁ Θ(εό)ς],
ἀνάπαυσον τὴν ψυχὴν αὐ-
τῆς ἐν κόλ̣π̣οις Ἀβραὰμ (καὶ)
[Ἰσ]αὰκ (καὶ) Ἰακώβ, • ἔνθα οἱ
[ἅγι]οί σου ἀνάπαυλαν [.]χ̣[.]
v v [μ]ε̣ν̣οι, ἀμήν †

4. ἀμητόρος for ἀμητόρως (previously unattested adverb) rather than ἀμήτορος (genitive singular of the adjective ἀμήτωρ), ed.pr. ‖ 4-5. τ̣[ὰ ἑαυτῆς τέ]|κνα, vel sim., ed.pr.

1989: 140-152. **Epitaph, 8th cent. A.D. (or later)?** Basalt plaque with an arched top; inscription, with guide lines, in a recessed field; found in a niche behind the apse, where it was probably an object of commemoration.

† † † | Νεύσει (κ(αὶ)) β̣ο̣υ̣|λήσει Θεὸς ηὐ|δόκησεν ἐκη‖μήθη ὁ μακά|ριος Ἀβέρ-κιος | ἐπίτροπος μη(νὶ) | Φαῶφ κς´ · ὁ Θ(εό)ς, | ἀναπαύσῃ, (ἀμήν)

No abbreviation signs in LL. 7-9; ἀμήν (L. 9) written as the numerical cryptogram ϙθ´ ‖ 2. K (plus abbreviation dash): heavily corrupted ‖ 2-6. incorrect syntax due to contamination of two expressions: νεύσει καὶ βουλήσει Θεοῦ εὐδοκήσαντος ἐκοιμήθη ὁ μακάριος Ἀβέρκιος and νεύσει καὶ βουλήσει (ὁ) Θεὸς ηὐδόκησεν τὸν μακάριον Ἀβέρκιον κοιμηθῆναι, ed.pr. ‖ 4-5. ἐκημήθη for ἐκοιμήθη ‖ 6. Aberkios: named after the Phrygian bishop known from his Vita and epitaph (Merkelbach-Stauber, *SGO* III 16/07/01; *SEG* L 1251*); the name was popular in the heartland of the

Byzantine Empire, from where the deceased may have come, ed.pr. || 7. ἐπίτροπος: first attestation in Christian Nubia, here possibly used in the sense of 'steward, administrator, manager'; perhaps a royal officer entrusted with the administration of a rural estate, ed.pr., who also discusses several other possibilities; detailed comment on the term in general and on Nubian use of Greek titles in a sense different from current Byzantine convention (e.g. ναυάρχης instead of στρατηγός, δρουγάριος or δούξ; μείζων/μειζότερος in the sense of 'steward, administrator, manager': a high-ranking official) || 8. Φαῶφ or Φαῶφ(ι) or Φαῶφ(ι), ed.pr. || 8-9. the prayer is characteristic for Graeco-Nubian epitaphs of the 8th-10th cent.; its (rare) shortness points to a date perhaps not later than the 8th cent., ed.pr.

KYRENAIKA

1990. Kyrene. Agora: inscriptions found in the temple in the agora (Capitolium). *SEG* LIII 2039. Mainly on stylistic, iconographical and technical grounds, S.Ensoli, in *Cirene e la Cirenaica* 201-250, dates the statue of Zeus found in the Zeus temple on the upper terrace of the agora preferably to the late Hellenistic period (ca. 100 B.C.) or to the Augustan/Julio-Claudian period at the very latest. As she pointed out in a previous study (*SEG* LIII), the dedication to Hadrian and Antoninus Pius *SEG* IX 136 (138 A.D.) was found in re-use (see *SEG* LIII) and consequently has no impact on the date of the statue, which probably drew on an Alexandrian model. However, contrary to her earlier view she now assigns the statue to the sculptor Ζηνίων Ζηνίωνος known from the statue base *SEG* IX 726, which also supported an Athena wearing the aegis. For some critical observations cf. C.Dobias-Lalou, *BE* (2008) no. 612, who points to the possibility that the block may come from a honorary monument built in the agora at some distance from the temple and was found in secondary use (Hadrianic period) in the temple (as allowed for by E. in her earlier study; see *SEG* LIII 2039 in fine); F.Chamoux and other scholars considered the statue, the signature and the dedication to Hadrian and Antonine as contemporary. D.-L. prefers a date around the turn of our era on the basis of the letter forms [which is not necessarily at odds with E.'s date (see above), as D.-L. seems to suggest, Tybout]. E. comments on the sculptural production of (late) Hellenistic Kyrene and the artistic climate to which Zenion, a Kyrenaian in view of the absence of an ethnic, belonged; on 230, she collects sculptors' signatures.

1991. Kyrenaika. Antiquarians and scholars from the 18th to the early 20th cent. On the basis of several archival documents, A.Pasqualini, in *Cirene e la Cirenaica* 525-549, comments on the activities of some Italian scholars who provided copies or corrected readings of inscriptions from the Kyrenaika prior to the 20th cent. excavations and included in *CIG* III (notably Costanzo Gazzera and Padre Pacifico from Montecassino). Discussion inter alia of the vicissitudes of the decrees of the Jewish politeuma from Berenike (529-538; ph.; *CIG* 5361/

5362; *IGR* I 1024; *SEG* XVI 931; XXVIII 1539; XLVIII 2048), which after their arrival in France have been studied by Scipio Maffei in Aix-en-Provence in 1732.

1992. Kyrene. Apollo sanctuary: various inscriptions. E.Catani, in *Questions* 103-129, reports on the archive of the Italian archaeologist L.Pernier acquired by the University of Macerata in 1987; notebooks from the period 1927-1936, when P. excavated sections of the Apollo sanctuary, include many inscriptions, both edita and inedita. C. gives two examples, comparing data from the notebooks with the present situation on the ground, tracing objects described by Pernier and now in the museum of Shahat and providing ample photographic documentation: see our lemmata nos. 2018-2023 and 2028/2029.

1993. Kyrenaika. Dialect. C.Dobias-Lalou, 'De Cyrène à Théra: nouvelles considérations sur le traitement des groupes *-NS-* intérieurs' in *Phones Charakter* 211-225, lists and discusses the inscriptions, both from Thera and Kyrene, recording forms originally including the consonants -ΝΣ-, in which the -N- was eliminated, like the participles -οισα and -σαισα and the name Παισιφάνεια. For a summary we refer to L.Dubois, *BE* (2008) no. 21. For the linguistic situation of Egypt and Kyrenaika in general see our lemma no. 1945.

1994. Kyrene. Dithyramb and tragedy. P.Ceccarelli, S.Milanezi, in *The Greek Theatre* 185-214, study the history of dramatic culture in Kyrene on the basis of two inscriptions (text and translation; ph.): *SEG* IX 13 (XLIII 1186*) and XLVIII 2052, both dated ca. 335 B.C. and both detailing not only the revenues of a year, derived from the evaluation of agricultural produce, but also the expenses (in 2052 L. 4, C., M. suggest restoring [ψυθία ἔξος]; *SEG*: [ψυθία ἔνδος]). Comment on περιάκτριαι (1186 L. 13; either dative of 'female leader of processions' or nominative plural: 'theatrical machines'). Further discussion of the following topics: 1) the deity to whom the choruses were dedicated: not necessarily Dionysos but perhaps Apollo (Karneios); 2) the influence of the Athenian Dionysia: problematic; rather local traditions; 3) the prizes for the choruses in both texts. In 2052, C., M. hypothesize in LL. 9-11 two tragic choruses, each receiving an ox worth 52 dr. (the price of an ox in 1186!); as to ἐπιθεν[--] in L. 11, this passage seems to denote something additional: a prize for a second place or expenses for e.g. the hire of costumes; 4) the ἔξαρχοι and the rest of the personnel in 1186 (LL. 15/16) and 2052 (LL. 16-21); C., M. suggest connecting the ἔξαρχοι ('leaders') with the choruses; they refer to *SEG* IX 21, where the ἔξαρχοι occur in the context of καλλιστηῖα, i.e., nominative plural for a 'beauty contest' or a special prize (comparable to the ἀριστεῖον) for the best chorus (*SEG* gives καλλιστήιαις, but C.Dobias-Lalou (cf. 212 note 61) points out that the stone has ΚΑΛΛΙΣΤΗΙΑΤ (confirmed by a photo according to C., M.).

1995. Kyrene. Ephebic and military training in the Ptolemaic period. G.Cordiano, in P.Sauzeau, T.Van Compernolle (edd.), *Les armes dans l'Antiquité. De la technique à l'imagi-*

naire. Actes du colloque international du SEMA Montpellier, 20 et 22 mars 2003 (Montpellier 2007) 563-584, returns to the organisation of the ephebeia and its role in military training in Kyrene in the Ptolemaic period (see already *SEG* LI 2208), with special reference to the role of the cavalry and the τριακάτιοι, an elite corps of young Kyrenaians capable of supporting a horse. Based on the correspondence between the number of persons recorded in the ephebic catalogue *SEG* XX 741 (a) and that of the dedicated strigils (80) in *SEG* XXXVII 1674 (*SEC* 163), C. conjectures that in the Hellenistic period there were two classes of triakatioi: the first a group (ca. 80) who were the traditional triakatioi stricto sensu, the second a larger group of 'normal' ephebes not recorded in the lists; 'les premiers liés au monde de l'équitation, ce qui rappelait des situations et institutions précédentes, les seconds, bien plus nombreux, étant assimilés génériquement aux éphèbes tels qu'ils sont connus un peu partout' (579).

1996. Kyrene. Religion: the cults of Zeus and Pan (?). N.Bonacasa, in *Questions* 233-243, discusses the cult of Zeus in Kyrene, focusing on the aspects of this deity over time. According to Hdt. 4.203, the Persian army camped on the hill of Ζεὺς Λυκαῖος in 515 B.C. (see also C.Parisi Presicce, *ibid.* 259, who collects the epigraphical evidence for Zeus in Kyrene). In this context B. discusses the possibly Arcadian character of the early Kyrenaian Zeus and wonders whether other Arcadian cults can be traced (Hermes, Pan). On 240, he mentions some inscriptions allegedly testifying to the cult of Pan, not attested in Kyrene otherwise. Sceptical C.Dobias-Lalou, *BE* (2008) no. 613: *SEC* 158 + 80 (fragment of a paean) have forms of the divine name Παιάν; similarly, the altar *SEC* 231 has Παιᾶνος (autopsy by D.-L.; Πανός, *SEC*); the reading of the text on the altar *SEC* 156 (5) is highly uncertain (see our lemma no. 2022); similarly, the reading Πανός on the altar published in *SEC* 230 without illustration should be distrusted.

1997. Kyrene. Religion: priestesses of Artemis. After having collected the evidence for the cult of Artemis in Kyrene (inscriptions listed on 402 note 3) and its priestesses (ἱέρειαι Ἀρτέμιδος in *SEG* IX 115, 176, and XXVI 1826), S.M.Marengo, in *Cirene e la Cirenaica* 401-410, focuses on six documents recording a woman συνιαριτεύοισα τῷ δεῖνα (*SEG* IX 117, XLIX 2362 [= *CIG* 5130; in koine: συνιεριτεύουσα], and LIII 2049 [= *SEC* 123 + 176]; *SEC* 23, 119, and 166; these texts range from the 4th/3rd cent. B.C. to the early Roman imperial period). The rare verb συνιεριτεύω is known notably from Lagina (*I.Stratonikeia* 536, 663 [L. 17], 678, and 692/693; 1st-3rd cent. A.D.), where it refers to the association of a priest and a priestess in the cult of Hekate. M. argues that the women in the Kyrenaian texts were priestesses of Artemis and that their male partners were eponymous priests of Apollo serving in the same year (Διονύσιος Σώτα on record in *SEG* IX 166 is known from *SEG* IX 169 as the Apollo priest for 19/18 B.C.; the συνιαριτεύοισα of *SEC* 119 is also independently an ἱέρεια). They may have acted together during the Ἀρταμίτια: in *SEC* 161/162 (*SEG* XLVI 2209*; 3rd cent. B.C.), Ἑρμήσανδρος, very probably the priest of Apollo, is responsible for the sacrifice of 120 oxen on the occasion of the τελετά of Artemis. Male participants in the cult of Artemis are also known from the inscriptions concerning the τελεσφορία, which either pertain to the Arta-

mitia (*SEG* IX 66; *SEC* 145) or to the Καρνεῖα (*SEG* IX 65 and 68) [cf. now also our lemma no. 2005, and the app.cr. *ibid.*]; on these texts cf., however, C.Dobias-Lalou, *BE* (2008) no. 607: 'Tout ne me paraît pas encore clair dans cette affaire, où la formulation présente des variantes multiples: nombre des dédicants, thème verbal présent ou aoriste, précision facultative du culte concerné'.

1998. Kyrenaika. Rock-cut inscriptions. A.Arnaldi, in *Cirene e la Cirenaica* 49-61, presents a preliminary survey of the numerous rock-cut inscriptions found in the Kyrenaika (all edita; geographical arrangement). C.Dobias-Lalou, *BE* (2008) no. 600, points out that the collection is incomplete and that the same texts are adduced under different entries: 'l'utilisateur prendra avec précaution ce répertoire'.

1999. Kyrene. Decree of Kyrene granting equal citizenship to Theraian residents and the ὅρκιον τῶν οἰκιστήρων, ca. 370 B.C. *SEG* IX 3 (LI 2209*). L.Criscuolo's article 'Erodote, Aristotele e la "stele dei Fondatori", in *Cirene e la Cirenaica* 187-200, is very similar to her earlier study summarized in *SEG* LI 2209. Cf. also C.Dobias-Lalou, *BE* (2008) no. 606, for some criticism on C.'s view that our text and the diagramma of Ptolemy I (*SEG* IX 1; LI 2211*) may have been copies of documents on display together in the same place, and on the concomitant implication that the diagramma's date (322/321 B.C.) would also be that of the 'stele dei Fondatori'.

2000. Kyrene. The cathartic law, 325–300 B.C. *SEG* IX 72; L 1638 (new text by C.Dobias-Lalou); LI 2210; *LSCG Suppl.* 115. In the article written together with L.Dubois (cf. our lemma no. 888), C.Dobias-Lalou focuses on two paragraphs (texts; French translations). 1) On 145-150, she explains the structure and meaning of § 5 (LL. 21-25) concerning the Ἀκαμάντια: access to these ἱαρά (sacred ceremonies or places) is free for all (L. 25), whether ritually pure (ἁγνός) or not (βάβαλος; L. 21); [in other words:] contact with the resting-place of a mortal makes access unallowed to the pure (L. 24), unless [this mortal belongs to the Ἀκάμαντες, i.e., is] a descendant of Βάττος the Founder (ἀρχαγέτας), the Τριτοπάτερες and Ὀνύμαστος ὁ Δελφός (LL. 22/23). The Ἀκαμάντια, also known from the sacrificial calendar in our lemma no. 2010 and the fragment *SEG* XXXIV 1645 (XXXVII 1669; XLVI 2199), are obviously a collective ceremony including various heroic cults; among the Ἀκάμαντες ('Infatigables', an euphemism for 'Immortals') are the Dioskouroi, protectors of seafarers fit to protect the theoroi who regularly renewed the initial voyage of Battos and perhaps also of the mysterious Onymastos, connected in some way with the consultations of the Delphic oracle which inspired the Founder; on the analogy with the Τριτοπατρεῖς on record in Attica, Troizen and Selinous, the Τριτοπάτερες should be considered gentilicial or deities 'propres à des dèmes' (150), playing a vital role in marriage and procreation. Whereas in Kyrene Battos and the Battiads, the Tritopateres and Onymastos do not generate impurity, this applies only to the Tritopatreis in Selinous (where unlike in Kyrene a distinction is made between Τριτοπατρεῖς μια-

ροί and καθαροί, receiving different types of offerings (A LL. 10 and 17 of the sacred law [see our lemma no. 888]). **2)** On 151-153, D.-L. returns to § 19 (LL. 132-138) and the interpretation of ἀφικετεύω ('sortir de l'état de suppliant', implying the reintegration into the community/the civic body); see already *SEG* XLVII 2165 and LI 2210. Two related attestations are (Ζεὺς) ἀφίκτωρ (Aesch., *Suppl.* 1) and ἀφικετεία in *SEG* XXXVIII 812 A L. 6 (Knidian festival, ca. 200 B.C.), to be translated as 'qui réintègre les suppliants' and 'réintégration des suppliants', respectively. [See now also N.Robertson, *op.cit.* (cf. our lemma no. 888 in fine)].

2001. Kyrene. Dedication to Opheles (?), 600-550 B.C. L.Gasperini, in S.Stucchi, *L'Agora di Cirene* I. *Il lati Nord ed Est della platea inferiore* (Rome 1965) 46/47; id., in S.Stucchi (ed.), *Cirene 1957-1966. Un decennio di attività della Missione Archeologica Italiana a Cirene* (Tripoli 1967) 166. C.Parise Presicce, in Questions 245-268, interprets the remains under 'Temple E 6' in the southeast corner of the agora as the first cult place of Battos the Founder: a tumulus near the entry of a precinct with the 'House of Battos' (cf. C.Dobias-Lalou, *BE* [2008] no. 610, for a brief summary). Accordingly, he rejects (249/250 and notes 18/19) the view that this precinct was dedicated to Opheles, based on a dedication (graffito; sinistrorsum) on a late Rhodian cup: ['Ο δεῖνα τô --]λπίō 'Ὀφέλει [ἀνέθēκεν?]; the cup, however, was found in a layer of debris and may come from elsewhere. Moreover, the restoration of the six fragments bearing the graffito as a joining sequence is uncertain; another word order may yield another result than the supposed dedication to Opheles [anyhow, the ph. in *L'Agora* shows that ΟΦΕΛΕΙ is a single word written on three perfectly joining fragments; G. speaks of 'sei frammenti ricongiungibili', Tybout]; one may think of a form of ὠφελέω, perhaps referring to an oracular response or an anthroponym. The other attestation of Opheles is similarly doubtful: C.Dobias-Lalou's reading of *SEG* XX 756 (Κάροφι) as Καρ(νείō) 'Οφ(έλευς?) (see *SEG* L 1637) requires the suppression of the final letter.

2002. Kyrene. Dedications to Apollo (graffiti) on vases, 6th-4th cent. B.C. J.-J.Maffre, in *Questions* 167-183, collects the dedications to Apollo on fragments of (mostly Attic black glazed) vases found in the sanctuary of that god during the Italian excavations in the 1920s and 1930s. He republishes 35 sherds, of which he could trace only five (ph. or dr.) in the museum of Shahat (169 no. 9 = *SEG* IX 308 [ph.]; 170 no. 15 = *SEG* IX 317 [dr.]; 171 no. 23 = *SEC* 152 e [ph.]; 171/172 no. 24 = *SEC* 152 g [ph.]; 172 no. 25 = *SEC* no. 152 h [ph.]) and adds 16 inedita from the same lot also in the museum. We give the texts of the inedita nos. 36-51 (ph.), without descriptions of the vase fragments: **1)** ['Απ]όλλονο[ς] (174 no. 36; 500-480 B.C.); **2)** [Τὀπ]όλλων[ι or -ος] (174 no. 37; 500-450 B.C.); **3)** [--]ε Τὀπό[λονι or -ονος] (175 no. 38; 500-450 B.C.); **4)** Τὀπ[ό]λ[ονι or -ονος] (175 no. 39; 500-450 B.C.); **5)** 'Απ[όλλονος or -ι] (176 no. 40; 500-450 B.C.); **6)** [Τ]ὀπόλ[ονος or -ι] (176 no. 41; first third of the 5th cent. B.C.); **7)** ['Απ]όλονος (177 no. 42; late 5th/early 4th cent. B.C.); **8)** Τὀπ[όλονι or -ονος] (177 no. 43; late 5th cent. B.C.); **9)** Τὠπόλλω[νι or -νος] (178 no. 44; 4th cent. B.C.); **10)** [--]ν Μυρτό[ο--] (178 no. 45; 350-310 B.C.; Apollo's epithet Μυρτῷος, known so far only from *IGR* I 1035 = *SEG* XXVII 1196 bis, dated 56/57 A.D.; cf. Kallim., *Hymn to Apollo* 91, on the Kyrenaian sanctuary

situated ἐπὶ Μυρτούσσης κερατώδεος); **11)** [Ἀπόλλο]νι δε[κάτα] (179 no. 46; 500-450 B.C.); **12)** Δ[ε]κά[τα --?] (179 no. 47; 500-450 B.C.); **13)** Δεκάτα τὀπόλονος (179 no. 48; 500-450 B.C.); **14)** Δεκάτα (180 no. 49; 500-450 B.C.); **15)** Δεκάτ[α] (181 no. 50; ca. 450 B.C.); **16)** Δεκά (181 no. 51; 500-450 B.C.; [δεκά(τα)?]).

We give a comparatio numerorum for the edita accessible in corpora and in *SEC*; the remaining two edita are: **17)** [Τ]ô Ἀπό[λλονος or ονι] (168 no. 1; G.Oliverio, *Africa Italiana* II.2 [1929] 143 no. 16); **18)** Δεκάταν τὠπο[λλωνι] (173 no. 26; L.Gasperini, in S.Stucchi, *Cirene 1957-1966. Un decennio di attività della Missione Archeologica Italiana a Cirene* [Tripoli 1967] 167; cf. A.Laronde, *Cyrène* [see Abbrevations in *SEG* XXXVIII] 169; the only piece found in the 'Temple of Demeter' on the west side of the agora, now assigned to Apollo).

SEG IX	Maffre no.	*SEG* XLIV	Maffre no.	*SEC*	Maffre no.
302-305	4-7	1541 (2)	7	49 (1-3)	16-18
307-309	8-10	1541 (3-10)	28-35	151	19
311/312	2/3			152 (a/b)	20/21
313-317	11-15	*LSAG*²		152 (d/e)	22/23
		324 no. 19	11	152 (g/h)	24/25
SEG XLIV		324 no. 21	4-10		
1541 (1)	27				

2003. Kyrene. Dedications to Ζεὺς Μειλίχιος, Εὐμενίδες and Ἥρωες, 5th-3rd cent. B.C. *SEG* IX 325-346; cf. XLVI 1273 in fine (M.L.Lazzarini). E.Fabbricotti, in *Questions* 93-100, reports on recent investigations in the extra-urban sanctuary of Aïn-Hofra, which show that cultic and funerary space were intermingled all over the area (contra Lazzarini, who argued in favor of a purely cultic space similar to that of Zeus Meilichios in Selinous: see *SEG* XLVI). This is in line with the heroic cult: the heroized deceased were believed to be capable of exerting a beneficial influence on the living. Also the gentilicial deity Zeus Meilichios reflects the hope of the living for a better life for themselves and their deceased relatives: 'Si spera che Zeus sia Melichios in modo da rendere i defunti della propria famiglia εὐμενεῖς' (93). Here and in dedications from other places in Kyrene (*SEG* XX 723; *SEC* 222), the Eumenides are likely to have been invoked for the benefit of the heroized deceased. Cf. C.Dobias-Lalou, *BE* (2008) no. 615: 'Au reste, purification, célébration de la mémoire et protection des vivants me semblent tout naturellement associées dans un culte gentilice'.

2004-2016. Kyrene. Dedications and other documents from sacred contexts, 4th cent. B.C.-1st cent. A.D. Group of twelve stones (the texts in our lemmata nos. 2010/2011 are inscribed on a single stone) found in 1996 together with some uninscribed sculptured pieces (inter alia a relief representing Ammon and other deities) south of the ancient city, between Baggara and the south end of the Wadi el Aish. Edd.pr. M.Fadel Ali, J.Reynolds, C.Dobias-Lalou, in *Cirene e la Cirenaica* 17-48 (ph.). The items probably belong to a buried deposit, brought together either from several sanctuaries or, more probably, coming from one temple,

which may be that of Ammon (unidentified; cf. the dedication in our lemma no. 2004) or of Apollo (where a number of deites, including Ammon, had a place). C.Dobias-Lalou, in *Questions* 146 and *BE* (2008) no. 603, points out that contrary to initial conjectures further investigations did not confirm the existence of an extra-urban sanctuary of Ammon; the stones are likely to have been transported from the sanctuary of Apollo.

2004: 28-30 no. 1. **Dedication to Ammon, probably 4th cent. B.C.** Rectangular base of white Parian (?) marble; holes for the feet of a bronze statue; inscription on one of the long sides.

Ἵππαρχος Ναύσιος | Ἄμμωνι ἀνέθηκεν | vacat | [.]ίωνος ἔργον

3. [Β]ίωνος or [Δ]ίωνος (probably a Kyrenaian); the formula is rare: more like a display label, perhaps added on the initiative of the commissioner, than a signature, edd.pr. || edd.pr. collect the rare evidence on the cult of this god in Kyrene (inscriptions: *SEC* 158 LL. 11 and 20/21 and the text in our lemma no. 2024).

2005: 35-37 no. 3. **Dedication by telesphorentes, 4th/3rd cent. B.C.** Fragments of a white marble block with antefixes above a Doric frieze and architrave, possibly from the upper part of a naiskos; inscription within the metopes (L. 1) and below.

[Τε]	λεσ	[φο]	[ρέ]ν̣	τες	τῶι	Α[...]	[-2-3-]	[-2-3-]
[?]	[name]		Ἰάσων		Πρατομ[ήδης]		[name]	[?]
[?]	[name]		Χαριτίμω		Λυσ[--]		[name]	[?]

1. Τελεσφορέντες: 'while being τελεσφόρος'; the noun (meaning 'bringing to accomplishment', sc. a cultic ceremony) qualifies a priest in *CIG* 5145 (*SEC* 2 b, where it was taken to be a personal name), but is not specific for priests; also attested is τελεσφορήσας; in some documents the participle is complemented by Ἀρταμίτια or Καρνῆια. The ceremony was accompanied by the dedication of a monument (cf. *SEG* IX 66 and 68/69; *SEC* 252 and perhaps 144/145), in our case probably the naiskos; probably Ἀ[πό λλω νι]; Ἄ[μ μω νι] is also conceivable, but the extant evidence connects the telesphoria only with Apollo and Artemis, edd.pr. || the inscription on a frieze and below is similar to the dedication of the so-called strategeion in the sanctuary of Apollo *SEC* 132 (to which *SEG* IX 89/90 and 151 belonged), edd.pr.

2006: 37/38 no. 4. **Dedication by stratagoi, 3rd cent. B.C.?** Fragment of a white marble base; on the top the remains of a small sculpted footstool (four legs), feet and perhaps traces of another figure.

[-- ό]ξηνος Νικι̣[--|-- Αἰγ]λάνορος Κλευ[--|-- σ]τ̣ραταγέντε[ς --]

1. Probably [Φιλό]ξηνος or [Τηλό]ξηνος; the patronymic may well be Νικίας or e.g. Νίκιππος, edd.pr. || 1-2. with the deity's name and the descriptive participle in L. 3, five stratagoi (or seven or

nine on the assumption that L. 3 included more details) may have been mentioned, edd.pr. || 3. στραταγέντες: first attestation of the participial form in a dedication and no mention of any particular victory or enemy (for stratagoi dedicating the tithe of a booty cf. *SEG* IX 76/77 and *SEC* 132); probably our stratagoi commemorated a full year of service during which no outstanding victory occurred; cf. στραταγέντων in the ephebic list *SEG* XLVI 2207 L. 14, edd.pr., with reflections on the number of the members of the board of stratagoi (in the Ptolemaic Diagramma, five stratagoi annually plus Ptolemy himself, but in war-time the number could be increased: *SEG* IX 1 LL. 26-30; mostly five in dedications).

2007: 38/39 no. 5. **Dedication by a priest and honorary inscription (statue base), 2nd cent. (?) / 2nd/1st cent. B.C.** Rectangular white marble base inscribed on two sides; left side of (A) lost, seemingly cut away before being reused for (B).

A: [-2-3-]άνθης vv | [Εὔ]φριος vv | [ἱαρ]ιτεύων

B: Ἀκέσανδρον vacat Θεοχρήστω, | [Ἀ]κέσανδρος vacat Τιμάρχω | vacat τὸν ἄμναμμον vacat

A. The common Kyrenaian name [Πολι]άνθης is tempting, but rather long for the space available; [Εὐ]άνθης (not attested in Kyrene; C.Dobias-Lalou); for dedications by priests in office cf. *SEG* IX 95 and 103/104, edd.pr. || **B.** 1-2. there may have been a relationship with the ephebe Timarchos son of Akesandros in *SEG* XX 741 (a) Col. II L. 40 (3/4 A.D.); perhaps Akesandros I's daughter married Theochrestos, father of Akesandros II whose statue was being dedicated in (B). The latter presumably had a son Timarchos II, whose grandson Timarchos III may have been the ephebe of 3/4 A.D., edd.pr. || 3. ἄμναμμος ('grandchild'): rare word used by poets from the Hellenistic period onwards and considered Kyrenaian by ancient lexicographers, probably because Kallimachos introduced it into the poetic vocabulary; cf. also *SEG* XVIII 744 (*SEC* 9 a) L. 9 and *I.Cret.* I..XVIII.98 B (Lyttos; probably the word went from Kyrene to Crete), edd.pr.

2008: 40/41 no. 6. **List of persons, 4th cent. B.C.?** Lower right corner of a white marble plaque.

---- | [---]ω vacat | [--]στράτω | [--]ἄρχω | [--]άρχω vacat || [--]νιόχω vacat | [--]οκρέοντος | vacat | [--μ]άχω vacat | [-- Θευχ]ρήστω | vacat | [--] Ἀλε]ξιμάχω || [--]μάχω vacat | [--]οφάντω

[4-5. One of these two lines with the same patronymic was omitted from the text of edd.pr. per errorem, as noted by C.Dobias-Lalou on the off-print of the article in *Cirene e la Cirenaica* she sent us, Tybout] || 6. [Ἀν]ιόχω, edd.pr. || 7. [Ἑρμ]οκρέοντος (cf. *SEG* IX 83) or e.g. [Νικ]οκρέοντος, [Τιμ]οκρέοντος, [Φιλ]οκρέοντος (not attested in Kyrene), edd.pr. || 10. [Δι]οφάντω, edd.pr.

2009: 44 no. 10. **Fragment, 4th/3rd cent. B.C.** White marble fragment probably from an altar: [--]ΣΑΤ[--]

2010: 30-34 no. 2 a (edd.pr. LL. 1-5 = below LL. 7-11). **Sacred calendar specifying the days of the Akamantia, 300-250 B.C.** Rectangular white marble stele inscribed on a narrow and a long side. Mentioned in *SEG* LIII 2029. On the basis of autopsy C.Dobias-Lalou, *Questions* 146-149 (cf. also ead, *BE* [2008] no. 608), points out that the new stone is the lower part of *SEC* 114, which it joins on the narrow side with the loss of one line of text (114 [b] LL. 34-38 = LL. 1-5 below; L. 7 is lost). The earliest text (the calendar) was engraved starting at about half height of the narrow side; later the stele was re-used for a list of priests inscribed on the long and the narrow side, the latter part first above the calendar and subsequently continued below it, with the entry ἰαρε̑ς (our lemma no. 2011 C L. 32 = below L. 11: θύωντι, followed by ἰαρε̑ς in another hand) marking off the lower section from the pre-existent calendar. D.-L. presents the following text (French translation).

Ἀκαμαντιάδες· | [Ἡ]ραίω | [πρ]άτα φθίνοντος | [Καρ]νήιω || [--]δεκὰς | [Δί]ῳ | [-5-6-] | καὶ ἦ κα τοὶ ταμίαι | προθεάρια || τῶι Ἀρχαγέται | θύωντι

Date: first half of the 3rd cent. B.C., D.-L.; perhaps 3rd cent. B.C., edd.pr. || 1. Ἀκαμαντιάδες, sc. ἁμέραι; for the Ἀκάμαντες and the cultic rites called Ἀκαμάντια see our lemma no. 2000); the latter are also on record in the fragment *SEG* XXXIV 1645 (XXXVII 1669; XLVI 2199), D.-L. || 5. [ἐν]δεκάς or [δω]δεκάς, D.-L. || 9. προθεάρια: the offerings made/rites performed by the tamiai to (Apollo) Archagetas before the departure of the θεαροί to Delphi to implore a safe journey; cf. also *SEG* XX 707 (ca. 350 B.C.) for a private dedication to Ἀπόλλων Σωτήρ by five θεαροί on their safe return from Delphi (or, less probably, before their departure), D.-L. || 'Jours d'Akamantia: le vingt-et-un Hèraios, le onze (ou douze) Dios [...] et lorsque les intendants procèdent au sacrifice des *prothearia* en l'honneur de l'Archégète'; on the assumption that L. 7 did not contain a new heading, the Akamantia were stated to be celebrated on two fixed days and additionally whenever the protheария took place (apparently *not* on [a] fixed day[s]), D.-L.

2011: 30-34 no. 2 b (edd.pr. LL. 1-20 = below B). **List of priests, late 3rd cent. B.C.** On the block also bearing the calendar in our preceding lemma; for the disposition of the later text (list of priests, inscribed by different hands) on the stone see *ibid.*; on the long side *SEC* 114 (a) (= below A) precedes edd.pr. no. 2 b (= below B); on the narrow side, the text above the calendar corresponds to *SEC* 114 (b) LL. 1-33 ([33 lines, the two vacat lines included]; below C LL. 1-31), its continuation below is edd.pr. no. 2 (a) LL. 5-23 (starting in L. 5^{II} = below L. 32, following on θύωντι belonging to the older text; below C LL. 32ff.). [It is unclear whether the list started on the long or the narrow side; our presentation with A/B preceding C is in line with D.-L.'s description, *Questions* 146: 'on a dû, sans effacer l'inscription primitive, apposer la liste de prêtres sur une face large et sur ce qui restait disponible de la face étroite'; it seems logical that first the blank long side was used, then continued on the narrow face already partly inscribed, Tybout]. In (B) we incorporate two corrections noted by C.Dobias-Lalou on the off-print of the article in *Cirene e la Cirenaica* she kindly sent us. For the late 3rd cent. B.C. date see ead., *BE* (2008) no. 608.

A: ------------------------
['Ο δεῖνα Φ]ίλωνο[ς]
[-------------]άσιος
[------- Ε]ὐφράνορο[ς]
4 [------- Ἀρ]χιστράτ[ω]
[----------------]ίππω
[--------- Λε]ντίχω
[-------------]Ι¯όνω
------------------------ (?)

B: [---]ος [--]ιππίδα
Ἰσοκράτης Εὐίππω
[---]υλος Ὑπερόχω
4 Ἐτέαρχος Προκλεῦς
[-------------]μμάτα
[Ἰ]άσων Πολεμάρχω
[---]κλαιος Ὠρίωνος
8 [---]λων Ἀγαθίνω
[Ε]ὔφρις Ὑπεράσιος
[----------] Ἀρίστωνος
[-------------]άτα
12 [-------------]άτω
[-------------------]
[--------------- ε]υς
[---]ος Διοδώρω
16 [---]ς Ἀριστομάχω
[--- Ἀρισ]τονίκω
[---]σων [---]νίω
[---]τατος Ἀριστίππω
20 Ποδαλείριος Πολυγνώτω
------------------------ (?)

C: [-----]ΑΤ[-----]
[-----]ΑΣΟ[-----]
[-----]ΑΣ[--------]
4 [-----]όστρατος
[Λ]υσίππω
[-----]ίτων
[-----]ξιμάχω
8 [-----]έαρχος
[Παρ]αιβάτα
[-----]ράνθης
[Εὐπ]ολέμω
12 [Θεύ]χρηστος
[Κ]αρνήδα
[Θ]εύχρηστος
[Πρ]άξιος
16 Τιμόξενος
Ἀ[ρ]ιστοτέλευς
Αἴνιος
Θευδώρω
20 Τιμῶναξ
Τελεσικράτευς
Τιμόθεος
Εὐθάρσευς
24 Μεγακλῆς
Μνήμονος
Τιμαγένης
Εὐκλεῦς
vacat
vacat
28 Ἰάσων
Παραίβιος
Ἰγισὰν
Θευχάριος
(Text in our lemma no. 2010)
32 ἰαρῆς·
Εὐπείθης
Εὐθάλευς
Εὔκαρπος
36 Σωάνδρω
Φιλόξηνος
Χαρτάδα
Αἰσχίνας
40 Θευδώρω
[Ἰ]άσων
Εὐαγόρα
Βαρκαῖος
44 Τισιμάχω
Σθένων
Ἰάσονος
Τίμαρχος
48 Νικάθλω
Εὐκλῆς
[Ἀρι]στοτέλευς
------------------ (?)

B. 8. Ἀγαθίσιος, edd.pr.; corr. D.-L. || 9. Ὑπέρασις: previously unattested, edd.pr., with further comment || 17. [--] Ἀρισ[τομάχω], edd.pr.; corr. D.-L. || 20. Ποδαλείριος: previously unattested (name of the son of Asklepios, half-god and himself a healer), edd.pr. || C. 36. Σώανδρος: rare name previously unattested in Kyrenaika, edd.pr., with further comment.

2012: 45/46 no. 12. **Fragment (cultic prescriptions?), 3rd cent. B.C.** Lower right corner of a white marble plaque.

-------- | [---]ΜΗ[--- | - ἄλ]λη δὲ ΠΟΙ[-- ?πρί]ασθαι βάβα|[λ-- αἰ δέ κα πωλῆι || [---]ς ἐξ ἀλλοτρί|[ων --]λοι τένται ἀλ|[λ--]σω ἄτιμα (or ἁ τιμὰ) ΚΙ---]ΩΡΙΑ vacat

Possibly the end of the text, though it cannot be excluded that it continued on another panel to the right, edd.pr. || 2. ἄλλη: local adverb, edd.pr. || 3-4. a form of βάβαλος ('profane'), edd.pr. || 5-6. a form of ἐξαλλοτριόω is not impossible, but is at present attested only rarely and at a later date, edd.pr. || 6. τένται: Doric for ἔσται, edd.pr. || a sentence αἰ δέ κα ... τένται is typical of prescriptions; the syntax and the few recognizable words in this fragment recall the cathartic law *SEG* IX 72 (see our lemma no. 2000) LL. 8-10, edd.pr.

2013: 41 no. 7. **Name, 3rd cent. B.C.?** Fragment of the upper part of a white marble columnar base moulded above; inscription under the moulding.

[-- Ἀ]γησαγόρα vacat | [-----]ς vacat

2014: 44 no. 11. **Fragment, 3rd/2nd cent. B.C.?** White marble fragment from the top of a plaque: [--] vacat καὶ vacat Α[--] | ?----------

2015: 43/44 no. 9. **Name, 1st cent. B.C.-1st cent. A.D.** Fragment of a limestone block.

[--] Καρνεά[δης --? | Ἰ]σοκράτου[ς --]

Probably name and patronymic of the same man; if so, he should be dated later than Καρνήδας Ἰσοκράτευς (*SEG* IX 218) and probably earlier than Λούκιος Καρνήδας Φλάμμα Ἰσοκράτευς (*QAL* 5 [1967] 58 LL. 26/27) on the basis of the letter forms, edd.pr.

2016: 43 no. 8. **Name, 1st cent. A.D.** Fragment of the lower part of a white marble base with a relief showing two boys; one holds a pigeon in front of which a dog is jumping; inscription below: [--] Θευχρη[στ --] | -------

Presumably the dedicant of the relief or his/her father or the child or his father, edd.pr.

2017. Kyrenaika. Dedications on small altars, 1st/2nd cent. A.D. E.Fabricotti, in *Cirene e la Cirenaica* 267-302, (re)publishes 14 miniature altars ('arulette', of limestone for the greater

part) of various provenances and now in the museum of Shahat. Five are inscribed, two of which are inedita (ph.; majuscule texts; we omit 269 no. 4, bearing a now illegible inscription; a squeeze made by C.Dobias-Lalou revealed the word θεῷ). On 286-302, discussion of the Egyptianizing elements which F. detects in many of these altars and of the cult of Isis in Kyrene (for the excavation of the two sanctuaries dedicated to this goddess see now S.Ensoli, in *Questions* 13-29). We adopt the transcriptions of C.Dobias-Lalou, *BE* (2008) no. 601, who also offers some corrected readings on the basis of autopsy (our nos. 2 and 4): 1) Σαράπιδι | Ἴσιδι (270 no. 7; inscription on the shaft; lettering of the 2nd cent. A.D., D.-L.); 2) [Λ]έων | Λύοντ|ος Δή[μ|ητρι | Κ]όραι (270/272 no. 8; *SEG* IX 105: [Πρά]ξων Λύοντος Δή[μητρι | καὶ Κ]όραι); 3) 272 no. 9 = *SEG* XLIII 1189 (cf. also *SEC*, note ad no. 165); 4) (form of) Ἐτέα[ρχος] (280 no. 13; small fluted column with base and [damaged] capital; inscription on the capital; name of the dedicant); 5) 280 no. 13 = *SEG* XX 724 (P.M.Fraser, correcting the reading in *SEC* 168; no ph., since the object could not be traced. Fraser drew attention to a graffito drawn between LL. 1 and 2 and perhaps to be read [Κ]α[β]ίρωι; not mentioned in *SEG*).

2018-2023. Kyrene. Dedications to various deities on altars, 2nd/3rd cent. A.D. *SEC* 156. Two rows of three limestone altars (those in our lemmata nos. 2018-2020 at right, in 2021-2023 at left) at the entry of a rock-cut sanctuary between the southeast side of the sanctuary of Apollo and the 'Baths of Aphrodite'; inscriptions on the front of the shafts. Republished on the basis of L.Pernier's notebooks and autopsy by ed.pr. E.Catani, *art.cit.* (cf. our lemma no. 1992) 111-129 (ph.; majuscule texts), who also publishes several objects from the sanctuary (cf. our lemma no. 2028). Cf. also S.Stucchi, *Architettura cirenaica* (Rome 1975) 593/594, and *SEG* L 1637 (ad *SEC* 156): two new restorations by C.Dobias-Lalou, unnoticed by C.).

2018: 114 no. 1. **Dedication.** *SEC* 156 [1]; S. 594: [--]Ω | ΘΕΩΝ | ΑΡ|ΦΗ|ΙΤΩ

[Θε]ῷ | θεῶν | ἀρ|ρή|τῳ, *SEC*; [Ἕρ]ῳ θεῶν ἀρ[ι]φήτῳ, S.; S.'s restoration, in line with the letters on the stone, is preferable, C.; [Τ]ῷ | θεῶν | ἀρ|ρή|τῳ, D.-L.

2019: 114 no. 2 (dr.). **Dedication to Ares.** *SEC* 156 [2]; S. 593: Ἄρει ❦ | πολυ|παλά|μῳ

ΠΟΛΥ|ΠΑΜ|ΜΩ, copy Pernier (wrong reading, C.).

2020: 114/115 no. 3 (dr.). **Dedication.** *SEC* 156 [3]; S. 594: [.1-2.]ρᾳ | πολυ|τρόπῳ

1. [Ἥ]ρᾳ, *SEC* (though cautioning that in Kyrene only Demeter bears the epithet πολύτροπος), followed by S.; Ἑρ[μᾶι], D.-L.; or a name of four letters like Κύρα (the eponymous nymph of Kyrene), C. [her name, however, is Κυράνα (cf. also our lemma no. 2022 app.cr.); no ph. allowing to check the reading; Perniers' copy has only ΠΟΛΥ|ΤΡΟ|ΠΩ, Tybout].

2021: 115/116 no. 4. **Dedication to Aphrodite.** *SEC* 156 [4]; S. 594. LL. 1-3 on the protruding upper part of the altar: Ἀφρ[ο]|δείτᾳ | Ἀρχε|γόν̣ῳ

2022: 119 no. 5. **Dedication.** *SEC* 156 [5]; S. 593; L. 1 on the protruding upper part of the altar: [-]Α[-]Ι ❦ | Συναφεῖ̣

1. [Π]α[ν]ί?, *SEC* (cf. also our lemma no. 1996); [Κυρ]ά̣[να]ι, S. (cf. also our lemma no. 2020 app.cr.).

2023: 119/120 no. 6. **Dedication.** *SEC* 156 [6]; L. 1 on the protruding upper part of the altar: [-]\C[-] | Φ[--]Ω | ---

2-3. An epithet like φιλοδώρῳ, φιλοραίῳ, φιλορείτᾳ, *SEC*, with due caution.

2024. Kyrene. Dedication of a statue of Ammon, early 3rd cent. A.D. *CIG* 5142; *SEG* XXXVI 1464. Republished after re-examination of the stone in the Kyrene Museum by J.Reynolds, in *Cirene e la Cirenaica* 46-48 (ph.); cf. C.Dobias-Lalou, *BE* (2008) no. 603.

[-----------------] ι̣α̣ρε̣ὺς
[?*τῶ Ἄμμωνος τὸ ἄ*]γαλμα
[*τῶ Ἄμμωνος* ἀν]θυπατεύ-
4 [*οντος καὶ ἀφιερ*]ώσαντος
[*Φλαβίω Πούδεν*]τ̣ος Πομπω-
[*νιανῶ τῶ κρατίστ*]ω ἀνθυπατῶ

The text in italics is based on the copy of 1827 printed in *CIG*, made before the left part of the stone was lost. Herbert De Cou (cf. D.M.Robinson, *AJA* 17 [1913] 193) provided a findspot (terrace below the Fountain of Apollo) and a description of the stone showing that it was cut on the reverse face of the stone carrying *CIG* 5141 (a marble half column, with 5141 cut on the curved surface and 5142 on the flat one); it was probably cut into two pieces prior to its publication in *CIG*; De Cou's superior reading and restoration anticipated those by A.Laronde, R. [see *SEG* XXXVI for *CIG*'s and Laronde's text] || 2. τῶ Ἀ(πό)λ̣λ̣ωνος, *SEG* (Laronde, on the supposition that τῶ Ἄμμωνος resulted from dittography); for the presence of Ammon in Kyrene see now our lemma no. 2004; if the transcription is correct, this is the first and only attestation of a priest of Ammon as well as the only other category of priests apart from those of Apollo and Artemis known for the sanctuary of Apollo, R.; Laronde's priest of Apollo is much more plausible than the supposed priest of Ammon, D.-L. || 5-6. if Laronde's identification with P. Flavius Pudens Pomponianus, active under Severus (cf. *ILS* 8991) is correct, this is the latest dated text from the sanctuary to use dialect forms, R.

2025. Kyrene. Dedications on altars, undated. C.Parisi Presicce, in *Cirene e la Cirenaica* 491-524, continues his studies on altars from Kyrene (cf. *SEG* XL 1598; XLII 1667/1668), focusing on a series of altars from the area in the Apollo sanctuary between the treasury dedi-

cated in the 4th cent. B.C. by the strategoi and the zone consecrated to the 'Asklepiad' deities; they have been erected against the wall supporting the upper terrace of the sanctuary. Some of the altars bear dedications to various gods (*SEC* 215/216, 219, 223, 225, 227-229, and 232/233), whose names were sometimes inscribed on braziers originally placed on top and now mostly lost. The zone had also a civic public function: the testament of Ptolemy VII Euergetes II (*SEG* IX 7) was exposed in the same place. The dedications τοῖς θεοῖς τοῖς ἐν τᾶι ἀγορᾶι (*SEG* IX 111-113; XX 719 b; *SEC* 158) are likely to come from this area rather than from the civic agora; contra C.Dobias-Lalou, *BE* (2008) no. 602: these stones do not come from this area, perhaps with the exception of *SEG* IX 113; *SEG* IX 111/112 come from the civic agora near the prytaneion; *SEC* 158 = *SEG* XX 719 (the same inscription!) is a sacred law concerning sacrifices to the gods of the agora and the prytaneion. D.-L. also points to P.P.'s confusing use, in the wake of S.Stucchi, of the term 'agora of the gods' for the zone described above; in the writings of other Italian scholars it refers to another area, sc. the western fringe of the Apollo sanctuary, at the foot of the wall separating it from the theatre. A large part of P.P.'s essay (503-524) is devoted to the graffito on an Archaic Lakonian cup found in the area of the altars: see our lemma no. 2026.

2026. Kyrene. Graffito on a Lakonian cup, ca. 550 B.C. Graffito incised along the rim of a fragmentary Lakonian cup found in the area in the Apollo sanctuary described in our lemma no. 2025 initio. Ed.pr. C.Parisi Presicce, *art.cit.* (cf. our lemma no. 2025) 503-524, especially 503-505 (ph.; dr.); cf. also C.Dobias-Lalou, *BE* (2008) no. 602.

[--] ΑΠΟΒΟΜΙΟ[--]

The mid 6th cent. date is confirmed by the iota with three strokes, D.-L.; the neat script points to an official rather than a private document, ed.pr. || for the rare adjective ἀποβώμιος cf. Eur., *Cycl.* 365 (sc. Κύκλωψ: 'far from an altar, godless', *LSJ*), Hesychius (s.v. θυσίαι ἀπόβωμοι) and Eustathius (s.v. ἀποβώμια ἱερά): 'not offered on an altar'. The appearance of the term in Kyrene lends support to reading the same word on the bronze Apollo statuette from Lousoi *IG* V.2.403 (*LSAG*[2] 215 no. 14; *SEG* XLI 382*; ph.; dr.): the object belongs to the 'ἀποβώμιος' category of offerings, in contrast to those qualified ἐπιβώμιος. For our document cf. especially LL. 26-29 of the Cathartic Law (*SEG* IX 72; see our lemma no. 2000), prescribing that in case of an erroneous sacrifice ἐπὶ τῷ βωμῷ the remaining fat, ashes and fire should be removed ἀπὸ τῶ βώμω; the cup, then, would be an object removed as a result of purification, but remaining the property of the god as an object 'removed from the altar'. P.P. also considers the possibility that *'Αποβώμιος is an epithet of Apollo, a counterpiece of *'Επιβώμιος (the existence of which would be supported by representations of the seated Apollo); contra D.-L.: 'théorie, qui accumule les hypothèses'; she also critizes P.P.'s comments on the terms σύμβωμος (P.P. 494 note 7; supposedly attested in *SEC* 123, but see now D.-L.'s new reading of this text: *SEG* LIII 2049) and προβώμιος (P.P. 524: referring to the stone with a ring to which an animal was bound before being sacrificed; D.-L. points to the occurrence of the term in the Cathartic Law, where it refers to expiatory sacrifices made in the name of a man who owed the offering of a tenth but had died before being able to accomplish it. The contagion caused by death prohibited a sacrifice *on* the altar). As to our graffito, D.-L. draws attention to the practice of removing votive objects from the altars after some time elapsed, to bury them in pits; for Kyrene see D.White, 'The multiple stages

in the placement and usage of votives in Cyrene's extramural Demeter and Persephone sanctuary', in *Questions* 265-284.

2027. Kyrene. Prayer for justice on a lead tablet, 250-200 B.C. *SEC* 193; *SEG* XLV 2168. P.Poccetti, in *Cirene e la Cirenaica* 597-609 (text of *SEC*), offers a thorough commentary on the structure, formulas, (refined poetical) language and contents of this text in which elements of Orphic hymnology and magic incantations (especially the invocation of Τύχα, Ζεύς and the Χάριτες in LL. 1-4) are intermingled with traditional features of binding spells (LL. 5-7) and with specific ritual (LL. 8-10). He argues that it should be qualified as a judicial prayer (cf. *SEG* XXXVIII 2010 and XLI 1831) rather than as a defixio. It probably originated in the context of the cult of Demeter and Kore (Persephone is invoked as Πραξιδίκα, i.e., in her quality of 'giustiziera, vendicatrice' [606], and as daughter of Demeter ['Αγλαόκαρπος]) and was deposited by a woman (cf. Audollent, *DefixTab* 1-13 and 212 [*IG* XIV 644; *SEG* LV 1048]). P.'s discussion of the unusual ritual in LL. 8-10 and the possibility that the text originally provided for deposition of the tablet in the sea is largely in line with that of C.Faraone (see *SEG* XLV 2168 app.cr. ad LL. 5/6; for ἐρείδω P. refers to the Cathartic Law [*SEG* IX 72; L 1638; our lemma no. 2000] L. 120/121); πολιᾶς ... γαίας ('terra bianca, chiara'; 603) may refer to Kyrenaika's (semi-) desert zone as opposed to the fertile coastal area. As to P.'s linguistic comments cf. C.Dobias-Lalou, *BE* (2008) no. 611: 'S'agissant de certains traits attribués par lui à la pénétration de la *koine*, on peut aussi penser à des variantes poétiques, remontant au modèle épique'. P. uses the text of *SEC*, which we reproduce below for the sake of convenience; the reader may compare it to that of C.Gallavotti/Faraone in *SEG* XLV. [Though P. mentions C.A.Faraone's study summarized in *SEG* XLV 2168 in his bibliography and adduces it twice in notes, he strangely states that the text 'non è stato più oggetto di specifico interesse dopo i commenti dell'editore Giovanni Pugliese Carratelli e di Carlo Gallavotti all'indomani della sua pubblicazione'; 597, Tybout].

Δεῦρο Τύχαν καλέω νῦν δή
τυ τῆδε παρῆμεν σύν
τε Ζηνὶ σύν τε δυοῖς Χά-
4 ρισσιν·
Πραξιδίκα κώρα μεγάλη τῶ
Ἀγλαοκάρπου δῆσον μοι
Φερονίκας γλῶσαν χῆράς
8 τε πόδας τε πόδας τα· ταῦτα δὲ
ἐγὼ ἐρήσω ἐν βοείωι κέρατι
πολιᾶς ὑπένερθέ τε γαίας

2028. Kyrene. Graffito (name) on a stele, Hellenistic period. Upper part of a limestone stele with triangular pediment (remains of akroteria at both sides) above a Ionic kyma; under the kyma a large phallos in relief, of which only the top (decorated with two fillets) is preserved; graffito incised in careless lettering on the pediment; found in the rock-cut sanctuary mentioned in our lemmata nos. 2018-2023; now in the museum of Shahat. Published on the basis of L.Pernier's notebooks and autopsy by ed.pr. E.Catani, *art.cit.* (cf. our lemma no. 1992) 121-126 (ph.; dr.); cf. also C.Dobias-Lalou, *BE* (2008) no. 604: Φίλων | Ἀγάθωνο|ς

'une simple note d'atelier, tandis que la dédicace officielle aurait pu se trouver sur la base de la stèle', ed.pr.; rather a visitor's mark, D.-L.

2029. Kyrene. Inscriptions (names) on a statue base, undated [Hellenistic period]. Limestone statue base moulded above and below and standing on a bench in the naiskos opposite the southeast corner of the temple of Apollo (see W.Valentini, in *Studi -- Stucchi* [cf. *SEG* XLVI 2198] 293-306); four inscriptions of two lines each on the front. Published on the basis of L.Pernier's notebooks and autopsy by ed.pr. E.Catani, *art.cit.* (cf. our lemma no. 1992) 106-111 (ph.; dr.); cf. also C.Dobias-Lalou, *BE* (2008) no. 604.

A: Καρνήδας Ἰάσιος	**B:** Ἴασις Καρνήδα	**C:** Ἴταγος Καρνήδα	**D:** Κριός Καρνήδα

The inscriptions identify the persons (a father and three sons) represented in four statues originally standing on the base and now lost, ed.pr. [the statues found nearby and placed on the monument for the photograph at the time of Pernier's excavations are not contemporary with the original monument and its inscription. The dedication was implicitly to Apollo, just near one side of his temple. Other sculptural finds (a phallos, Dionysos and other pieces) may have pertained to a later use of the naiskos, C.Dobias-Lalou (per ep.)] ‖ **D.** Κριός: previously unattested in Kyrene, D.-L.

2030. Ptolemais. Mosaic inscriptions (mythological labels), 150-250 A.D.? *SEG* LVI 2037 (1). See also T.Mikocki, *Archeologia* 56 (2005) 57-68 (ph.). Besides those mentioned in *SEG* LVI, the mythological figures also include Διομήδης.

UNKNOWN PROVENANCE

2031. Unknown provenance. Honorary inscription (statuette) for Valerian I, 253/254 (or 253/254-260) A.D. Small rectangular bronze statuette base with inscription on one of the long sides. Offered for sale in Auction 246 of Münzenhandlung Gerhard Hirsch Nachfolger in Munich, lot 838. Published on the basis of autopsy by S.Brackmann, *ZPE* 161 (2007) 275/276 (ph.).

Αὐτοκράτορα Καί|σαρα Π(όπλιον) Λικ(ίννιον) | Οὐαλεριανὸν Εὐσεβ(ῆ) | Εὐτυχῆ Σεβ(αστὸν) Π̣α̣ν̣γ̣ο̣|ρανιωτῶν ἡ κώμη

Date: probably 253/254 A.D., since the title Germanicus is missing, but a later date (until the emperor was captured by Shapur I in 260) cannot be excluded, ed.pr. ‖ 4-5. the Πανγορανιωταί are previously unattested. The statuette may have been erected in a sanctuary in their village, ed.pr.

2032. Unknown provenance. Dedication to Poseidon, early 5th cent. B.C. Bronze statuette of a ram; inscription incised full length on top of the back; in the collection of Giusto Cinci at Volterra prior to 1828; now in the Archaeological Museum of Florence. Ed.pr. A.Maggiani, *Vasi attici figurati con dediche a divinità etrusche* (Rome 1997) 101-104 (ph.; dr.; text in transcription): Τō Ποσεδᾶνος

Probably from the Peloponnesos, possibly from an area near Lakonia: the script has its best parallels in Lakonia and its neighboring areas; in Lakonia itself, however, Poseidon is mainly known under the epichoric form Ποhοιδάν. Though Cinci's collection consisted mainly of objects from Volterra, the conclusion that the present object was found there seems hazardous, ed.pr., who points to a bronze statuette with dedication in Corinthian alphabet perhaps (but not certainly) found in Felsina (*IG* IV 356; XIV 2282; *LSAG*[2] 132 no. 40; *SEG* XXXV 1029). In a later publication, A.Maggiani, *art.cit.* (cf. our lemma no. 922 sub 4) 164, is somewhat more positive in regard to a Volterranean provenance: 'L'iscrizione, forse laconica, forse tarentina ..., se davvero rinvenuta a Volterra, costituirebbe la straordinaria testimonianza dell'*interpretatio graeca* di un culto locale'. Cf. also our lemma no. 982 app.cr. in fine.

2033. Unknown provenance. Dedication to Leukothea, 3rd cent. B.C. Rectangular white marble stele with a triangular pediment (akroteria at top and corners); inscription immediately under the pediment; the large free space below may originally have been painted. Offered for sale by Gorny & Mosch (cf. our lemma no. 2055) 108 no. 270 (color ph.). Read from the ph. by R.A.Tybout: Λευκοθέᾳ Δάζος Εὔνου | εὐξά̣μ̣ε̣νος

[For a similar dedication offered by the same auctioneer see *SEG* LVI 2041].

2034. Unknown Provenance. Dedication to Apollo Ta[--], 1st/2nd cent. A.D. Bronze tabula ansata broken at left; in the middle below a hole; the tabula was suspended from a metal wire which went through the hole. Acquired in an auction by A.Pangerl (Munich), in whose private collection it now is. Ed.pr. G.Petzl, in *Scripta Anatolica* 331-338 (ph.; German translation).

[vacat Ἀγα]θ̣ῆ̣ τύχῃ· vacat
[name -- ca. 8 --]ν • Ἀπόλλωνι ΤΑ-
[- ca. 5 - ν]ε̣οκτίστῳ περὶ ἀπω-
[λείας] ἀργυρικῆς καὶ χρυσι-
[κῆς, ε]ὑρεθέντων διὰ τῆς σῆς
vacat [δ]υνάμεως, εὐχήν

2. Initio the name of the dedicator ending in -ν; in fine ed.pr. considers Ταl[ρσηνῷ ν]ε̣οκτίστῳ (cf. Welles, *RC* no. 47) or Ταl[ταυλᾳ etc. (cf. *I.Prusa ad Olympum* 42), but ultimately rejects it because these restorations violate the syllabic division; there is no space in L. 3 initio for Ταl[βαλην̣ῷ] || 3. νεοκτίστῳ: 'recently founded'; in other texts κατεκτισμένος is used to indicate the location of a cult, ed.pr. || 4-5. the dedicator lost some silver and gold (objects); Apollo answered his prayer and found the objects, ed.pr., who refers to *SEG* XXVIII 1568 (XL 1049;

XLI 1831; XLIX 2484; LI 833) and similar prayers to deities for justice against thieves (Petzl, *Beichtinschriften* nos. 3 and 59 and *TAM* V.1.257); our text may have come from the same area as most confession texts (northeast Lydia).

2035. Unknown provenance (Asia Minor; Pisidia?). Dedication by Iaeis, 1st/2nd cent. A.D. Marble tabula ansata with relief representation of two ears. Offered for sale by Gorny & Mosch (cf. our lemma no. 2052) 109 no. 262 (defective majuscule text; color ph.). Read from the ph. by R.A.Tybout: Ἰαεὶς εὐχήν

[For a perfect parallel see *SEG* XLVI 1484 (relief allegedly bought in Smyrna and now in the Rijksmuseum van Oudheden in Leiden), with B.Forsén's comment on Ἰαΐς being attested in Pednelissos].

2036. Unknown provenance. (Asia Minor). Dedication to Zeus Po[--], 2nd/3rd cent. A.D. Naiskos stele with roughly triangular gable (floral akroteria in relief); two plain pilasters support a moulded architrave with central arch; in the arch a standing male figure (Zeus) clad in a long robe and holding a scepter in his left hand; inscription on the base. Offered for sale by Gorny & Mosch (cf. our lemma no. 2052) 109 no. 262 (majuscule text; color ph.). Read from the ph. by R.A.Tybout: Τρόφιμος Διὶ Πο[..]|ῳ εὐχήν

[Probably Διὶ Πο[τη]|ῳ or Πο[τη]|ῳ; for Zeus Poteos (vel sim.) see *SEG* XLI 1071 and app.cr., Tybout].

2037. Unknown provenance. Statuette of Attis, 2nd/3rd cent. A.D. Alabaster statuette of Attis seated on a throne and holding a sheep on his lap with his right and a scourge of strung knuckle bones in his left hand; on the back of the throne the sacred pine; in the lower part of its front a recessed field with a bull's head from which three large drops of blood are falling; inscription at right and under the head (the second Σ isolated at left). H.Chadwick, *JThS* 90 (1952) 90-92 (ph. of detail with inscription [from which we read the text, Tybout]; *CCCA* VII 132; formerly in the collection of A.B.Cook; now offered for sale at Christie's, London; cf. auction catalogue *Antiquities, Wednesday 25 April 2007*, 168 no. 250 (color ph.; majuscule text).

Βα|σιλ|εὺς | Ἄτι|ς | νεόγα(μος)

2038. Unknown provenance. Christian dedication of a silver lamp, 5th-7th cent. A.D. Silver lamp with boat-shaped body with a head of Dionysos in relief on top; the handle emerges from a collar of long pointed leaves ending in a broad stylized blossom with an open center serving as fill-hole; inscription in careless script incised in several lines around the blossom; offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Thursday 6 December 2007*, 159 no. 199 (color ph.). The inscription is translated in the catalogue as follows: 'Of Indakos, son of Orba ... He made an offering, when we invoke (the god), he joined together'.

From the ph. we can only read the following words: Εἰνδικου Ορβα | ΛΑΒΔΝΙC; ἐκαρ|ποφόρησεν; ΕΠΙΚΑΛΟ (i.e., ἐπὶ καλῷ).

2039. Unknown provenance (Attica?). Epitaph of Meniskos and Philoumene, 2nd/1st cent. B.C.? Marble stele with a plain triangular pediment; in a recessed field a relief representing a girl feeding a chicken and a young boy playing with a puppy; both children are clad in long robes; inscription below. Offered for sale at Christie's, London; cf. auction catalogue *Antiquities, Wednesday 25 April 2007*, 176 no. 262 (color ph.). Read from the photograph by R.A. Tybout.

Μενίσκε Μενεκράτου, | χαῖρε· καὶ σὺ ἀδελφὴ | Φιλουμένη, χαῖρε

Date: ca. 1st cent. A.D., catalogue [the lettering suggests a somewhat earlier date || provenance: probably Attica; most attestations of the three names come from that region].

2040. Unknown provenance (Macedonia?). Epitaph of Valens, Eugenea and Zosas, 2nd cent. A.D. Marble block of irregular shape; in a large cavity occupying almost the whole front a relief in two registers: above the busts of a bearded man and a veiled woman, below in the center the bust of a boy; inscription left and right of the latter. Offered for sale by Gorny & Mosch (cf. our lemma no. 2055) 108 no. 269 (color ph.). Read from the ph. by R.A.Tybout.

Εὐγενέα Βρασέως | Οὐάλεντι τῷ ἀν|δρὶ καὶ ἑαυτῇ καὶ | Ζωσᾷ τῷ παιδίῳ || μνήμης χάριν

[In the catalogue, the object is described as 'Thrakisches Grabrelief'; the names of the dedicant point to Macedonia: for Εὐγενέα cf. *SEG* XXXIV 656; XLII 612 (Leukopetra); XLIII 426 (Mandres); Εὐγενεία in XXIV 605 (Amphipolis); XXXV 600 (Larissa); XLIX 755 (Pella); cf. XLIII 358; for Βράσις cf. *SEG* XXX 590 LL. 32 and 33 (Serrai); Βράσιος in XLVII 731 (Amphipolis). Attestations of both names outside Macedonia are rare. Cf. also the various volumes of *LGPN* s.v., Tybout]

2041. Unknown provenance. Epitaph of Theseus and Eutomios, 2nd/3rd cent. A.D. Rectangular stele with a relief in two registers; above five standing persons clad in chiton and himation: at left a woman flanked by two man, at right a woman holding a child in her arm and a man; in the lower register inscription at left, partly extending (L. 1) into the recessed field at right showing the small figure of a man leading a horse by the reins. Offered for sale by Gorny & Mosch (cf. our lemma no. 2052) 107 no. 255 (color ph.). Read from the ph. by R.A.Tybout.

Ν̣η̣κοπολιανὸς τοῦ πατρὸς | μου Θησέῳ κὲ | τῷ ἀδελφῷ μου | Εὐτομίου μνή||μην ἐποίησα

[4. Εὐτόμιος seems to be a previously unattested name; for Εὐτόνιος cf. *SEG* XLIII 938 (Kotiaion)] || 5. N above E.

2042. Unknown provenance. Funerary epigram of Polla and funerary imprecation, Roman Imperial period. Maiuri, *NS* 630; *GV* 311. Republished in *Iscr.Cos* 49 no. EF217. This epitaph, found at Kermeti (Kos) and published among the inscriptions of Kos (Maiuri, *NS*), must be a 'pierre errante', possibly from Bargylia (*Iscr.Cos*); cf. our lemma no. 1034.

2043. Unknown provenance. Epitaph of Parthenope, Roman Imperial period. *SEG* XLVIII 2074. Offered for sale again at Christie's, New York; cf. auction catalogue *Antiquities, Friday 8 June 2007*, 136 no. 165 (color ph.; no text; erroneous translation); now dated 'ca. 1st cent. A.D.'

2044. Unknown provenance. Inscriptions on a scarab and a ring, early 5th cent. B.C. / ca. 3rd cent. A.D. G.M.Bernheimer, *Ancient Gems from the Borowski Collection* (Ruhpolding-Mainz 2007), includes two objects from the collection of Batya and the late Elie Borowski in Jerusalem bearing unequivocally Greek inscriptions: 1) Τεισιστράτō (38/39 no. EG 11; carnelian scarab and gold ring; on the stone a crouching Amazon, perhaps Penthesileia; inscription along the border at left; early 5th cent. A.D.). The name is very probably that of the gem-cutter. The gem is linked stylistically to ten others assigned to the 'Semon Master' (J.Boardman, *Archaic Greek Gems* [London 1968] 94-96), the name coming from an agate scarab in Berlin inscribed Σήμωνος, in this case the owner's name (*CIG* 7255; see *SEG* XLVIII 2075 for another scarab belonging to this group; cf. also *SEG* LV 2020). The 'Semon Master' can now be identified as Teisistratos. 2) ὁμόνυα [for ὁμόνοια] (99/100 no. R 34; gold ring; on the bezel a woman and a man standing and clasping hands; inscription left [OMO] and right [NYA] along the border; ca. 3rd cent. A.D.).

2045. Unknown provenance. Inscriptions on lead sling bullets, before 340 B.C.? / undated. Ed.pr. F.Mainardis, *art.cit.* (cf. our lemma no. 916): 1) Ναl[μ]ερ(--) (871/872 no. 6; inscription on the obverse and reverse; ed.pr. refers to parallels from Spain, Croatia and Olynthos; for the latter and D.M.Robinson's reading Μ(ηκύβ)ερνα (or Μ(ηκυβ)ερνα(ίων) see *SEG* LV 1882 [15] [adduced as a parallel for a bullet at the University of Missouri-Columbia, which can be added to ed.pr.'s examples]; ed.pr. rejects R.'s reading and suggests an abbreviated name: Ναμέρτας, Ναμερτίδας or Ναμέρτιος; the presence of an example in Spain suggests a connection with Greek mercenaries soldiering with the Carthaginians prior to 340 B.C. [cf. now P.Weiß, N.Draskowski, *Chiron* 40 (2010) 148/149, who also opt for an abbreviated name; J.Ma, *ibid.* 155-173, considers a reading ναμερ(τές) or ναμερ(τέως), referring to the bullet itself. See also T.Rihll, 'Lead "slingshot" (*glandes*)', *JRA* 22 (2009) 147-169, especially 153 (to be read with Weiß, Draskowski 149 note 86)]); 2) Μαν̣(--) or Man(--) (873 no. 14; if the text is Greek, an abbreviated ethnic or toponym rather than a personal name, ed.pr.; undated).

2046. Unknown provenance. Inscription of unknown character, late Hellenistic period? Small fragment of a marble stele in the private collection of Olga-Theophano Karatza; mentioned in *AD* 55 (2000) B.2 [2009] 1229/1230 (ph.), where it is called an αναθηματική στήλη. We print the text as given in *AD*.

> [--]......ΟΙΕ.[--|--].ΥΛΟ...ΑΙΘΙ[--|--]ράτης Σ-.Σ[--|--]τα ά κατέθη [--||--].Σ λυθει καί [--|--]σαντι εν.[--|--].ΠΕΝΤΟ.[--|--].[--]

[In this transcription the following line has been omitted between LL. 3 and 4: vv ΣΤΕΦΑΝ[--]. From the ph. I read the last two lines as [--].ΠΕΝΤΩΙ[--|--]ΑΕΩΙ[--], Stroud].

2047. Unknown provenance. Inscriptions (labels) on a silver skyphos, late 1st cent. B.C./early 1st cent. A.D. Exquisitely decorated silver skyphos with bands at the rim (beading; kymation; cyma reversa) and scenes in high relief: on the one side the sacrifice of Iphigeneia (standing left of the center; veiled head; branch in her lowered hand, facing Kalchas who grasps her hair with his left and holds a sword in his right hand; altar and sacrificial table left and right; at right Artemis descending from above holding a torch and gripping an antler of a stag, and a bearded man holding a sheathed sword and resting both hands on his shield; at left a servant holding a pitcher and a tray piled with offerings); on the other side an unidentified scene (a seated male figure left of center; a bearded warrior to the right holding shield and spear; tree in between them; to the far right a young warrior holding sword and spear; to the utmost right another warrior with a sword, standing beside a pillar surmounted by a sphinx statue; punched inscriptions identifying each figure; formerly in the Gorowitz Family Collection (1930s-1940s) and an American private collection; offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Thursday 6 December 2007*, 124-126 no. 158 (color ph., not showing the inscriptions except that above the figure standing besides the column). The inscriptions are now largely illegible except for those of Ἰφιγένεια and Κάλχας; the scene on the other side may be the story of Philoktetes on Lemnos; the traces of the inscription above the seated figure could fit for Φιλοκτήτης; the figure standing next to the column may be Ἀμφ[ί-λοχος], while that above the figure to the far left 'could be *(para)stanos*, meaning spear-bearer' (126 [non intelleximus]).

2048. Unknown provenance (Lombardy, Athens or forgery?). Manufacturer's name on an antefix, 1st cent. B.C.-2nd cent. A.D. C.W.Scheurleer et alii, *Algemeene Gids Allard Pierson Museum* (Amsterdam 1937) 233 no. 2095. P.S.Lulof, *Architectural Terracottas in the Allard Pierson Museum, Amsterdam* (Amsterdam 2007) 87/88 no. 83 (ph.; dr.), republishes this antefix with a palmette sprouting from a small Medusa head in relief and a stamped relief inscription below: Φιλέρω(τος). According to the Museum inventory, the antefix comes from Lombardy; similar antefixes were manufactured in and around Rome in the 1st cent. B.C. and the early centuries A.D. An exact parallel, including the inscription, comes from the Athenian Akropolis (C.Watzinger, *MDAI(A)* 5 [1901] 305-322, especially 311-313: ten different inscrip-

tions). L. suggests that the Amsterdam antefix may also come from Athens and may have been a votive object or some other gift from a Greek immigrant in Italy. Sceptical M.Sève, *BE* (2008) no. 60, who is alarmed by the discrepancy between the two provenances and considers the possibility that the object is a forgery.

2049. Unknown provenance. Inscriptions on gems, cameos and a pendant, ca. 1st cent. B.C.-ca. 8th cent. A.D. The auction catalogue *Ancient Jewellery, Thursday 6 December 2007* of Christie's, New York, includes a number of inscribed objects (color ph.; texts in majuscules). We mention those unequivocally written in Greek and dating prior to 800 A.D.: 1) Πάμφιλος (around a bust of Ares wearing a crested helmet; eye agate; one of six ring stones in 16 no. 333, dated as a group to ca. 1st cent. B.C./1st cent. A.D.); 2) ΕΛΝ (?) (left of a winged Nike, with an Eros offering a wreath in her right hand and holding the hand of a second Eros standing behind her; carnelian; one of eight ring stones in 65 no. 418 [no text], dated as a group to ca. 1st cent. B.C.-2nd cent. A.D.); 3) Ἱλάlρα (on either side of a female bust; carnelian; one of three ring stones in 16 no. 332, dated as a group to ca. 2nd cent. A.D.); 4) τὴν | χάρlιν (L. 1 above, LL. 2/3 under a winged Eros holding a whip and riding on a dolphin [left leg] and a fancy figure composed of a satyr's head, a horse protome and a ram's head [right leg]; carnelian in a gold ring; ca. 2nd cent. A.D.; 67 no. 423); 5) ἀλκή (left of a bust of Hermes with a caduceus; carnelian; one of four ring stones in 63 no. 416: ca. 1st-4th cent. A.D.; ΑΥΚΗ, catalogue [ΑΛΚΗ, with Α upside down, Tybout]; 6) ὁμόνοια (under two clasped right hands; agate cameo; ca. 5th cent. A.D.; 20 no. 341; 7) μνημόνευε (inscription in a semi-circle above a hand clasping an ear lobe; for the formula cf. our lemma no. 997 sub [11]); ca. 5th cent. A.D.; 21 no. 342); 8) ταξηάlρχης (LL. 1/2 read from bottom to top, above an archangel with his hands upraised in front of his chest and wearing elaborately decorated long robes; gold pendant, oval tapering to the suspension loop; ca. 7th/8th cent. A.D.; 100 no. 492).

We merely signalize the magic gems, some of which are densily inscribed with voces magicae (2nd-4th cent. A.D.): 18 no. 336 (four items); 19 no. 338 (one of four items); 63 no. 416 (one of four items).

2050. Unknown provenance. Date (year of a gymnasiarch) on a silver medallion, 23/24 A.D. Silver medallion; in a moulded circular frame a male bust to right; inscription in three columns left and right of the bust. Offered for sale by Gorny & Mosch (cf. our lemma no. 2052) 31 no. 31 (majuscule copy; color ph.). Read from the ph. by R.A.Tybout.

Ἐπὶ Διοφάντου | γυμνασιάρχου | ελτʹ

3. Year 335 (Seleukid era) = 23/24 A.D. If the portrait represents the gymnasiarch rather than the emperor Tiberius, with whom he has some likeness, catalogue.

2051. Unknown provenance. Inscriptions on gems, 1st-3rd cent. A.D. C.Weiß, *Die antiken Gemmen der Sammlung Heinrich Dressel in der Antikensammlung Berlin* (Würzburg 2007), publishes the 742 gems, intaglios and cameos from the collection of Heinrich Dressel (1845-1920). Dressel intended to publish the inscribed gems in *CIL* XV 3, but he did not complete his manuscript. The collection includes the following gems with Greek inscriptions (read by J.Curbera; partly in mirror script; ph. of all pieces). **Names of owners: 1)** Εἰρένη (312 no. 640; for Εἰρήνη; orange carnelian; 2nd cent. A.D.); **2)** Εὔκλητος (312 no. 641; green plasma chalkedony; 1st/2nd cent. A.D.); **3)** Νάρ|δειν (313 no. 646; a later form of the female name Νάρδιον, C.; red jasper; 2nd cent. A.D.); **4)** Μενεκρά|της, Πεῖα (313 no. 644; Πεῖα = Latin Pia; probably a wedding ring; carnelian; 2nd cent. A.D.); **5)** Χρυσο|φόρα (314 no. 649; orange carnelian; 2nd cent. A.D.); **6)** Θηζ(--) (312/313 no. 643; above the inscription a palm leaf, below a dolphin; amethyst; 1st/2nd cent. A.D.). **Formulas: 7)** ζήσαις πολλοῖς ἔτεσιν (312 no. 642; carnelian-onyx; 2nd cent. A.D.); **8)** μνήσθη Ῥοῦφος (312 no. 645; on the μνήσθη inscriptions on gems cf. G.Rehm, *Philologus* 94 [1940/1941] 23; brown jasper; 2nd cent. A.D.); **9)** χαῖρε (314 no. 649; orange carnelian; 1st B.C./1st cent. A.D.). **Magical inscriptions: 10)** πνατα | σοσεπο | κμ (313 no. 647; red jasper; 2nd cent. A.D.); **11)** αιαλυσι | χυκθιχ | αιααλλνγχ | λαχρι (318 no. 664; on the body of a three-headed Cerberus and in a semi-circle above it; star under tail tip; black magnetite; 2nd/3rd cent. A.D.); **12)** αζαγαρ | αχθαρα (318/319 no. 667; kneeling baboon holding the raised paw of a lion; inscription on the reverse; cf. S.Michel, *Die magischen Gemmen* -- [cf. *SEG* LIV 1847] 183 note 949; yellow jasper; 3rd cent. A.D.); **13)** χνου|μιν (319 no. 668; inscription on the obverse, in an ouroboros; on the reverse a beetle; cf. S.Michel, *op.cit.* 166 note 852; 167; green plasma (chalcedony); 1st/2nd cent. A.D.); **14)** αβραι|σαζ (319 no. 669; inscription on the reverse, in a semi-circle around a cock holding in its beak a wreath (last letter [Z for Ξ] retrograde); on the obverse, nude standing Sol with raised left hand holding with the right hand a whip and his chiton, at left an altar with a lighted torch on it; cf. E.Zwierlein-Diehl, *Magische Amulette* -- (cf. *SEG* XLII 1200) 29; heliotrope; 2nd cent. A.D.); **15)** Obverse, a: φ | γιιηαω | ιω; b: ιηω; c: ιαω; d: ιαηιεηιαουο; e: ζδῆῆη[---]ζν | εμ[---]; Reverse, f: αεηιουω | εηιουω | ηιουω | ιουω || ουω | υω | ω (321 no. 672; a-e: inscriptions around a cock-headed, snake-legged deity [b: next to the right leg; c: above the head; d: next to shield; e: under the legs; zeta retrograde; delta upside down; eta in ligature] holding a shield surrounded by seven stars [a: on the shield]; f: left to standing Mars in full battle armor; the shortening of each line by one vowel creates a descending shape [pterygoma; 'Schwindedreieck']; the seven vowels, the symbols of the seven planets, correspond to the seven stars around the shield of the cock-headed deity on the obverse: cf. E.Zwierlein-Diehl, *Magische Amulette* -- [cf. *SEG* XLII 1200] 65 no.); on the relation between Mars and inscriptions with 'Schwindeform' cf. S.Michel, *op.cit.* 153/154; dark green heliotrope; 2nd cent. A.D.); **16)** σερουταμο | ι ιμαμαμα ια F (321/322 no. 673; obverse: Bes Pantheos holding scepters, torch and perhaps a bowl and standing on a cartouche inside an ouroboros; reverse: kynokephalos (instead of Harpokrates) sitting on the kalyx of a lotus flower carried by a falcon, his right hand lifted to his mouth, his left holding a whip; inscription on the bevel, first segment counterclockwise, second segment clockwise; on the combination of Bes Pantheos with Harpokrates sitting on a lotus flower cf. S.Michel, *op.cit.* 81; dark green heliotrope; 2nd/3rd cent. A.D.); **17)** illegible | illegible | αυλαμω (322 no. 674; obverse: Anubis-Pantheos; reverse: inscrip-

tion three lines; αυλαμω for εὐλάμω?; grey-black magnetite; 3rd cent. A.D.); **18)** λέοντι | εν-πυ[---] (322 no. 675; lion with a flying Amor holding a wreath or a band above it; inscription between lion and Amor; Λέοντι | ἔνπυ[ρον]: 'ein Feuermittel für den Löwen', 'Liebesgeschenk', E.Zwierlein-Diehl apud W.; carnelian; 2nd cent. A.D.).

2052. Unknown provenance. Various inscriptions, 1st-7th cent. A.D. The following objects with Greek inscriptions have been offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 163, *Auktion Kunst der Antike, 14. Dezember 2007* (color ph.): **1) a:** η′; **b:** III γ′ (two circular bone gaming pieces; [a] has Eros holding a butterfly on the obverse, the numeral on the reverse; [b] has a basket full of fruits on the obverse, the Latin and Greek numerals on the reverse; 1st [a] and 1st/2nd cent. A.D. [b]; a/b = 85 nos. 183/184); **2)** ψυχὴ | καλή (inscription on a carnelian set in a silver ring; 1st/2nd cent. A.D.; 79 no. 152); **3) a:** ΓΕ ΝΕ | C; **b:** ΓΕ ΝΕ | N XXV **c:** E Ṇ | N (set of three bronze weights of 100, 75, and 50 Roman pounds in the shape of astragaloi; silver inlaid letters indicating the weight [partly missing]; handles partially broken off; 1st-3rd cent. A.D.; 43 no. 43 [in (a) L. 2, the ph. seems to show an E (silver missing) after C; (c) L. 1 initio is damaged at left: perhaps [Γ]E; the ph. does not allow to check whether N [silver partially lost] is followed by E (silver lost), Tybout]); **4) a-d:** Διοσκουρίδης (four terracotta lamps with manufacturer's signature on the rim; [a] Dionysos; [b] satyr and panther; [c] Serapis; [d] Psyche; type 'Loeschcke VIII, 1'; 150-200 A.D.; a-d = 181 nos. 478, 479, 481, and 482, respectively); **5)** NAXI and ENM (golden ring with engraved head of a youth with diadem; corn ears and inscriptions left and right; 2nd/3rd cent. A.D. ; 77 no. 146 [Greek or Latin?; the ph. does not clearly show the inscriptions]). There are only two early Byzantine texts prior to 800 A.D. (6th/7th cent. A.D.): **6) a/b:** Θεοῦ | χάρις (two circular golden appliques; busts of Christ, the emperor and the empress, cross; inscription above and below; on one of the disks χάρις is illegible; 83 no. 176). See also our lemmata nos. 1250, 1392, 2035/2036, 2041, and 2050.

2053. Unknown provenance. Inscription on a magic gem, 2nd/3rd cent. A.D. Lapis lazuli gem now in a private collection. Obverse: three registers; above: goddess between two riders; central: banquet; below: bipodia (or tripod?) flanked by two worshipping female figures; reverse: Ibis (with snake Chnoubis around its neck) standing on a crocodile; inscriptions on the reverse (A: left and right of the figure) and on the bezel (B: the two words left and right, separated by a star at top; C: in a rectangular double frame below). Ed.pr. L.Pedroni, *AAntHung* 47 (2007) 217-225 (ph.).

A: K K **B:** σωβαρρ ικυρβη **C:** Ιαω

A. The letters KK recall the triple K typical of digestive amulets (interpreted as the initials of Κύριε or qaudoš ['saint']); alternatively, KK may refer to two planets, e.g. Καντευ, Κοντευ, Κεντευ, Κηριδευ, ed.pr. || **B.** σωβαρρ: corrupt form of θοβαρραβαυ ('il deposito è buono') frequent on magic amulets; ικυρβη may be the distorted form either of the second part of this term or of Κύριε, edd.pr. [the ph. shows IKVABH, Tybout] || the reverse was carved later than the obverse (showing motifs belonging to the iconography of the Danubian Riders,

for which see D.Tudor, *CMRED* [cf. *SEG* XXVI 1910]); the gem was reused for magical purposes in the 2nd/3rd cent. A.D., ed.pr.

2054. Unknown provenance. Inscriptions on magic gems, ca. 2nd-4th cent. A.D. Nine intaglios formerly in the collection of A.B.Cook; now offered for sale at Christie's, London; cf. auction catalogue *Antiquities, Wednesday 25 April 2007*, 133 no. 189 (color ph.). Most of these stones bear Greek inscriptions, which we are not able to read satisfactorily from the photographs. The description mentions: 1) obverse: Ιαωη; reverse: ΘΛΜΡ (oval chalkedony; obverse: vulture-headed god holding a snake and thunderbolt; inscription in the field); 2) Αβραξας (yellow jasper with ithyphallic ape; inscription on the reverse).

2055. Unknown provenance. Various inscriptions, 2nd-7th cent. A.D. The following objects with Greek inscriptions have been offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 158, *Auktion Kunst der Antike, 22. Juni 2007*; we read the texts from the color ph.: 1) ὁμόνοια (blue/white achate; garland above clasped hands; inscription below; 2nd/3rd cent. A.D.; 91 no. 203); 2) a magic text on a gold leaf [hence not a 'Fluchtäfelchen'] which may be read by a specialist (83 no. 180; Roman Imperial period [for similar objects offered by the same auctioneer see *SEG* LVI 2060]). The other texts prior to 800 A.D. are early Byzantine (6th/7th cent. A.D.): 3) ѠΙ (on the bezel of a gold ring; 77 no. 162); 4) -- ἐπὶ τοῦ Κύρου -- (on the rim of a marble basin; the inscription is only partly legible; 172 no. 453); 5) Θεοῦ (pelta-shaped bronze bread stamp; 231 no. 640). See also 108 no. 268 = *SEG* LVI 2045, and our lemmata nos. 2033 and 2040.

2056. Unknown provenance. Inscription on a gold glass, 3rd cent. A.D.? Fragment of a gold glass with a male bust (now hardly visible) and an inscription along the rim in the Bayerisches Nationalmuseum in Munich. *Catalog der vereinigten Sammlungen, Nr. 2: Sammlung ägyptischer, hetrurischer und römischer Altertümer* (Munich 1846) 49 no. 719; R.Rückert, *Die Glassammlung des Bayerischen Nationalmuseums* (Munich 1982) 39 no. 1. See now R.Kahsnitz, in *Rom und Byzanz* (cf. our lemma no. 2099) 81/82 no. 6 (ph.): ΤΡΟΠΙΚΑΛΛΙ

'Italisch oder ägyptisch'; 'bisher nicht auflösbare griechische Inschrift', K. [the ph. does not show the first two letters; R. gives 'ΤΤΡΟΠΙΚΑΛΛΙ ('der erste Buchstabe unklar'); probably τροπ(α)ὶ καλαί: a wish for prosperous (change in) times, Tybout].

2057. Unknown provenance. Inscriptions on Christian gems, mid 3rd-7th cent. A.D. J. Spier, *Late Antique and Early Christian Gems* (Wiesbaden 2007), presents 1002 late Antique gems and cameos (the latter in Chapter Fourteen: 129-142 nos. 715-779) from various museum and private collections and mostly of unknown provenance, both inscribed (mainly in Latin or Greek; also Hebrew, Pahlavi, Arabic and Syriac) and anepigraphic, followed by 144 'Misat-

tributions, forgeries, and uncertain works' (i.e., partly forgeries or modern copies, partly not necessarily Christian; Chapter Seventeen: 171-182 nos. X 1-X 144), 100 engraved rings (Appendix One: 183-188 nos. R 1-R100), 30 lead sealings and tokens (Appendix Two: 189-191 nos. S 1-S 30) and 39 jasper gems with monograms (3rd cent. A.D.; Appendix Three: 193-195 nos. M 1- M 39). In the first introductory chapter (11-15), S. offers a useful survey of the characteristics of late Antique and early Christian gem production. Discussion of the rapid decline of engraved gems (in marked contrast to the popularity of engraved rings after the mid third cent. A.D.), the changes in shapes and materials (amethyst, sapphire, garnet, emerald, onyx /nicolo and haematite instead of carnelian and jasper) and new iconographical repertoires (Christian images comparable to those in catacomb painting and on sarcophagi, but also the chi-rho-monogram or inscriptions naming Christ or Christian formulas; portraits are rare). Most of the gem workshops appear to have been located in the Eastern Mediterranean (especially Syria/Palaestina and Asia Minor for early Christian gems of the 3rd/4th cent., Syria/Palaestina and Constantinople for those of the 5th/6th cent.), which fits in with the frequency of Greek inscriptions. The inscriptions and devices have usually been engraved to be viewed directly on the stone and not in the negative (i.e. in mirror image) as on earlier gems. Chapters Seven (81-86) and Sixteen (159-170) deal with magical gems made by or for Christians and Jews, respectively. Chapter Eleven (109-114) contains a group of amulets produced in a Christian workshop in Syria/Palaestina (late 5th. cent. A.D.). The catalogue is arranged thematically (besides the Chapters mentioned above inter alia: portraits; Christian symbols [fish; anchor; dove; ship]; the Good Shepherd; narrative scenes form Old and New Testament; gems from the Sasanian Empire; various materials) and at the same time roughly follows diachronic developments (ph. or dr. of most objects; texts in majuscules, mostly with translation; explanatory notes; bibliography; extensive indices [index of Greek inscriptions on 218-220]). Most inscriptions have already been published; for the few Greek texts included in epigraphical corpora and *SEG* we give a comparatio numerorum (no comparatio in S. [references to *SEG* are our additions; possibly we did not trace all inscriptions included in *SEG*; as to S.'s *CIG*-references, no. 169 is *CIG* 9095, not 9096 (= no. X 31, as noted *ibid.*); no. 720 is very probably *CIG* 9088, Tybout]). The Greek inedita are nos. 18, 20, 25, 44, 47, 74, 86/87, 90-98, 100, 102-109, 111, 153, 167, 170, 175, 177, 186, 192, 194, 206/207, 289/290, 312, 411, 437, 454, 456, 474/475, 570, 583, 587, 593, 597, 628, 631, 644, 698, 702, 741, 749, 774, R 1, S 4, S 14, and S 15 (we omit examples with monograms, chi-rho monograms and/or alpha-omega only, and the 'pseudo-Greek inscriptions'). For reasons of space we limit ourselves to listing names and terms arranged according to subject (omitting the names concealed in monograms).

Cf. also D.Feissel, *BE* (2008) no. 580, with special reference to no. 738 (unknown provenance; cameo; 3rd-6th cent. A.D.): Ἀγαθανγέλου προνοη|τοῦ Σατορνί|λου Ἀτιμή||του πεδίου (for παιδίου; Ἀτιμήτου rather than ἀτιμήτου: Agathangelos is guardian of the child Satornilos, son of Atimetos). W.Ameling, *ZPE* 177 (2011) 73/74, urges that in no. 175 Θ(ε)έ, βοήθι Ἐνδελέχιν (Ἐνδελέχι(ο)ν?) instead of Θ(εότοκ)ε κτλ. βοήθι should be read; the same applies to one of the parallels adduced by S.: M.C.Ross, *Catalogue of the Byzantine and Early Medieval Antiquities in the Dumbarton Oaks Collection* II [Washington 1965] 63 no. 76 (gold ring); the regular abbreviation for Θεότοκος is ΘΚ; on 74, A. corrects S.'s τούτῳ νίκα in no. 70 into

τοῦτο νικᾷ (cf. *SEG* VII 910 = *I.Gerasa* 352 for the same correction). See also our lemma no. 2064.

A. Divine names; persons and symbols of Christian and Hebrew tradition: Α † Ω (nos. 573, 578, 677/678, and 713); Ἀδωναι (nos. 169, 462, 470, and 961); Ἐλωαι (no. 169); Ἐμμανουήλ (nos. 443, 460 bis, 575, 689, and X 114; Ἠμανουήλ: no. 421); Θεός (nos. 167: Θεὸς παντοκράτωρ Ἰησοῦς Χριστὸς υἱὸ(ς) Θεοῦ; no. 168: Θεὸς Θεοῦ υἱός; no. 169: Ἰησοῦς Χρειστὸς Θεοῦ ὑψίστου); Ιαω (nos. 169, 461, 467/468, 470, 477, 630, and 965); Ιεθεοεμανο (perhaps Ἰε(σοῦς) Θεὸ(ς) Ἐμανο(υήλ), S.; no. 437); Ἰησοῦς Χριστός (vel sim., inter alia Εησο, Εἰησοῦς, Εἰσοῦς, Χρειστός, Χρεστός, Χρηστός; passim; no. 443: υἱὸς πατὴρ Ἰησοῦς Χριστός; no. X 31: [Χρ]ειστὸς Ἰησοῦς μετ᾽ ἐμοῦ); Ἰχθῦς (passim; nos. 154 and 203: Εἰχθῦς); Κύριος (passim; no. 626: Κύρηος τοῦ Ἀβραάμ); Ναζαρινηός (no. 478); Ὀρφέος Βακκικός (no. X 94; forgery according to S.; cf. *SEG* XLIII 677); Σαβαώθ (nos. 169, 462, 472, 481, 628, 652, 654, and X 114); σωτήρ (nos. 169, 182, 446, 591, and 593).

B. Names of angels: Ἀζαήλ (no. 576); Ἀνανίλ (no. 185); Ἀρχανγέλοι (no. 477); Βαρληάμ (?; no. 632); Γαβριήλ (nos. 141, 185, 462, 472, 576, 598, 604, and 630/631; no. 632: Γαβρειήλ); Καρπιήλ (no. 479); Μιχαήλ (nos. 462, 472, 576, 598-601, 604, 630-632, 695, 747, X 108, and X 114; ὁ ἅγιος Μιχαήλ: nos. 600 and 695); Οὐριήλ (nos. 472, 576, 604, 630, 652/653, and X 114; no. 632: Οὐρειήλ; no. 630: Οὐθριήλ); Ῥαφαήλ (no. 576, 631, and X 114); Ῥεμελη (no. 576); Σουριήλ (no. 604); Χερουβίν (nos. 477, 630, and 962).

C. Names of Old Testament figures and saints: Ἀβραάμ (no. 626); Ἅγιος Γεόργιος (no. 698); Δαουήδ (no. 478); Ἅγιος Θεόδορος (no. 702); Ἅγιος Λεόντιος (no. 616); Ἅγιος Μηνᾶς (no. 622); Ἅγιος Προκόπιος (no. 618); Ἰακώβ (?; no. 965; or owner's name?); Ἰωνᾶς (no. 658); Σαμουέλ (no. 964); Σολομών (nos. 290, 472, and R 2).

D. Personal names (mostly owners' names in the genitive, occasionally in the dative): Ἀγαθάνγελος (no. 738); Ἀνα(--) (no. 587: ΑΝΑ ΕΠΙ; Ἀνα(στάσιος) ἐπί(σκοπος)?, S.); Ἀνουβίων (no. 451); Ἀντίοχος (no. 599); Ἀπολώνις ὁ Τουάνεους (Apollonios of Tyana; no. 625); Ἀτίμητος (no. 738); Βασίλισσα (no. 1); Γαυδεντ(--) (no. 58); Ἐλευθέριος (no. 47); Ἐνδελέχις (no. 175; 'un nom rare en grec, bien attesté en Latin', F.); Ἑρμιόνη (no. 70); Εὐφήμιος (nos. 44 [?] and 46/47); Ἡράκλιτος (no. 737); Η. Οὔρπνια Θεοδότ. (no. 463 [it is unclear what H. is supposed to mean, Tybout]); Θαλία (no. 744); Θεόποντος (no. 45; probably an error for Θεόπομπος, F.); Θεότεκνος (no. 19); Ἰουλιανός (nos. 739 and M 13); Ἰωάννης (no. 186); Καρπιανός (no. 342); Λεόντιος (no. 799); Λονγῖνος (no. 741); Λούκιος (no. 396); Μαθηνίς (no. 479); Μαρία (nos. 736 and 743); Μαρκιανή (no. 624); Μαρτινιανός (no. 454); Μαρτύριος (no. 735); Ματρώνα (no. 25); Νοσκέρδος (no. X 12); Ξιφίας (boar's name; no. 12); Ὀνήσιμος (no. 170); Ὀνόμαστος (no. M 12); Πανκράτηα (no. 479); Πανχάρις (no. 1); Παυλῖνα (no. 1); Παυλλῖνος (no. 740); Πολέμων (no. 18); Προ[βι]ανός (no. 25); Σατορνῖλος (no. 738); Σευηριανός (no. 744); Σισίννος (no. 20); Ταυρῖνος (no. 590); Τιμόθεος (no. 111); Ὑσίγιος (= Ἡσύχιος; no. 742); Φοιβείων (no. X 33); Χριστόδουλος (no. 341).

E. Queen / Emperor: βασίλισσα Ουαραζαδουκτα (no. 70; queen Varazadukta, daughter of the Armenian king Chosroes II; ca. 330 A.D.); Νέρον Ἀγοῦστος (no. 719).

F. Geographical names (personifications): Καρία (?; no. 74: KAPIAN; female bust [a personification of Caria?; the inscription cannot be fully read from the ph., Tybout].; Κεσαρία Καππαδόκια (no. 12); Ῥώμη Χρυσόπολις (no. 30; cf. E.Zwierlein-Diehl, in M.Avisseau Broustet [ed.], *La glyptique des mondes classiques. Mélanges en l'hommage de Marie-Louise Vollenweider* [Paris 1997] 92/93: Rome is not known to have borne the epithet χρυσόπολις (Ῥώμη χρυσή is not attested either); the inscription rather commemorates Constantine's naval victory over Licinius in 324 A.D. off the coast of Chrysopolis in Bithynia, which leads to the choice of a site nearby for the foundation of Constantinople. [Consequently Ῥώμη is likely to refer not to Rome but to the 'New Rome', i.e., Constantinople; for Ῥώμη as the personfication of Constantinople cf. *SEG* LVI 1849 (turn of pp. 600/601; Hippolytos mosaic from Madaba *IGLS* XXI.2.128), Tybout].

G. Terms, formulas, Biblical quotations: Ἅγιος Ἅγιος Ἅγιος Κύριος Σαβαώθ (no. 481); ἀεί ποτε (no. 342: Χριστέ, σῷζε ἀεί ποτε); ἀλληλούια (no. 167); ἀπάλλαξον τῆς φθίσεως καὶ τῆς νόσου (no. 479); BAI (no. 326 [the meaning remains unclear, Tybout]); βοήθι (Ἰησοῦ Χριστέ/ Κύριε/Ἀρχάνγελε βοήθι name or τῷ φορῶντι/τὸν φοροῦντα: passim; βοήθησον: no. 599); δόζα (= δόξα; no. 289); εἷς Θεός (nos. 1, 424, 595, 604, 665, S 4, and S 15; ἐν οὐρανοῖς / ἐν οὐρανῷ; nos. 474-476 and 664); ἐν ἀρχῇ ἦν ὁ λ(ό)γος (no. 576; *John* 1.1); ἐπικαλοῦμαι (no. 478); ἐξορκίζω (no. 477); ἐξουσίε (= ἐξουσίαι; no. 778); εὐτύχι (nos. 1 and 735); εὐτυχõς (= εὐτυχῶς; no. 749); ζήσαις πολλοῖς ἔτεσιν (no. 736); ζῆσες ἐν Θεῷ (no. 737); ζοή (nos. 1 and 748); ἤδη ἤδη ταχὺ ταχύ (no. 479); Θεοῦ χάρις (no. 749); θεράπευσον (no. 626); καλός (no. 469); Κύ(ριος) φιλάξον τὴν ε<ἴ>σο<δόν> καὶ τὴν ἔξοδον (no. 480; *Ps.* 120); μέγα ὄνομα Χεροῦβι (no. 477); μέγα τὸ ὄνομα τοῦ μόν(ου) Θεοῦ (no. 473); μετάστασις (?; no. 408); μνημόνευε (no. 166); πίστις (no. X 28); πόθος (no. 763); ἑπτὰ οὐρανοί (no. 477); σκέπη (no. 779); σῷζε (no. 342; no. 170: σῳζέσθω; no. 477: σῶσον); τηρεῖ (no. 168); τοῦτο νικᾷ (no. 570); ὑγία (nos. 748 and R 2; no. 479: μεθ' ὑγείας καὶ σωτηρίας ἰς τὸν ἅπαντα χρόνον); χαῖρε κεχαριτωμένη ὁ Κ(ύριο)ς μετὰ σοῦ (or variant; nos. 771-774 and X 120; *Luke* 1.28); χάρις (nos. 721, 748, and 749/750; no. 583: χαρά [or χαρα for χαῖρε?, S.]; no. 606: χαρ); ψυχή (nos. 70 and 170; no. 171: ὑπὲρ ψυχῆς εὔχομαι); ὡσανά (no. 478).

H. Magical terms (selection): αβλαναταναλβα (no. 466); αβρασαξ (nos. 470, 629, and X 114); αεηιου (nos. 443 and 629); αιζων (no. 971); ακουβτα (no. 965); αρταννα (no. 443); [β]αδητοφω (no. 443); βερω (no. 965); εεεε αα (no. 471); θιεσσετσκηε (no. 443); ιαιαυαω (no. 629); ιαεωβαφρενε μουνωθιλαρικρι φιαευεαιφριρκιρα λιθωνυομενερφαβ ωεαι (no. 627); σισινγευπ ανφαρανγη νεισουχ; σαβαω ρειστε αδω; ναιαιλω αι μειχαη ρβιβα λη (no. 462); στραπετκμηφ (no. 443); σοαμ νωαμ ωαω (no. 443). No. 597 is of uncertain interpretation: ζευφκ | δαιιρ | οεχκτ (magic inscription?).

We give the full text of no. 961 (J.Keil, *JÖAI* 32 [1940] 79-84; Jewish magical gem; cornelian; undated; said to come from Ephesos): Οὐρανοειδῆ, {θ} σκοτοειδῆ, | θαλασσοειδῆ καὶ παν|τόμορφε, αἰώνιε, μυριαγω||γέ, χιλιαγωγέ, ἀκατάλημ|πτε, ᾧ μυριάδες ἀνγέλων | παρεστήκασιν, ⟨ἀ⟩ΐζων Ἀ|δωναῖε, ὁ ὢν γὰρ εἶ· ετ | βος γαρ δακ ας ο{ο}φ | ζ⟨α⟩ ας ταν ιαν χαλ

(*atbash*-formula); five lines of Hebrew on the reverse (probably names of angels and 'I am that I am': *Exod.* 3.14).

SEG	Spier	*CIG*	Spier	*CIG*	Spier
IX		9077	155	9097	168
889	X 94	9078	X 47	9098	622
XXXI		9079	300	9103	595
1593	626	9080	457		
XXXII		9081	435	*IGCVO*	
1094	534	9082	434	227	424
XL		9083	X 121		
1516	653	9084	432	*IGLS*	
1518	311	9085	150	215	147
XLI		9086	190	221	479
1728/1729	45/46	9087	182	223	480
XLIII		9088	720	1282	743
677	X 94	9089	447		
XLV		9090	208	*CIJ*	
2197	476	9091	109	514	X 116
		9092	3	647	X 117
CIG		9093	341	1167	624
7287	12	9094	478		
7311	469	9095	169	*CIL* VIII	
		9096	X 31	22658 (30)	191

2058. Unknown provenance (eastern Mediterranean). Inscriptions on Christian amulets, 4th-7th cent. A.D. In *Three Faces of Monotheism* (cf. our lemma no. 2100), ed.pr. A.Ecker (AE), J.Goodnick Westenholz (JGW) and ed.pr. F.Vikosavovic (FV) publish the following new or virtually unpublished inscribed amulets (ph.; translation): **1)** [Εἷς Θ]εὸς ὁ νικῶν τὰ (κακά) (circular bronze pendant with suspension loop; obverse: inscription in a semi-circle above the holy rider (Solomon?) spearing a prostrate woman; reverse: evil eye attacked by animals, two spears and a fork; 4th/5th cent. A.D.; FV 45 no. 3; L.A.Wolfe, F.Sternberg, auction catalogue *Objects with Semitic Inscriptions. Jewish, Early Christian and Byzantine Antiquities* [Auktion 23; Zürich 1989] 62/63 no. 184); **2-4)** the same formula and design completely preserved on the bezels of three unpublished bronze rings (FV 46 nos. 4-6); **5)** † Ὁ κα|τοικῶν | ἐν βοηθ(ε)ίᾳ τοῦ ὑψ||ίστου ἐ(ν) | σκέπῃ | τοῦ | Θ(εο)ῦ (lead heart shaped amulet; obverse: rider scene; *Ps.* 90.1 [cf. our lemma no. 2155]; 5th-7th cent. A.D.; AE 112 no. 58); **6)** † ὁ | κατ|υκῶ|ν (eye-shaped bronze pendant; reverse: schematic rendering of the rider scene; 6th/7th cent. A.D.; FV 113 no. 59); **7)** Ὁ κατο|ικῶν ἐν | βοηθ(ε)ίᾳ το(ῦ ὑψίστου) (bronze bracelet with four circular medallions containing the inscription, the Virgin with child and one magus, woman [one of the Maries] at the tomb, and the rider scene, respectively; 6th/7th cent. A.D.; FV 115 no. 61); **8)** ἅγιος | ἅγιος | ἅγιος (eight bronze rings with inscription on the bezel;

5th/6th cent. A.D.; JGW 116 no. 62; J.Goodnick Westenholz, *Images of Inspiration. The Old Testament in Early Christian Art* [Jerusalem 2000] nos. 133 a-h); **9)** ἅγιος ἅγιος ἅγιος Κύριος (inscribed bronze ring; 5th/6th cent. A.D.; JGW 117 no. 63; J.Goodnick Westenholz, *op.cit.* [cf. above sub 8] no. 134); **10)** νίκ(η) (limestone circular amulet; cross with letters N, K, I and E in the four quarters; 5th-7th cent. A.D.; FV, JGW 141 no. 83).

2059. Unknown provenance. Personification of Summer, ca. 5th/6th cent. A.D. Mosaic panel (triangular corner piece with concave hypotenuse, from a large floor) representing Summer as a young woman with large wings wearing a high-belted, sleeveless tunic with a red band across the thighs, a necklace with circular pendant and a diadem with a green stone medallion in her hair, bracelets and armlets, holding a sickle in her right and a bundle of wheat in her left hand; inscription above. Offered for sale at Christie's, New York; cf. auction catalogue *Antiquities, Friday 8 June 2007*, 164 no. 197 (color ph.; majuscule text): Θερινή

2060. Unknown provenance (eastern Mediterranean). Christian inscriptions on bronze bread stamps, 5th-7th cent. A.D. In *Three Faces of Monotheism* (cf. our lemma no. 2100), ed.pr. A.Ecker (AE) and ed.pr. J.Goodnick Westenholz (JGW) publish the following bronze (eucharistic) bread stamps from the eastern Mediterranean with inscriptions in relief in framed fields (ph.; translations): **1)** Εἷς Θ|εός (rectangular; inscription in mirror script; 5th/6th cent. A.D.; AE 44 no. 2); **2)** Πηγὴ βρυῖ (S-shaped; inscription in mirror script; '[The] fountain [of water] burst forth'; a reference to the Creation [cf. *Gen.* 2.6]; 5th/6th cent. A.D.; JGW 124 no. 68; mentioned by J.Goodnick Westenholz, *Images of Inspiration* [cf. our lemma no. 2058 sub 8] 26/27 no. 1); **3)** Κλυαις ζοή (shoe-shaped; 6th cent. A.D.; AE 125 no. 69, who translates 'Kleuas, life!' and refers to the name Κλεῦας); **4)** Καρπός (shoe-shaped; inscription in mirror script; 6th cent. A.D.; AE 126 no. 70); **5)** Κ(ύριο)ς ὁδός (shoe-shaped; cf. *Is.* 40.3; 6th cent. A.D.; AE 127 no. 71); **6)** Ζοή, ὑγία (crescent-shaped; 6th cent. A.D.; AE 128 no. 72); **7)** Οὐλπία|ς, ὑγία (rectangular; cross in the center; 6th cent. A.D.; AE 129 no. 73); **8)** [Β]άτος νό|[μ]ου Θεοῦ (rectangular; horizontal relief stroke between the lines; 'The bramble bush of God's law'; cf. *Ex.* 3.2; 6th/7th cent. A.D.; AE 129/130 no. 74).

2061. Unknown provenance (Asia Minor?). Silver chalice of St. Konon in Paonalon (?), 7th cent. A.D. Silver chalice with inscription along the rim on a fascia framed by two double strokes; bought in the German antiquities market in 1966 and now in the Bayerisches Nationalmuseum in Munich. Ed.pr. R.Kahsnitz, in *Rom und Byzanz* (cf. our lemma no. 2099) 105-107 no. 15 (ph.; German translation): † Κιμίλιον τοῦ ἁγίου Κόνωνος Παονάλων

Κιμίλιον for κειμήλιον; in fine: horizontal stroke above omega || [ed.pr. does not comment on the toponym, which seems to be previously unattested, or on the provenance (indicated as 'Kleinasien (?)'), Tybout].

2062-2063. Unknown provenance. Two Byzantine lead seals, late 7th/early 8th cent. A.D. Two circular lead seals now in the Staatliche Münzsammlung at Munich. Ed.pr. M.Restle, in *Rom und Byzanz* (cf. our lemma no. 2099) 149 no. 31 (ph.) and 151 no. 35.

2062: 149 no. 31. **Seal of Theodotos, late 7th cent. A.D.**

Obverse (monogram): Θεοτόκε, βοήθη **Reverse:** † | Θεο|δότ|ου †

The genitive goes with the invocation in the cross-shaped monogram, ed.pr.

2063: 151 no. 35. **Seal of the consul Niketas, 700-725 A.D.** Obverse: cross-shaped monogram between the raised wings of an eagle.

Obverse (monogram): Θ(ε)οτόκ(ε), βοήθη **Reverse:** † | Νικήτᾳ | ὑπάτῳ | †

As in the inscription in our preceding lemma, the text on the reverse continues that on the obverse; possibly the consul Niketas on record in V.Laurent, *Le corpus des sceaux de l'empire byzantin* II. *L'administration centrale* (Paris 1981) no. 949, ed.pr.

2064. Unknown provenance. Christian inscriptions on rings and seals, late Roman Imperial period. On the CD-ROM belonging to the exposition catalogue *Konstantin der Große* (cf. our lemma no. 2098), ed.pr. C.Schmidt publishes some inscribed rings and seals from his private collection. We give the texts of the Greek inedita (omitting objects with christograms or other symbols only): 1) Ἰαώ | Ἰη(σοῦς) Χρ(ιστός) (II.1.25; silver ring with cornaline gem; anchor between two fish; christogram; Iao is here a transcription of the Hebrew word Jahwe); 2/3) Ἰησ|σοῦ / Ἰησ|οῦ (II.1.40 / II.1.78; '(servant of) Jesus'; bronze rings with bezel); 4) Χρισ|τοῦ (II.1.124; gold ring with cornaline gem; in a group of 26 rings with the legends Ἰησοῦ, Χριστοῦ or Ἰησοῦ Χριστοῦ [i.e., 'servant of ...'], this is the only example in gold; produced in Asia Minor and Syria; see Spier, *op.cit.* [cf. our lemma no. 2057] Chapter 3); 5/6) Ἷς Θ|εός / Εἷς | (Θ)εός / Εἷς Θ|εός (II.1.55, II.1.69, and II.1.75, respectively; bronze sealing ring / silver ring with male bust clad in a chlamys); 7) Εἴασις (= Ἴασις, 'healing'; II.4.77; bronze applique with Christ and healing scenes (blind man and woman suffering from haemorrhage).

2065. Unknown provenance. Christian amulet with apotropaic prayer, late Roman Imperial period. Rectangular metal leaf. (B) is written in a framed oval field occupying the center of (A) LL. 3-10; (C) is an ouroboros with three groups of two letters in small oval fields attached above and two letters attached below (a configuration also known from magical papyri). Ed.pr. G.Manganaro Perrone, *art.cit.* (cf. our lemma no. 862) 282-286 no. 6 (dr.; Italian translation of LL. 1-14), publishes the following text from a copy based on a photograph he saw in the Munich antiquities market many years ago.

A: Πρόσεχε, οὐρανέ, κ(αὶ) [λα?]-
λήσω ΟΠΟΝΑ ΜΑΘΕΑΚΟΒ
εκαλευα   Νεητρα
Θ(εὲ) Ἀβραὰμ   Γαβριὴλ
Θ(εὲ) Εἰσσὰκ   Ῥεγεδι
Θ(εὲ) Ἰακὼβ   **(B)**   Ῥαφαὴλ
Θ(εὲ) Μουσῆ   Ζιύδα
Θ(εὲ) Ἀρὼν   Ἀλφαὴλ
Θ(εὲ) Δαυδί   Ῥεβάκκα
Θ(εὲ) τοῦ Σαββάτου   Μιχαὴλ
διαφύλαξον Νυμφικόν,
ὃν ἔτεκεν Σωσίκη, ἀπὸ πα[ν]-
τὸς δέμονος κ(αὶ) ἀπὸ παντ[ὸς]
κακοῦ vacat

B: Left: charakteres. Right: Κύ(ριε) Θρεισιυμα

C: **Above:** ΑΗ, ΟΟ, ΕΟ. **Inside:** voces magicae in 16 lines, frequently Ιαω and variants (e.g. Ιωω in L. 5; Ιαω | Ιωαι in LL. 10/11); in fine (LL. 14-16): διαφύλαξον Νυμφικόν, preceded by a series of circles in L. 14. **Below:** Θε(έ)

A. 1-3. Initio: cf. *Deut.* 32.1: Πρόσεχε, οὐρανέ, καὶ λαλήσω [for the only epigraphical quotation known so far see *SEG* LIII 2024 B (= A.E.Felle, *Biblia* [cf. *SEG* LVI 2126] 50/51 no. 23); L. 1 in fine: the dr. seems to show ΚοΚ, but the clear ΛhCΩ in L. 2 initio makes ⟨λα⟩λήσω virtually certain, Tybout]. 'Seguono lettere, che ignoro se possono riportarsi al lessico ebraico (?)', ed.pr. [hardly; what follows on the quotation of *Deut.* 32.1, can be identified as a variant of *Deut.* 32.3 (ὅτι ὄνομα Κυρίου ἐκάλεσα): ὅ⟨τι⟩ ὄν(ο)μα Θ(εοῦ) Ἐακώβ | ἐκάλε(σ)α (cf. Θ(εὲ) Ἰακώβ in L. 6); the unclear ligature after ΕΚΑΛΕ may in fact be CA, Tybout] || 4-9. Biblical figures (cf. *Gen.* 5.3-32) rare in magical documents: in the left column Abraham, Isaac, Jacob, Moses, Aaron and David; in the right column Judas (L. 7; son of Jacob; cf. *Gen.* 43/44) and Rebecca (L. 10; wife of Isaac and mother of Jacob; cf. *Gen.* 24.15); for patriarchs' names preceded by Θεός cf. e.g. the amulet *SEG* XXX 194 (XLII 1693) LL. 1/2 (Ὁ Θεὸς Ἀβραάμ, ὁ Θεὸς Εἰσάκ, ὁ Θεὸς Ἰακώβ) [restoring vocatives rather than nominatives in our document is not compelling, Tybout]. In the right column the names of angels: the otherwise unknown Neetra (?), Regedi (?) and Alphael, and the frequently attested Gabriel, Raphael and Michael, ed.pr. || 11-14 (and C LL. 14-16). the amulet was to protect Nymphikos, probably a newly born child, ed.pr. || 'Il documento emana da un ambiente penetrato di giudaismo, che frequenta il Vecchio Testamento, forse nella versione di Aquileia' (286), ed.pr.

VARIA

2066. Amphoras. Graffiti on amphoras in the Archaic period. F.Cordano, *Acme* 60.3 (2007) 16-21 (ph.; dr.), reflects on the problem 'Perchè, dove e quando si scriveva sulle anfore commerciali arcaiche'.

2067. Architects. E.Thomas, *Monumentality and the Roman Empire. Architecture in the Antonine Age* (Oxford 2007), devotes his third chapter (91-103) to inscriptions recording architects, with special reference to their reputation and the links between architecture and mathematics. Special study of the Pergamene architect Aelius Nikon, father of Galen. On 256-258, translations of *IG* XII.3.325/326 (*Syll.*[3] 852; Thera) and *IGR* IV 503-506 (Pergamon; Αἴλιος Νίκων). Cf. M.Sève, *BE* (2009) no. 19.

2068. Army. The Roman army in cities and in Anatolia. R.MacMullen, *Revue des études militaires anciennes* 3 (2006) 123-130, examines epigraphic evidence concerning soldiers in the cities of the empire. Non vidimus; cf. P. Le Roux, *An.Ép.* (2007) [2010] no. 78.

M.A.Speidel, in A.S.Lewin, P.Pellegrini (edd.), *The Late Roman Army in the Near East from Diocletian to the Arab Conquest. Proc. Coll. at Potenza, Acerenza and Matera, May 2005* (Oxford 2007) 73-90, examines the development of Roman army units in northeastern Anatolia. Non vidimus; cf. P.Faure, *An.Ép.* (2007) [2010] no. 86.

For stationarii see our lemma no. 2193.

2069. Art and inscriptions. Z.Newby, R.Leader-Newby (edd.), *Art and Inscriptions in the Ancient World* (Cambridge 2007), is a collection of ten essays introduced by Z.Newby (1-16) and devoted to the relationship between Latin and Greek inscriptions and the images they accompany, ranging from the Archaic to the Late Roman period; most authors focus on various modes of subjective 'reader/viewer response', underlining discrepancies between texts and images, even to the point that inscriptions are believed to complicate rather than elucidate representations and to have been erected to pose challenges to readers. As an example we quote A.Blanshard, *art.cit.* (cf. our lemma no. 62) 21: 'Such interdependence [sc. of image and inscription] is rarely complementary. Instead, both art and text serve to extend, complicate, negate and consolidate each other. They pose a challenge in reading, and often raise more questions than they answer'. For criticism on such views and a detailed response see R.Tybout, 'Images, Inscriptions and Interpretation', *Mnemosyne* 64 (2011) 115-139 (general hermeneutic purpose of inscriptions; reflections on the ambit of 'reader response', varying with the amount of inscribed text, the lapse of time, and the inscription's role in the public or private sphere; discussion of most of the inscriptions mentioned below, and of *SEG* LV 1698). In the following we limit ourselves to an enumeration of the main topics and texts discussed in the articles concerned with Greek inscriptions [curiously, an index of inscriptions is missing]; for fuller accounts of

the volume's contents see Tybout, *art.cit.*, and N.B.Kampen, *BMCR* 2008.01.29. L.Shear (221-246) argues that the Athenians 'rededicated' old statues primarily for two reasons: in order to honor a Roman with the work of an old master, whose name was inscribed on the base; and in order to associate the honored Roman with the traditional image of a Greek; cf. our lemmata nos. 68, 189, and 191-193. On A.Blanshard's study (19-37) see our lemmata nos. 62 and 141.

In her introduction Z.Newby adduces some of the inscriptions discussed in the chapters to follow; she supposes that the Tabulae Iliacae (*IG* XIV 1284-1293; *IGUR* 1612-1633; *SEG* XIV 626; L 1066*) are typical of 'frequent mismatches between images and texts' (3).

R.Osborne, A.Pappas (131-155) deal with a great quantity of graffiti and dipinti on pottery from the 8th to the 6th cent. B.C., referring to regional differentiation (Corinthian and Boiotian vase inscriptions are prior to Attic examples), functions of writing (decorative; 'throwaway' labels on Corinthian pots; specific purposes where content is significant: agonistic, sympotic, dedicatory) and the gradually growing relationship to figural scenes. Discussion inter alia of the Dipylon oinochoe (*IG* I^3 919; *CEG* 432; *LSAG*^{2} 72 no. 1; *SEG* XLVIII 89*), the Pyrrhias aryballos (*CEG* 452; *LSAG*^{2} 131 no. 14 (c); *SEG* XIV 303; XXX 346*; cf. XLIII 10]), the Nestor Cup (*CEG* 454; *LSAG*^{2} 239 no. 1; *SEG* XIV 604; LIII 1084*) and the Gabies scribblings (*SEG* XLII 899; LV 1047*).

J.Ma (203-220) turns to Hellenistic honorary statues and their inscriptions, assuming that 'an inscription never just "tells you what you are looking at"' (205) and concluding that a 'refusal of deicticity, of "hereness", of a mention of "this" statue' (215) is characteristic of their formulary, even though conceding that the word εἰκών, referring to 'the statue which the ancient viewer-reader had before him' (213) is present in numerous inscriptions. According to M., the concise formulas of inscriptions (which he analyses in detail) indirectly point to the complex relationship between elite benefactors and the governing bodies of their cities. Special reference to *I.Oropos* 307 as an example fully showing 'the density of social process mobilised to produce an honorific staute, and within which the statue was embedded' (216).

Z.Newby (156-178) discusses the Archelaos relief (*IG* XIV; *GIBM* 1098; probably 2nd cent. B.C.): Homer (Ὅμηρος) and the personifications of Οἰκουμένη, Χρόνος, Ἰλιάς, Ὀδύσσεια, Μῦθος, Ἱστορία, Ποίησις, Τραγῳδία, Κωμῳδία, Φύσις, Ἀρετή, Μνήμη, Πίστις, and Σοφία served as incentives for further reflections on the sophisticated allegory of poetic inspiration (cohesion of the three registers). While admitting that the relief was most likely dedicated by a victorious poet (in eastern Greece rather than in Bovillae where it was found), N. considers the relief elusive in many ways ('The relief refuses to be tied down'; 178).

B.Bergmann's extensive analysis (60-101) of the pictures and the epigrams in the House of the Epigrams in Pompeii (texts and translations in an Appendix on 100/101; B.'s Scenes A-D: A = *CIL* IV 3407 (5) = Kaibel, *EG* 1105 = *SEG* XV 602 (2) = *AP* 9.448 ; L. 2; B = *CIL* IV 3407 (6) = Kaibel, *EG* 1106 = *SEG* XV 602 (3) = *AP* 9.75; C = *CIL* IV 3407 (2) = Kaibel, *EG* 1104 = *SEG* XV 602 (1) = *AP* 6.13; D = *CIG* IV 3407 (1) = Kaibel, *EG* 1103 = *SEG* XV 602 (4); A-D: *SEG* XLV 1455] adds little of value to V.M.Strocka's excellent analysis (see *SEG* XLV 1455). New is the view that the inscriptions offer just one possible reading scenario which acute viewers supposedly used as a starting-point for a vast array of different interpretations. We do not summarize the highly remote or outright impossible associations with which B. burdens her ideal viewer; for some details and criticism see Tybout, *art.cit.* 130-134.

The Μεγαλοψυχία mosaic from Antioch-on-the-Orontes (*IGLS* 998; *SEG* LV 1598 [17]) plays a role in R.Leader-Newby's study (179-199) on inscribed mosaics in the Late Roman East and West. The mythological names of the hunters in the venatio presumably sponsored by the house owner (Ἄδωνις, Ἀκτέων, Ἱππόλυτος, Μελέαγρος, Νάρκισος, and Τηρησίας) may have been chosen to involve viewers in debates in which they could show off their knowledge of remote corners of mythology.

[Many of the objects, monuments and documents discussed in *Art and Inscriptions* re-appear in M.Squire, *Image and Text in Graeco-Roman Antiquity* (Cambridge 2009), to which we will return in *SEG* LIX, Tybout].

2070. Associations. Dionysiac artists. Cf. *SEG* LI 2279 (on B.Le Guen's and S.Aneziri's monographs on the associations of Dionysiac technitai). S.Aneziri, in *The Greek Theatre* 67-84, discusses contests (co)organized by the associations and contests in which associations simply participated. Special problems are: how many associations were involved in the organisation and did participating/competing artists belong to one or more than one association? Joint organisation was a result of an initiative by the city involved; discussion of: the priest ἀπὸ τῶν τεχνιτῶν; implications of a formula like τὸ κοινὸν τῶν τεχνιτῶν ἐπέδωκε τῶι θεῶι καὶ τοῖς Ἀμφικτύοσιν εἰς τὰ Σωτήρια τὸν ἀγῶνα παντελῆ. Artists participated in competitions irrespective of the association to which they belonged; allocation (νέμησις) of artists taking part lay in the hands of the Koinon jointly responsible for organizing the contests.

2071. Associations. Ship owners. O.Bounegru, A.Bounegru, in *XII Congressus* I 191-196, discuss the epigraphic evidence for professional associations of ship owners (ναύκληροι) in the Pontic and Aegean region during the Hellenistic and Roman period with special reference to τὸ κοινὸν τῶν Σιδωνίων (*IG* II^2 2946; 10274); τὸ κοινὸν τῶν Τυρίων Ἡρακλειστῶν ἐμπόρων καὶ ναυκλήρων (*I.Délos* 1519); τὸ ἐν Δήλωι κοινὸν Βηρυτίων Ποσειδωνιαστῶν ἐμπόρων καὶ ναυκλήρων καὶ ἐγδοχέων (*I.Délos* 1520); ὁ οἶκος τῶν ναυκλήρων (*IG* II^2 2350; XI.2.691; *I.Tomis* II 60, 132, 153; *IGR* III 4; *BCH* 25 [1901] 35/36; *BE* [1974] no. 572; *MBAH* I.2 [1982] 6; *IGUR* I 26); ὁ δοῦμος Ἀφροδίτης Ἐπιτευξιδίας (*SEG* XLII 625). B., B. explore the nature of the activities (especially the relations with the annona), internal organization and legal status of these associations as well as the interests of their members, particularly for the cities of Tomis, Amastris and Nikomedia. Reflections on the nature of the activities of these associations , Cf. already *SEG* LV 780 ter and LVI 1397 [cf. our lemma no. 2201].

2072. Athletics. Athletes, cities, and Hellenistic kings and courtiers. R.van Bremen, in S.Hornblower, C.Morgan (edd.), *Pindar's Poetry, Patrons, and Festivals. From Archaic Greece to the Roman Empire* (Oxford 2007) 345-375, especially 355-359, underlines the importance of victories in athletics for civic careers. Discussion of *IG* XII.9.952 and *SEG* XXIX 806, both from Chalkis: Θεοκλῆς won the pankration as pais, as neoteros he was victor in εὐταξία and φιλοπονία; as adult he won equestrian games (numismatic evidence). Further comment on φιλοπονία as both an athletic and civic virtue. On 360-372 detailed discussion of

members of the Ptolemaic and Attalid dynasties and of families of courtiers as equestrian victors, females included. On 345-349, discussion of *Milet* I.3.164 (Moretti, *IAG* 52; Merkelbach-Stauber, *SGO* I 01/20/12) and of the topos of athletic victory bringing glory both to the athlete and his city.

2073. Athletics. 'Panhellenic' festivals. R.Parker, 'New "Panhellenic" festivals in Hellenistic Greece' in R.Schlesier, U.Zellmann (edd.), *Mobility and travel in the Mediterranean from Antiquity to Middle Ages* (Münster 2004) 9-22, emphasizes the importance of cities in or near Hellenistic Asia Minor for the creation of new Panhellenic games: Magnesia-on-the-Maeander (*I.Magnesia* nos. 67-131; Λευκοφρυηνά, ἀγὼν στεφανίτης ἰσοπύθιος [cf. *SEG* LVI 1231]), Miletos (*IG* XII.4.153/154; Διδύμεια) and Kos (*IG* XII.4.215-234; Ἀσκληπιεῖα). These poleis dispatched θεωροί to many cities asking for recognition of a pre-existing agon as a sacred-crown game. [As to Kos, P. suggests that the Koans did not seek the recognition as ἀγὼν στεφανίτης; but he ignores *IG* XII.4.220 LL. 32, 49/50 and 221 LL. 13-15, which show that three cities apparently considered the Koan theoroi as the equivalent of theoroi who 'announced the crowned games' or 'the Pythian games', Pleket]. He questions the idea that the dispatch of theoroi implies that an agon counted as 'crowned': the Epidaurian Ἀσκληπιεῖα were not 'crowned', though they dispatched theoroi (*IG* IV^2.1.94/95: lists of θεαροδόκοι [but see M.Sève, *REG* 106 (1993) 303-328, especially 306]). P. rightly points out that some sacred-crown games dispatched theoroi to a restricted number of cities and that as a result, some games were hardly *pan*hellenic.

On 18-22, a chronologically arranged catalogue of festivals that satisfy one or more of three criteria: 'crowned', 'isolympian, vel sim.', and 'theoroi sent out'.

2074. Athletics. Victor lists. P.Christesen, *op.cit.* (cf. our lemma no. 1035) 130-136, gives a tabular survey of inscriptions listing the names of athletes who won in 'non-Panhellenic' games (all relevant texts from before the 4th cent. B.C., and a sample of later material). Texts and detailed discussion of *Corinth* VIII.1.15 (with *SEG* XI 62), *IvO* 17 and *IG* XII.9.952 (Chalkis). On 138-144, texts and discussion of two inscriptions consisting 'of lists of members of a group who had distinguished themselves at one or more athletic contests': *SEG* XLVIII 553 (Olympia) and *IG* XII.5.608 (Keos).

2075. Circus. Factions in late Antiquity. C.Roueché, 'Spectacles in Late Antiquity: Some Observations', *AntTard* 15 (2007) 59-64, reviews some of the developments and new finds since the publication of Roueché, *Performers*. On 62-64, she comments on inscriptions concerning circus factions (translations): *SEG* XXXVII 1548 (Gerasa); *I.Tyr* II 127, 133, and 134 (= *SEG* LII 1601, 1607, and 1608, respectively; as to Παγ(--) or Παγα(--) in the latter two texts, R. claims that 'we are beginning to see evidence for the various officials within the factions' [63]; cf. *SEG* 1608 app.cr. for previous suggestions); in *ALA* 2004 nos. 185, 186 (1 and 3), and in *I.Eph.* 1192 (1) (ph. of all), the names of the factions are concealed in a monogram (cf. also *SEG* XLIX 1448; for this and other devices of anonymity and concealment see C.Rou-

eché, in *From Rome to Constantinople* (cf. our lemma no. 611) 221-234, which we will cover in *SEG* LVIII (under Ephesos); *SEG* XLVII 2083 (Kastron Mefaa); the lamp with an acclamation in favor of the famous Alexandrian charioteer Εὐτόκιος mentioned (together with other inscribed lamps) in *SEG* XXXVI 1526.

2076. City. Economy and society in the Hellenistic period. F.Prost, in *Économies et sociétés* 237-261, sketches the main economic and social changes in the cities of Greece, the Aegean, and coastal Asia Minor in the Hellenistic period (demography; organisation of space; agriculture; trade) on the basis of literary sources and inscriptions.

2077. City. Elites. P.Hamon, in C.Stein (edd.), *Aristocratie antique. Modèles et exemplarité sociale* (Dijon 2007) 79-100, examines the institutional changes in the Hellenistic cities from the 2nd cent. B.C. onwards and the changes in the representation of society as reflected in decrees, especially in Pergamon and Priene. H. thinks in terms of a process of 'aristocratisation' and of the creation of a symbolic distance between the elite and the rest of the population. Non vidimus; cf. P.Fröhlich, *BE* (2009) no. 106.

H.-L.Fernoux, *ibid.* 175-200, examines the civic values characteristic of the urban elites: laudatory epithets (πρῶτος, γνώριμος, εὐδαίμων, ἄριστος [rare]); innate values like ἀρετή, σωφροσύνη, σεμνότης, φιλανδρία; importance of education (*IGR* IV 1238; *I.Eph.* 742; *I.Iasos* 94) and of hereditary qualities (*I.Iasos* 98; *MAMA* VIII 477); strategies used by families to continue their presence in magistracies and priesthoods. The urban elite is a 'milieu restreint, mais non fermé'; oligarchization is not to be related to Roman influence. Non vidimus; cf. B.Puech, *An.Ép.* (2007) [2010] no. 1314.

P.Grandinetti, *MEP* 10 (2007) 13-27 discusses the 'visibility' of the elites' activities in public space, focusing on persons (and their families) from Miletos (Ἀπολλώνιος [*Milet* VI.1.332]; Δημοδάμας [*I.Didyma* 479-481]; Εὔδημος [*Milet* I.3.145; *I.Didyma* 259]; Ἡρακλείδης [*Milet* I.2]; Ἱππόμαχος [*I.Didyma* 358]; Λαχάρης, Μελέαγρος, Τίμαρχος, Γ. Ἰούλιος Ἐπικράτης [*Milet* I.2.6/7, 15; *SEG* XLIV 938-942; L 1685; LII 1117; LIV 1879; stemma on 24]), Priene (Ἀθηνόπολις [*I.Priene* 107]; Αὖλος Αἰμίλιος Σέξτος Ζώσιμος [*I.Priene* 112-114; *SEG* L 1181; LV 1274]; Διοκλῆς [*I.Priene* 82; *SEG* XLI 994, 998; XLIII 849; XLIX 2457]; Ζωΐλος [*I.Priene* 81]; Ἡγησίας [*I.Priene* 81]; Ἡρώδης [*I.Priene* 109; *SEG* LV 1274]; Κράτης [*I.Priene* 111; *SEG* LV 1274], Μοσχίων [*I.Priene* 108; *SEG* XXVIII 847; XXXIX 1262; XLI 994; LV 1274]; Θρασύβουλος [*I.Priene* 99-103]; Φιλίσκος [*I.Priene* 81]) and Kyme (Ἀρχίππη [*I.Kyme* 13; *SEG* XXXIII 1035-1041; LVI 1356* [see now R. van Bremen, *REA* 110 (2008) 357-382]]). G. distinguishes between citizens who, while acting in their cities, supported foreign powers or entertained good relations with the Hellenistic kings or the Romans (cf. *SEG* XLV 2222; LI 2287; LV 1274) and those who, in close contact with kings and Roman generals as φίλοι or amici, were in a position to intervene on behalf of their city.

2078. Damnatio memoriae. Several contributions in *Mémoire et Histoire* are epigraphically relevant. 1) A.Martin (59-72) offers methodological reflections on the consequences of damnatio memoriae for Domitian on the basis of inscriptions inter alia from Olympia (*SEG* XLV 413) and Perge. In *I.Perge* 68 L. 3, he rejects the restoration ⟦Δομιτιανοῦ⟧, since this short version of the titulature appears in documents only after 96 A.D., and suggests restoring ⟦α[ὐτοκράτορος]⟧ in combination with the long version of Domitian's titulature common during his lifetime. 2) C.Hoët-van Cauwenberghe (153-180), wonders whether three notables of the early Principate have suffered damnatio memoriae: Γ. Ἰούλιος Εὐρυκλῆς Σπαρτιατικός (identification proposed for Γ. Ἰούλιος Εὐρυκλῆς ⟦---⟧ in the Messenian monument *SEG* XLV 308 [L 426*]; ca. 61 A.D.), Herodes Atticus (reuse of *IG* II² 6791 [*SEG* XLIV 187; XLVIII 292]) and Philopappos (Paus. 1.25.8 mentions his grave just as 'the monument of a Syrian'; cf. *IG* II² 3451; *SEG* XLII 1801; XLVIII 236). She concludes that these examples reflect a conditional disapproval of the behavior of powerful and wealthy euergetai, and sometimes tyrants, on the part of the local community rather than a proper damnatio memoriae.

See also our lemmata nos. 393, 588 (M.Sève), 1863, and 2090.

2079. Diplomacy. Πρέσβεις/legati. F.Gazzano, in *XII Congressus* I 575-580, discusses the dispatch of envoys from Greek cities to Rome and Roman legati to the Greek world, adducing relevant inscriptions. G. examines the vocabulary used to designate ambassadors: πρέσβεις/πρεσβευταί and legatus. Decem legati is rendered in Greek as δέκα πρεσβευταί. Cf. A.Bérenger, *An.Ép.* (2007) [2010] no. 67.

2080. Economy. Asia Minor. On the basis of mainly epigraphic evidence, H.-W.Drexhage, *Wirtschaftspolitik und Wirtschaft in der römischen Provinz Asia in der Zeit von Augustus bis zum Regierungsantritt Diokletians* (Bonn 2007), provides on overview of the economic framework and implications of Roman provincial administration in Asia Minor in the Imperial period (e.g. taxation; imperial building; imperial cult; coinage; imperial control of civic finances; establishment of local markets) and discusses the organization of agricultural production, of local, inter-regional and oversea trade, of commerce and crafts (e.g. associations of craftsmen and specialization) and other services (banks, transport, etc.). Index of inscriptions on 298-307.

2081. Economy. Banks. V.Chankowski, in *Économies et sociétés* 93-111, gives an overview of the places of financial transactions (loans) in the Hellenistic cities, especially of the part played by banks and sanctuaries (e.g. *IG* XI.2.161; XII.7.515 LL. 17-19; *IG* XII Suppl. 533). C. highlights the significance of privately owned capital (e.g. *SEG* I 366 = *IG* XII.6.11; *IG* XII.7.388 and 515) and the involvement of poleis in loans.

2082. Economy. Craftsmen in building projects in Greek sanctuaries. C.Feyel, in *Économies et sociétés* 77-92, summarizes the results of his book, which we presented in *SEG* LVI 2080.

2083. Economy. Fiscal administration of cities of the Classical and Hellenistic periods. Adducing literary and epigraphic sources, J.-M.Roubineau, in *Économies et sociétés* 179-200, gives an overview of the fiscal administration of the poleis in the Classical and Hellenistic period (taxation; administration; measures against tax evasion; equality in taxation; ἰσοτέλεια).

2084. Economy. Fiscal terminology. V.Chankowski, 'Les catégories du vocabulaire de la fiscalité dans les cités grecques' in J.Andreau, V.Chankowski (edd.), *Vocabulaire et expression de l'économie dans le monde antique* (Bordeaux 2007) 299-331, examines the 'vocabulaire de la fiscalité' used in inscriptions in particular: τέλη and πρόσοδοι; φόρος and τέλος; εἰσφορά; τὸ ἐλλιμένιον ('taxe d'usage portuaire') and τὰ ἐλλιμένια; πεντηκοστή, τριακοστή, εἰκοστή. Analysis of *IG* II^2 334 LL. 11/12 (*SEG* XVIII 13; πεντηκοστή of the Νέα) and 1214 LL. 27/28 (*Syll.*^{3} 912; τὸ ἐνκτητικὸν τέλος); *SEG* II 579 (Teos) and XLVIII 96 (δωδεκάτη on grain from Lemnos/Imbros/Skyros); *Milet* I.3.149 LL. 42/43; *Syll.*^{3} 976 (Samos; εἰκοστή paid by the people from Anaia). In the last three texts we have taxes which were 'tributaires'. Further discussion of the traditional opposition between direct ('tithes') and indirect taxes; direct taxes (φόροι or συντάξεις to be paid to kings) in cities subjected to foreign rule: discussion of *SEG* XXXVII 859 B L. 16 and C LL. 4-10 (Herakleia-on-the-Latmos). For a discussion of whether or not there was an 'impôt foncier' in ancient Greece see Y.Perrin, *ibidem* 369-383. For the above-mentioned taxes and also taxes on goods or animals in transit cf. A.Bresson, *L'économie de la Grèce des cités* II. *Les espaces de l'échange* (Paris 2007) 83-90.

2085. Economy. Grain market. A.Bresson, *L'économie* -- (cf. our lemma no. 2084) 126-133 and 181-189, adduces various inscriptions concerning urban grain funds and functionaries buying grain for their cities and selling it to the citizens (σιτῶναι; σιτοπῶλαι). He also discusses Antistius Rusticus' (Latin) edict from Pisidian Antiochia (cf. *SEG* XLIX 2413; LV 2001 [8]), in which he identifies 'the buyers of the colony of Antioch' with the urban σιτῶναι. Contra J.Dalaison, in Y.Roman, J.Dalaison (edd.), *L'économie antique, une économie de marché?* (Actes des deux tables rondes tenues à Lyon les 4 février et 30 novembre 2004; Lyon-Paris 2008) 137-160, especially 139-141; cf. also J.Andreau, 'Le prix du blé en Sicile et à Antioche de Pisidie (AE 1925, 126 b)', in *La Sicile de Cicéron* (cf. our lemma no. 865) 111-125.

2086. Economy. Leasing of land. I.Pernin, in *Économies et sociétés* 43-76, gives an overview of inscriptions concerning the leasing of rural estates (5th-1st cent. B.C.). Usually,

such documents were contracts between a polis or its civic subdivisions and an individual. P. discusses the following subjects: geographical distribution of the inscriptions; types of contracts; procedure of leasing; responsible magistrates; duration of lease (on 47, a table with a list of texts and leasing periods ranging from five years or less to perpetuity); duties of guarantors; payment of taxes and contributions (εἰσφορά; ἐπώνιον; ἐνέχυρον); the financial obligations of the lessee (payment of the lease; on 49, a table with deadlines for the payments); other obligations (maintenance and construction of building; cultivation); the motivation of land owners and lessees. P. presents translations of and brief comments on the following texts: Petrakos, *Δῆμος τοῦ Ραμνοῦντος* 180 (60-63 no. 1); *I.Thespiai* 62; (63-67 no. 2; see our lemma no. 479); *I.Mylasa* 207, 207 B, 208, 210 (67-74 no. 3).

2087. Education. Various aspects. D.J.Thompson, 'Education and Culture in Hellenistic Egypt and beyond', in J.A.Fernández Delgado, F.Pordomingo, A.Stramaglia (edd.), *Escuela y literatura en Grecia antigua. Actas del simposio internacional Universidad de Salamanca, 17-19 noviembre de 2004* (Cassino 2007) 121-137, introduces her study of education in Hellenistic Egypt with some examples testifying to the importance of παιδεία in Hellenistic Greek cities in general. Discussion of *I.Cret.* I.VIII.11 and I.XXIV.1 (translation). On 126 note 16, a collection of inscriptions recording the παιδεία of honorands and deceased.

M.P.de Hoz, 'Testimonios epigráficos sobre la educación griega de época imperial', *ibid.* 307-332, points out that there is very little epigraphical evidence for primary schools or schooling. Comment on γραμματικός (cf. *SEG* XLIV 1694), διδάσκαλος, καθηγητής, παιδευτής, on the education of παῖδες, ἔφηβοι and νέοι (see also our lemma no. 2091 sub [4]), on παιδονόμοι (attesting to the existence of some sort of 'institución educativa') and on the advanced education by sophists, rhetors and philosophers. Discussion of *I.Iasos* 99; *I.Labraunda* 66; *I.Eph.* 1548; *SEG* XXX 1535 LL. 23-29 (texts and Spanish translations).

F.E.Brenk, 'School and Literature. The *Gymnasia* at Athens in the first century A.D.', *ibid.* 333-347, deals with education in literature and philosophy in the Athenian gymnasia in the 1st cent. A.D. Discussion of libraries in and outside gymnasia (cf. *SEG* XXXVII 699), on contests for the ἐγκώμιον, on the Ptolemaion/Diogeneion (a single gymnasion or two gymnasia in Athens), and on Pantainos' and Hadrian's libraries (ph. and translation of *SEG* XXI 500, specifying rules of the Pantainos library). B. refers inter alia to R.Nicolai, 'Le biblioteche degli Asclepieia', *Nuovi Annali della Scuola Speciale per Archivisti e Bibliotecari* 2 (1980) 29-37.

C.Laes, *AClass* 50 (2007) 109-127, offers a survey of the epigraphical evidence for school teachers in the Roman Empire. Greek inscriptions and papyri are collected on 116-118 (διδάσκαλος; γραμματοδιδάσκαλος; γραμματιστής; these terms, which are often ambiguous and do not necessarily refer to school activities, should be interpreted in the context of the documents as a whole). Reflections on the (generally low) social status of school masters.

See also *SEG* LVI 2084 for references to other studies on the same or similar subjects.

2088. Emperor. Imperial cult. M.Kantiréa, *Les dieux et les dieux augustes. Le culte impérial en Grèce sous les Julio-claudiens et les Flaviens. Études épigraphiques et archéologi-*

ques (Athens 2007), studies the early phase of the imperial cult in Greece (Athens, Peloponnese, especially Messene and Corinth; Boiotia; Delphi; Aegean islands). She discusses the historical background and predecessors, i.e. the Hellenistic ruler cult and the cult of Roman generals, as responses of Greek cities to benefactions (21-39); the introduction of the cult of Augustus and its connection with the traditional pantheon of Greek cities, and the establishment of a dynastic cult in the Julio-Claudian dynasty (41-84); the development of cultic honors under the Flavians (84-87); the place of the imperial cult in urban space (sanctuaries, temples, dedications; 89-158); the role of the elites in the development of the imperial cult (159-193; references to Παμμένης Ζήνωνος and Τιβέριος Κλαύδιος Νούιος in Athens; Ἰούλιος Εὐρυκλῆς and his family in Sparta; the T. Στατίλλιοι in Thespiai; the Τιβέριοι Κλαύδιοι in Marathon; Ἐπαμεινώνδας of Akraiphia).

It is impossible to list the numerous inscriptions adduced (and often reprinted) by the author; the following texts are discussed: *IG* II[2] 3173 (125); 3175 (49); 3237 (48/49); 3238 (102/103); 3274 (76/77); *IG* VII 2711-2713 (178-184); *IG* XII.5.629 (76); *I.Thespiai* 424 (56/57). In an Appendix (203-215), K. presents the following texts: *IG* II[2] 1071 (Athenian decree concerning the celebration of the birthday of Augustus); *SEG* XI 922/923 (documents concerning the cult of Tiberius in Gytheion); *IG* V.1.1448 (decree of Messene concerning the cult of the domus Augusta); *SEG* XXIII 206 (decree of Messene in honor of P.Cornelius Scipio for the celebration of a festival for Caius Caesar); *SEG* XXIII 208 (decree of the gerousia of Messene in honor of men who funded sacrifices for the emperors); *IG* VII 2711-2712 (letter of Caligula to the Panhellenes and decrees in honor of Epameinondas of Akraiphia); *IG* VII 2713 (Nero's oration); *SEG* XV 330 (decree of Araiphia for benefactors for funding sacrifices for the emperors); *IG* V.2.515 (decree of Megalopolis in honour of Xenarchos). In another Appendix (216-238), K. compiles a prosopography of 100 individuals connected with the imperial cult in Athens, Keos, Megara, Epidauros, Argos, Corinth, Sparta, Gytheion, Messene, Olympia, Patrae, Dyme, Thespiai, Delphi, Nikopolis, and other cities of the Peleponnese, Boiotia, Lokris, Phokis, and Thessaly. In Appendix III (239-247), a list of imperial statues. In a series of tables, K. presents lists of monuments for emperors and members of the imperial family; joint dedications for emperors and gods; inscriptions assimilating emperors and gods; agonistic festivals in honor of emperors; honorary inscriptions for individuals involved in the imperial cult; honorary inscriptions for emperors; stemmata of elite families engaged in the imperial cult. On inscriptions from Thessaly, see the critical remarks by J.-C.Decourt, B.Helly, *BE* (2009) no. 297.

T.Witulski, *Kaiserkult in Kleinasien. Die Entwicklung der kultisch-religiösen Kaiserverehrung in der römischen Provinz Asia von Augustus bis Antoninus Pius* (Fribourg 2007). Non vidimus; cf. the critical review by K.Stauner, *Gephyra* 5 (2008) [2009] 161-167, who points out, inter alia, that W. exclusively discusses the provincial emperor cult, not urban and private cults, with special reference to the allegedly intensified cult of Hadrian and the latter's equally alleged relation with the publication of the *Apocalypse*. See also A.Heller, 'Les sanctuaires du culte impérial en Asie Mineure (I[e]-III[e] s. ap. J.-C.)', in M.Cassan, F.d'Hollander (edd.), *Espaces et pouvoirs. Édifices et cortèges de l'Antiquité à nos jours* (Limoges 2007) 15-25, and F.Lozano, '*Divi Augusti* and *Theoi Sebastoi*. Roman Initiatives and Greek Answers', *CQ* 57

(2007) 139-152 (epigraphical evidence especially in the section 'The formation of the new imperial cults in the provinces'; 147-150).

2089. Emperor. The emperor as κτίστης. A.-V.Pont, 'L'empereur "fondateur": enquête sur les motifs de la reconnaissance civique', *REG* 120 (2007) 526-552, argues that the honorary title κτίστης τῆς πόλεως was awarded for three reasons: 1) the emperor (re)founded a (new) city or awarded a 'statut civique' to a community; 2) he awarded privileges which he alone could give (νεωκόρος; the city as assize-center for the governor: conventus, (ἡ) ἀγορὰ (τῶν) δικῶν); 3) imperial support in emergencies (earthquakes, vel sim.; cf. Tiberius as κτίστης ἐνὶ καιρῷ δώδεκα πόλεων [*I.Kyme* 20] [for this imperial role see also A.-V.Pont, *Orner la cité. Enjeux culturels et politques du paysage urbain dans l'Asie gréco-romaine* (Bordeaux-Paris 2010) 459-488: 'L'empereur et l'ornement des cités']). Reflections on the titles κτίστης τῆς οἰκουμένης, κτίστης (παντὸς) τοῦ κόσμου, of Augustus and Hadrian, to be related to 'une politique régionale du souverain' (548).

2090. Emperor. Nero's damnatio memoriae in Greece. Beginning with a brief review of the process of damnatio memoriae, C.Hoët-van Cauwenberghe, in *Neronia VII* 225-249, evaluates its effects on Nero in the context of the connections he cultivated within Greece, of which *IG* VII 2713 is emblematic. Examined are inscriptions on altars dedicated to Nero, *IG* II^2 3229, 3278; *SEG* XXXIV 182, XXXII 252, XLIV 165; W.Peek in *MDAI(A)* 67 (1942) 45 no. 60 (with references to *IG* II^2 3281; *Syll.*^{3} 814). Nero's name was erased (sometimes incompletely) but the altars were re-used and in some instances rededicated. The same applies to public monuments (*IG* II^2 1989, 3182, 3277), although *IG* II^2 1990 and *IG* VII 2713 each conserve Nero's name undamaged in contexts (e.g. designations of imperial priests) where it was prudent for the issuing body. After all, Greece had gained its freedom by Nero's act, and he made himself the pre-eminent patron of the cities of Greece (*IvO* 370/371). The author postulates a very large number of statues to Nero, citing Caligula's attempt to re-strain this kind of expenditure (*IG* VII 2711) and other evidence. To those currently attested (*IvO* 287, 373-375; *Syll.*^{3} 808; *SEG* XLI 315) should be added an indeterminate number of statues that were reused for later dedications. She notes the confused erasure of Tiberius or Claudius' name in *IG* II^2 3248 (cf. the intended erasure of Geta's name in *CIL* X 1785) and Nero's untouched name on a statue dedicated at Epidauros to his third wife, Messalina (*IG* IV^2.1.604, and 608). An imperial letter from Sparta (*IG* V.1.16) may have been from Nero, although Domitian is also a possibility. At Messene three statue bases dedicated to Nero (*IG* V.1.1449/1450; *SEG* XLI 353; cf. *IvO* 447) preserve his name in its entirety and appear to demonstrate Messenian non-participation in his damnatio memoriae (although the name could have been covered or filled in); *IG* VII 68 similarly preserves the name undamaged. Despite these exceptions, C.-v.H. concludes that in 69 A.D. 'erasing the name of Nero was then at once a proof of goodwill toward the new emperor, but at the same time proof of a desire to remain free, continuing to benefit from the freedom granted by Nero; what a new paradox!'

2091. Ephebeia. S.Hin, 'Class and Society in the cities of the Greek East: education during the ephebeia', *AncSoc* 37 (2007) 141-166, re-examines 'what the epigraphic sources, mainly those from Asia Minor, tell us about the age of the ephebes, about the duration of their membership, and about the kind of education they received as participants in the ephebeia' (143): 1) **Age of ephebes**: H. reviews the scant epigraphical material and concludes that the average age was nearer to sixteen than fourteen. 2) **Duration**: H. convincingly argues that the length of the ephebeia was variable, after analysis of *TAM* V.2.1204 and 1206 (Apollonis in Lydia; 'a broad basis of ephebes entering the 1st year and a much narrower layer of second- (or third-) year ephebes') and of *CIG* 3665 (Kyzikos; one person is a β´ ἔφηβος, interpreted by H. as 'ephebe for the second time'). 3) **Social background**: analysis of *TAM* V.2.1204 and *IGBulg* I^2 47 (b) shows that rich ephebes acted as benefactors for the ephebeia; lower-class boys 'will definitely have (been) excluded from the ephebeia'; euergetism of the wealthy eased membership for boys not belonging to the elite. Analysis of inscriptions (see 153 note 43 for references) listing numbers of ephebes, shows that on demographic grounds they cannot possibly have been all sons of the elite. The ephebeia was a mixture of elite-adolescents and sons 'of less wealthy families' [cf. *SEG* LV 2124]. The internal hierarchy of the ephebeia enabled the elite to pass on 'the existing social structures to the next generation' (154). 4) **Education**: according to H. intellectual paideia has been overestimated [in the same sense P.Scholz in *SEG* LV 1849 sub 2; contra L.D'Amore in our lemma no. 2115 (article in *REA*), Pleket]. The emphasis lay on sports and related 'skills' (εὐεξία; εὐταξία; φιλοπονία); horse-riding, the realm of the well-to-do, was not generally practiced by the post-classical ephebes [cf. H.W.Pleket, 'Ephebes and Horses', *Mnemosyne*, forthcoming]. Cf. also our lemma no. 2091.

2092. Epigrams. Handbook (epigrams on stone and in the literary tradition) and other studies. Four of the 28 contributions to P.Bing, J.S.Bruss (edd.), *Brill's Companion to Hellenistic Epigram down to Philip* (Leiden-Boston 2007), are of special interest to Greek epigraphists: 1) the 'Introduction to the Study of Hellenistic Epigram' by the editors (1-26); 2) J.W.Day, 'Poems on Stone: The Inscribed Antecedents of Hellenistic Epigram' (29-47); 3) A.Petrovic, 'Inscribed Epigram in Pre-Hellenistic Literary Sources' (49-68); 4) A.Bettenworth, 'The Mutual Influence of Inscribed and Literary epigram' (69-93). Epigrams on stone or other hard materials (mainly funerary, also dedicatory and honorary) are adduced in considerable quantities in these essays and occasionally in others; we refer to the 'Index of Epigrams Discussed' (623-630), which includes references to epigraphical corpora and collections. We mention the inscriptions discussed in the four studies mentioned above at more than average length (with texts and translations): *IG* XI.4.1105 (8-11); *SEG* XLI 540 A (30/31); *CEG* 51 (40), 68 (40/41), 190 (44), 227 (45), 363 (42), 432 (Dipylon oinochoe; 35/36), and 827 (36/37); *GV* 1344 (79/80); Merkelbach-Stauber, *SGO* II 08/08/10 (86-88) and IV 19/10/01 (90/91).

Á.Martínez Fernández, in *Actas del XI Congreso de la Sociedad Española de Estudios Clasicos* II (Madrid 2005) 383-391, studies the influence of Homer on the language, formulas and themes of Hellenistic epigrams. He discusses the expressions ἆμαρ ἐλευθερίας (*SEG* XLVII 1399); ἐν προμάχοισι (*I.Kios* 98 L. 14; cf. *IG* VII 4247 L. 3; IX^2.1.298 L. 5; IX.2.466 L. 5; *IGBulg* I^2 344 L. 2; *CIRB* 136 L. 8; *GV* 749 L. 5); παρθενίης ζῶματ' ἔλυ[σεν ἐμῆς] (*I.Cret.*

IV 372 L. 12; cf. *GV* 536 LL. 2/3; 1870 LL. 7/8); ἀρετὰ περάτων ἀντιᾶ(ι ο)ὐρανίων (*I.Cret.* II.xxii.22; cf. *IGUR* 1336); Ἀΐδαο δόμοις (*SEG* XXXIX 972 L. 15; *I.Smyrna* 550+add.); ὑπὸ κεύθεσιν (*SEG* XII 382 L. 2; XXIV 1216 L. 10; XXVI 290 L. 3; *I.Cret.* III.iii.50 L. 3); πένθος ἄλαστον (*IG* XIV 306 L. 4; *I.Cret.* III.iv.39 B L. 8; *GV* 1680, 2040); μοῖρ' ὀλοὴ θανάτοιο (*MAMA* V 28 L. 6; *I.Tralleis* 103); μοῖρα κραταιή, vel sim. M. discusses the themes of κλέος (*I.Cret.* II.xxiii.22 L. 3), ἀρετή (*I.Cret.* I.viii.33 L. 1) and female virtues and fame (cf. *GV* 1039 LL. 1/2; 2031 LL. 9/10). On 387/388, discussion of an epigram from Itanos: *I.Cret.* III.iv.37 (Spanish translation; cf. *Iliad* 18.37-64).

For a survey of Hellenistic funerary epigrams in mainland Greece see É.Clairon, 'Les épitaphes métriques hellénistiques du Péloponnèse à la Thessalie', *BAGB* (2007) 58-68.

2093. Epigraphy. Antiquarians: W.J.Bankes (1786-1855). Cf. *SEG* XLVI 2259; LII 1903; LIV 1699. A.Sartre-Fauriat, M.Sartre in *Scripta Anatolica* 113-141 report on W.J.Bankes' voyage in Ionia and Caria in 1817. He visited Ephesos, Didyma, Miletos, Herakleia on the Latmos, Euromos, Mylasa, Stratonikeia (where he saw a Latin version of Diocletian's maximum price-edict), Iasos, Halikarnassos and Knidos. All the inscriptions seen by him have been published; his descriptions do not provide new readings.

2094. Epigraphy. Antiquarians: G.Marini (1742-1815). Cf. *SEG* XLIX 1373; LIV 1841. In *XII Congressus* I 203-210, M.Buonocore reports on Marini's project for a Corpus of the Greek and Latin Christian inscriptions from the first ten centuries A.D. The results of this project were never published; the ms. of four volumes is in the collection of manuscripts of the Biblioteca Apostolica Vaticana (*Vat.Lat.* 9071-9074; ca. 9000 lemmata). Comment on M.'s classification of the inscriptions and on the indices. B. plans a publication of Marini's ms. Ph. of two copies of *IG* XIV 2247.

2095. Epigraphy. Collection of studies: F.Costabile. The two volumes of F.Costabile, *Enigmi delle civiltà antiche dal Mediterraneo al Nilo. Atene, la Magna Grecia, l'Impero di Roma*, I. *Dalla Preistoria all'età ellenistica*. II. *L'Italia e le provincie. Historia studiorum* (Reggio Calabria 2007/2008; excellent color ph. and dr.), contain a collection of previously published articles on various subjects pertaining to Greek, Roman and Byzantine epigraphy, papyrology and archaeology. Three articles have not been covered in *SEG* so far (see our lemmata nos. 934 and 950/951) and three are new (see our lemmata nos. 859, 935, and 940). For most articles C. provides additional observations and bibliographical updates in notes [unfortunately not marked as such]. Articles relevant for Greek epigraphy and already covered in *SEG* are *Enigmi* I 160-201 (LI 66 and 327/328); 202-250 (LIV 395-399); 410-416 (XXXII 1018 [LIII 1091 (20)]); 501-518 (XXXII 2169); *Enigmi* II 595-603 (LII 847); 642-656 (LV 1056 [= *I.Calabria* 35]; revised version of the article mentioned in *SEG* LV; C. now opts for the reading Τρίμωρος for the name of one of the pankratiasts).

2096. Epigraphy. Collection of studies: L.Robert. L.Robert, *Choix d'écrits. Édité par Denis Rousset avec la collaboration de Philippe Gauthier et Ivana Savalli-Lestrade* (Paris 2007). The volume contains 24 articles of Louis Robert (already included in *OMS* for the greater part), which are grouped thematically: 1) methodology; 2) athletes and contests; 3) institutions and rites; 4) from Asia Minor to Bactriane; 5) cities, kings, and the Romans. The Editors provide updated references and additions, and include a comprehensive list of Robert's publications, completing that in *OMS*, an index (D.Rousset) and 77 plates with photographs and maps. For a complete concordance of Robert's reprinted articles, including *Choix*, see http://www.ephe.sorbonne.fr/ annuaire-de-la-recherche/drousset.html, s.v. 'Monographies (éditeur)'. For reviews see T.Corsten, *BMCR* 2009.01.40; C.P..Jones, *JRA* 22 (2009) 735-738; J.Ma, *CR* 59 (2009) 205-208.

2097. Epigraphy. 'Epigraphic sources for early Greek writing'. P.S.Haarer, C.Crowther, in *XII Congressus* 689-706, report on the cataloguing and digitizing of the archive of L.H. Jeffery, under the title in our heading, by the Centre for the Study of Ancient Documents in Oxford (CSAD; cf. http://www.csad.ox.ac.uk/LSAG). Ph. of selected examples: *LSAG*^{2} 304 nos. 3, 10 (also dr.), and 15.

2098. Epigraphy. Exhibition catalogue 'Konstantin der Große' (Trier). The exposition catalogue A.Demandt, J.Engemann (edd.), *Konstantin der Grosse. Ausstellungskatalog Trier 2007* (Mainz 2007), comes with an impressively informative CD-Rom containing photographs and full descriptions of all objects on display. The latter include numerous Latin and Greek or bilingual (Greek/Latin) inscriptions (mainly but not exclusively Christian), almost always with the texts, German translations, comments (by various authors, notably L.Schwinden), bibliography, and color photographs. We list the catalogue numbers of the Greek and bilingual texts (omitting objects bearing christograms or other Christian symbols only and some objects inscribed 'pie, zeses', vel sim., which we have listed in our lemma no. 996 app.cr.), presenting them according to category, and provide references to corpora [supplying all *SEG*-nos., omitted in the catalogue, where possible] and some other publications. There are seven small inedita which we present in our lemma no. 2064; see also our lemma no. 995 for a text with a new reading. [Schwinden = L.Schwinden, in I.König, *Trier, Kaiserresidenz und Bisschofsitz. Die Stadt in spätantiker und frühchristlicher Zeit* (Mainz 1984); objects also in the printed catalogue are marked by an asterisk followed by the page number].

Dedicatory epigram: I.17.75 (dedication [to Hermes] of a belt decorated with amethysts; from Trier; R.Herzog, *TZ* 12 [1937] 121-151; Schwinden 280/281 no. 145; a new edition of this interesting text by M.Siede is announced).

Christian epitaphs: I.14.17 (*SEG* XXX 1242; fragmentary epigram from Trier; Guarducci, *EG* IV 499-504; Schwinden 229-231 no. 115); I.14.21 (*ICUR* 4246; Latin epitaph with ἰχθὺς ζώντων: see *SEG* XLIX 1370); I.15.64 (*274; bilingual epitaph of an Ἀνατολικός [ethnic ('from Asia Minor') rather than name] from Trier; *SEG* XIX 650; Guarducci, *EG* IV 498/499; Schwinden 228/229); I.15.62 (*188; *SEG* XIX 648; cf. XLVI 1375 [2]; epitaph of a Σύρος κώ-

(μης) Καπροζαβαδαίων ὅρων 'Απαμέων from Trier); I.15.65 (see our lemma no. 995); I.15.66 (*188; *ICUR* 1891).

Jewish epitaphs: I.13.87 (*JIWE* II 112; *CIL* I 370); II.2.2 (*JIWE* II 41; *CIL* I 348); II.2.3 (*JIWE* II 548; *CIL* I 385).

Defixio: I.13.68 (*CIL* XIII 11340 [IX]; Schwinden 187 no. 74 d).

Magical gems (amulets): I.13.57-60, 85 (*299/300)

Magical text: I.13.56 (the triangular bronze base from the 'divinatory kit' from Pergamon: A.Mastrocinque, *JRA* 15 [2002] 173-187, especially 175/176 no. 5; R.Gordon, *ibid.* 188-198).

Lead sealings: I.15.70-72 (for 70 and 72 see *SEG* XLVI 1375 (1), for 72 also XLIII 687; 71 reads [Σμ]ύ[ρ]να; from Trier [cf. also *SEG* XLVI 1377 for Σάμος [or Σάμου]).

Pilgrim ampulla: II.2.22 (ineditum?; inscription: † Ἐμμανουὴλ μεθ' ἡμῶν ὁ Θεός [cf. e.g. *SEG* XLIX 872; L 1509; LII 1703]); II.2.22/23 (*SEG* LII 1699 and 1698, respectively).

Rings/gems: II.1.20 and 29 (= Spier, *op.cit.* [cf. our lemma no. 2057] nos. R 3 and 53, respectively); II.1.25 (*SEG* LV 1893).

Weight: I.18.98 (bronze with silver inlay square weight from Minheim: ο(ὐ)γ(γίαι) ϛ');

Fragmentary inscription on marble: II.6.4 (*SEG* LVI 1182; Trier).

2099. Epigraphy. Exhibition catalogue 'Rom und Byzanz'. The catalogue of an exposition in the Bayerisches Nationalmuseum in Munich (20 October 1998-14 February 1999) *Rom und Byzanz. Schatzkammerstücke aus bayerischen Sammlungen* (Munich 1998; ed. R.Baumstark), escaped our notice so far. We give the texts of the seven inedita dated prior to 800 A.D. in separata lemmata: our nos. 612-614, 2056, and 2061-2063. R.Kahsnitz republishes two well known inscribed gems now in the Staatliche Münzsammlung in Munich (ph.): **1)** sardonyx with representation of Christ teaching the apostles. Label: Ἰ(ησοῦ)ς Χ(ριστό)ς (A.Furtwängler, *Die antiken Gemmen* [Berlin-Leipzig 1900] I Pl. 67.7; II 307; III 363; K. 113-116 no. 19); **2)** sardonyx representing the apostles worshipping the cross; A and Ω in the cross' lower quarters (Furtwängler, I Pl. 67.6 and II/III, *ibid.*; K. 116-118 no. 20).

2100. Epigraphy. Exhibition catalogue 'Three Faces of Monotheism' (Jerusalem). 'Three Faces of Monotheism' is the title of an exhibition of objects testifying to Christian, Judaic and Islamic symbolism in the Bible Land Museum in Jerusalem. The catalogue *Three Faces of Monotheism* (ed. J.Goodnick Westenholz; Jerusalem 2007; in English, Hebrew and Arabic) includes several inscriptions both in Greek and other languages. The lemmata, contributed by various authors, offer texts (in majuscules and transcription), translations, color photographs and comments. For the Greek texts, almost all inedita, see our lemmata nos. 1817, 1858-1861, 1934, 2058, and 2060; we do not include objects inscribed merely with a christo- or staurogram and/or A and ω. [The objects in the catalogue have registration numbers of the museum; most of them, however, are on loan from private collections; the exhibition was still on at the end of 2010, Tybout].

2101. Epigraphy. Inscriptions and the Greek Historians. In *MedAnt* 10 (2007) 161-252,

are published the proceedings of a conference held on November 30, 2007 in Rome, 'Documenti nella storiografia antica: prospettive informatiche,' in which Greek inscriptions play a role. Relevant for *SEG* are P.Desideri, 'Documenti Scritti ed Iscrizioni in Polibio (179-188), with a description of the Documenti degli Storichi Antichi (Dostan) data-base; G.Maddoli, 'Sotto il Sole di Olimpia. Antiquaria e Storia nella Periegesi di Pausania' (189-195); M.Nafissi, 'Sotto il Sole di Olimpia. Pausania Interprete di Epigrafi: Tradizioni Locali e Testo' (197-214); J.K.Davies, 'Data-Base or Check-list? How best to Trace a Document' (215-232), in which the author outlines 11 problems with computerized data bases and, in advocating check-lists instead, provides examples concerning (1) The Persian War Sequence, (2) The Spartan Sequence, (3) The Bronze Age Sequence; C.Zizza, 'Storiografia Antica e Documenti Epigrafici: Un Modello di Scheda per il Data-Base' (233-248), in which the author lays out the aims of such a project (236/237) and an outline of its proposed contents (241-248). We deal in separate lemmata with significant contributions on individual inscriptions; see our nos. 399/400.

2102. Epigraphy. Methodology: inscriptions as literary documents. M.Kajava, in *XII Congressus* I 753-756, argues that inscriptions (e.g. epigrams, but also well-composed prose texts) may be qualified as literature and should (also) be studied as an autonomous manifestation of ancient literary art.

2103. Epigraphy. Methodology: Roman Imperial inscriptions as historical sources. W.Eck, 'Befund und Realität. Zur Repräsentativität unserer epigraphischen Quellen in der römischen Kaiserzeit', *Chiron* 37 (2007) 49-64 (examples drawn from Latin epigraphy), urges that inscriptions do not necessarily reflect the epigraphical situation as a whole even if they have come down to us in large quantities. Public inscriptions on wood are completely lost and imperial constitutions in bronze are rare. Consequently the question should be raised whether a specific epigraphical situtation is representative or to what extent it is flawed. Cf. also W.Eck, 'Die Inschrift: Fragment einer Kultur', in *XII Congressus* I 449-460.

2104. Epigraphy. Public and private inscriptions. T.Alfieri Tonini, *Acme* 60.3 (2007) 22-35, offers some reflections on the function and the addressees of public inscriptions (laws; decrees; lists of casualties and magistrates; votive monuments), private texts (dedications; epitaphs) and 'iscrizioni nascoste' (especially on rings: δῶρον; μνημόνευε; εὐτύχ(ε)ι ὁ φορῶν; χαῖρε, τεκοῦσα).

2105. Epigraphy. Scholars: R.Merkelbach. The multi-faceted scholarly and organisational activities of Reinhold Merkelbach (1918-2006) are commemorated in *ZPE* 163 (2007) 1-26. L.Koenen focuses on papyrology (3-12), G.Petzl on Greek epigraphy (13-16), and A.Henrichs on ancient literature, religion and mysteries (17-24). On 25/26, a bibliography (1997-2005) which

continues that in R.Merkelbach, *Philologica. Ausgewählte kleine Schriften* (W.Blümel et alii [edd.]; Stuttgart-Leipzig 1997) 591-613.

2106. Family. Adoption in the Greek East. As part of her analysis of the phenomenon of 'brother-sister marriages' in Roman Egypt S.Hübner, *JRS* 97 (2007) 30-33, examines the epigraphic evidence for the practice of adopting the son-in-law in the Greek East: *SEG* XXX 596 (Macedonia), *TAM* II.1.148 (Lycia), *SEG* VI 137-139 (Phrygia), *MAMA* I 232 (Lykaonia), *RECAM* II 303 (Galatia).

2107. Festivals. W.Slater, 'Deconstructing festivals', in *The Greek Theatre* 21-47, discusses the variety of festivals (including both musical and athletic contests), adducing many inscriptions. He rejects the idea of a 'homogeneous common Greek festival structure' (241). The following aspects are discussed: changes in the name and status of festivals (the many Διονύσια of Hellenistic Asia disappear from the inscriptions of the Imperial period: 'Dionysiac performance and civic dithyramb were no longer of such public importance as gymnasium school dancing and imperial ceremonial' [26]); isolympic and isopythic imitations, games adding Ὀλύμπια to their name; changes in periodicity (annual, penteteric); the meaning of contests called μεγάλα; management of festivals (role of the associations of athletes and artists [cf. our lemma no. 1116]; νέμειν τοὺς τεχνίτας; individual euergetai); the use of terms like ἀγωνίζεσθαι (even when there is only one performer or when there is no contest but merely participation in a processional song); στεφανοῦν ('to honor', e.g. with a statue, rather than 'to crown'); τιμαί; ἆθλα; σιτηρέσια; ἔπαθλα; ὀψώνια; brief discussion of *IvO* 56 (with ἔπαθλα, 'cash prizes', not only for the artists but also for the hippic and the otherwise missing gymnic category; difference between 'crown' and 'money' games; crowns worth money); honors for victors in εἰσελάστικοι ἀγῶνες (free meals; monetary rewards); θεάματα/ἀκροάματα/ἐπιδείξεις.

2108. Foreigners. M.-F.Baslez, in *Économies et sociétés* 213-236, discusses the presence of foreigners in Greek cities (5th-1st cent. B.C.), focusing primarily on the economic implications of migration (taxation; professional mobility; establishment of foreign entrepreneurs), the forms of organisation of foreign residents (associations), and the solidarity among foreigners.

A.Bresson, 'L'entrée dans les ports en Grèce ancienne', in C.Moatti, W.Kaiser (edd.), *Gens de passage en Méditerranée de l'Antiquité à l'époque moderne. Procédures de contrôle et d'identification* (Paris 2007) 37-79, devotes special attention to the award to foreigners of the privilege of εἴσπλους and ἔκπλους, and of εἰσαγωγή and ἐξαγωγή. In an Appendix on 61-68 text and French translation of *IG* I[3] 80; *IOSPE* I[2] 20 (*IGDOP* 15); *I.Lindos* 16; *PH* 1 (*Iscr.Cos* ED 54); *I.Eph.* 2; *I.Magnesia* 7 B (*Syll.*[3] 941); *Milet* I.3.135 (*Milet* VI.1 pp. 169/170; *Staatsverträge* 407); *I.Sinope* 4. For the economic implications of these privileges and of ἀτέλεια/ἰσοτέλεια cf. id., *L'économie* -- (cf. our lemma no. 2084) 72-83.

2109. Frontiers. R.Albertz, A.Blöbaum, P.Funke (edd.), *Räume und Grenzen. Topologische Konzepte in den antiken Kulturen des östlichen Mittelmeerraums* (Munich 2007), publish the papers given at a conference in Münster in 2004. We single out two contributions in which inscriptions play a major role. 1) K.Freitag, 'Überlegungen zur Konstruktion von Grenzen im antiken Griechenland', 49-70, discusses the drawing of borders between communities, mainly using epigraphical evidence (*IG* IX².1.3A-3B, 188; IV².1.70; V.2.419; VII 2792; IX.2.251; XII.3.1259; *I.Pergamon* 245; *SEG* XLIX 635). Based on the distinction between free and uncultivated border areas (χῶραι ἔρημοι) and border zones (χῶραι μεθορίαι) he argues that the first have been developed initially during the Hellenistic period, and are consequently attested only late in territorial arbitrations, whereas the border zones have either been assigned directly to the territories of the respective neighbor poleis or were used as 'shared areas' (χῶραι κοιναί). 2) P.Funke, 'Alte Grenzen - neue Grenzen. Formen polisübergreifender Machtbildung in klassischer und hellenistischer Zeit', 187-204, discusses the different kinds of bi- and multilateral political and citizenship arrangements and especially the differentiation between 'federal' and 'synoikistic' sympolities. On the basis of epigraphical evidence (*IG* I³.127 + Add. p. 949; *I.Mylasa* 102, 861, 866, 867, 913; *Milet* I 3.149; *Syll.*³ 546B, 647; *SEG* XXXVII 340; XLVI 1082; XLVII 1563; LI 1496) he argues in favor of a more differentiated typology instead of this binary classification.

G.Daverio Rocchi, in *Historische Geographie* (cf. our lemma no. 1009) 87-105, presents a useful survey of reseach on frontiers in antiquity (ca. 1990-2005); the studies summarized draw on epigraphical sources very much.

2110. Frontiers. Boundary disputes in Roman provinces. A.Dalla Rosa, 'Sulle fonti relative alle dispute confinarie nelle province romane', *ZPE* 160 (2007) 235-246, studies the Latin formulas used in boundary stones resulting from disputes settled by emperors, governors or their representatives. In an appendix (244-246) he collects a number of relevant inscriptions, among which Latin/Greek bilinguals and Greek inscriptions: *SEG* IX 165 and 352; XXIV 486; XLIX 1427 and 1524; *I.Eph.* 3506 and 3510/3511 (*SEG* XXIX 1101/1102; for 3506-3510 cf. XLVIII 1358 and XLIX 1524); *I.Arykanda* 25.

2111. Gems. Handbook. E. Zwierlein-Diehl, *Antike Gemmen und ihr Nachleben* (Berlin 2007; numerous excellent ph.; catalogue with descriptions and bibliography; general bibliography and index), offers a comprehensive survey of the iconography, style, material, technique and reception of engraved gems from the Bronze Age (Minoan-Mycenaean period) to Late Antiquity. See especially Chapters X ('Gemmenschneider als Münztempelschneider', 78-80) and XIII (B: 'Griechische Gemmenschneider in Rom'; C: 'Künstler und Handwerker', 109-146), in which the following gem-engravers are mentioned: Ἀγαθόπους, Ἀντέρως (cf. *SEG* XL 1658), Ἀλεξᾶς (father of Αὖλος [cf. *SEG* LIII 2106] and Κοΐντος), Ἀπολλωνίδης, Ἀπολλώνιος, Ἀσπάσιος, Γναῖος, Διοσκουρίδης (from Aigeai in Cilicia [no. 468; cf. *SEG* XL 1658, XLV 2253l, and LV 1886 [1]; father of Εὐτύχης, Ἡρόφιλος and Ὕλλος), Ἐπιτύγχανος, Εὐτύχης, Ἥειος, Θαμύρας (cf. *SEG* XXXIX 1787), Κλέων, Νίκανδρος, Νικίας,

Ὀλύμπιος, Πάμφιλος, Πυργοτέλης, Ῥοῦφος, Σατωρνεῖνος, Σκύλαξ (cf. *SEG* LI 1472, LV 1086, and our lemma no. 989), Σκώπας, Σόλων, Σῶσις, Σώστρατος, Τεῦκρος, Τρύφων, Φῆλιξ, Φρύγιλλος (cf. *SEG* XLII 1765). See also *SEG* LV 2020*; for Chapter XVII, on magical amulets, cf. *SEG* LIV 1847. For a new gem-cutter's name see our lemma no. 2044 sub (1). Cf. also our lemma no. 2170.

2112. Gladiators. 'Sharp weapons'. M.Carter, *ZPE* 155 (2006) 161-175, first shows that weapons defined as ὀξύς , are 'pointy', 'piercing'; shows 'with sharp weapons' are likely to generate severely wounded and even killed gladiators. This means that the editor of a gladiatorial show with sharp weapons had to invest more money, since he would have to reimburse the lanista, from which he leased gladiators, with a much larger amount for a killed or severely maimed gladiator (cf. Gaius, *Inst.* 3.146: 20 denarii for a lease; 1,000 denarii if the gladiators were killed or maimed). Secondly, he collects and discusses six inscriptions (Greek texts; translation) containing the words τοῖς ὀξέσι (σιδήροις)/τῷ ὀξεῖ σιδήρῳ: *I.Cret.* IV 305 (Robert, *Gladiateurs* no. 63); *IGR* III 360 (Robert 97); *TAM* V.2.950 (Robert 266); *I.Smyrna* 637; *I.Eph.* 810; *SEG* XXXV 1132. Shows with gladiators fighting τοῖς ὀξέσι (σιδήροις) were noteworthy because they were extraordinary and rare. Ordinary combats were fought without such spectacular weapons and were less worthy of special mention; the risk of death or injury was much reduced in the average show. Comment on shows featuring ἀπότομα-pairs: the equivalent of sine missione.

2113. Glass. Written sources, signatures, etc. E.M.Stern, *Mnemosyne* 60 (2007) 341-406, offers thorough comment on and translations of Greek and Latin texts mentioning glass; keywords are vitrum, κύανος, λίθος (χυτή), and ὕαλος (full list of Greek terms in transcription on 398/399). The texts are from literary sources, with the exception of *P.Oxy* 3536 (349-353) and Diocletian's price edict (374-388). S. adduces section XVI of the Edict (Latin and Greek Text; translation), discussing the designations, production, and prices of the following items (the designations are preserved only in the Latin copy of the edict): vitrum Judaeum: greenish raw glass originally produced in what was called Judaea in ca. 44-135 A.D. (later the province of Syria-Palestina); vitrum Alexandrinum: colorless glass probably of Alexandrian origin, first produced in the late 1st/early 2nd cent. A.D.; *vitrum in calicibus et vasis levibus*: undecorated glass vessels; specularis: window-glass (windopanes).

For the epigraphically relevant part of the argument cf. S.'s study summarized in *SEG* XLIX 2415; on the same subject see also D.Whitehouse, *JGS* 46 (2004) 189-191. In the sections on λίθος χυτή (390-392) and ὕαλος (392-397), S. mentions in passing the glass objects in the inventories of the Parthenon and Asklepieion (cf. *SEG* XLIX 18, based on an earlier study by S. on this subject, for details); on 390 /391, she argues that χυτὰ λίθινον ἓν in *IG* II^2 1533 L. 26 is a mason's error for the correct singular χυτόν (perhaps due to a persistent error under the influence of the preceding final -α in σφραγίδια IIII, as suggested by C.J.Ruijgh apud S., 391 note 169).

P.Triantafyllidis, 'Glassmakers of Late Antiquity in Greece. Philological References and New Archaeological Evidence', *JGS* 49 (2007) 262-264, studies some inscriptions concerning glass makers (*IG* III 3436; *SEG* XLI 212; LII 433) and mentions the signature Εὐφρα(σίου) on an octagonal bottle from Rhodes, who might be the Εὐφράσιος of *IG* III 3436 (see our lemma no. 767); cf. L.Dubois, *BE* (2008) no. 123, who follows M.Sève (see *SEG* LIII 407) in rejecting the restoration of the word ὑαλᾶς in LL. 4/5 of *SEG* LII 433.
See also M.-D.Nenna, 'Verres de l'antiquité gréco-romaine: trois ans de publication (2005-2007)', *RA* (2009) 183-336 (continuing the survey mentioned in *SEG* LVI 1096 in fine); references to inscribed objects on 314/315 nos. 204-211 (belonging to section 4.2: 'Artisans et commerçants, signatures et marques, contenus').

2114. Graeco-Persian relations. F.Canali de Rossi, *I Greci in Medio Oriente ed Asia Centrale. Dalla fondazione nell'Impero Persiano fino alla spedizione di Alessandro Magno (550-336 a.C. circa)* (Rome 2007), offers a diachronic account of Graeco-Persian relations, focusing on Greek individuals in Persia attested in literary and epigraphical sources (extensive indices). For a review see V.Parker, *CR* 60 (2010) 311.

2115. Gymnasion. L. D'Amore, 'Ginnasio e difesa civica nelle poleis d'Asia Minore (IV-I sec. A.C.)', *REA* 109 (2007) 147-173, underlines the continuing importance of civic militias in the Hellenistic cities (in the context of both local conflicts and of participation in συμμαχίαι) and adduces various inscriptions in support of this: inter alia *SEG* L 1195 LL. 2/3 (Kyme needs ὅπλα; πολιτᾶν καθοπλισθέντων) and *OGIS* 748 (Philetairos sends to Kyzikos εἰς φυλακὴν τῆς χώρας ἵππους πεντήκοντα). Against this background she subsequently argues that throughout the Hellenistic period military training remained the basic element in the ephebic program, although it is the νέοι who actually participated in military campaigns and in the policing (παραφυλακή; παραφύλακες) of the countryside [cf. for the latter A.Chaniotis, 'Policing the Hellenistic countryside: realities and ideologies' in C.Brélaz, P.Ducrey (edd.), *Sécurité collective et ordre public dans les sociétés anciennes* (Geneva 2008) 103-145, Pleket]. For military training of ephebes she refers inter alia to *Syll.*³ 578 (Teos; even παῖδες πρεσβύτεροι (16/17 years of age) trained in τόξον, ἀκόντιον, ὁπλομαχία and in martial values like εὐταξία, εὐεξία, φιλοπονία), *IG* XII.6.1.181 (Samos; καταπάλτη; δρόμος; διαδρομή [for the latter cf. SEG LVI 1227 L. 13, Pleket]) and *I.Didyma* 488 (καθοπλισμός of the ephebes and the other (young) men who had already been incorporated in the army. [For military training of ephebes see also *SEG* LIV 1849 and 1916, Pleket]). The ephebes also fulfilled religious obligations during processions and public funerals and participated in athletic contests; from the 2nd cent. B.C. onwards, and especially after 129 B.C., literary παιδεία and μαθήματα became more important [contra S.Hin (see our lemma no. 2091) and P.Scholz (see *SEG* LIV 1849 sub 2)]; at the same time the ephebeia became accessible to ξένοι, Ῥωμαῖοι, πάροικοι and κάτοικοι.

On 166-171, D.'A. discusses the relations between νέοι/νεανίσκοι and the gymnasion, their role in civic ceremonies, their performance as περίπολοι (*IG* XII.2.122; *Amyzon* pp. 59-63) or

παραφύλακες (L.Robert, *Études Anatoliennes* 106-108) and as soldiers in military campaigns (Metropolis; *SEG* LIII 1312; *I.Ilion* 73; *SEG* XLVI 1565 [Ilion]).

Ead., in *XII Congressus* I 339-346, analyzes the role of the main visitors of the gymnasion (παῖδες, ἔφηβοι, νέοι) in the cult of the Hellenistic kings, of Ῥώμη and of local benefactors. Ephebes and young men participated in sacrifices, processions and agones (especially in διαδρομαί [or in a καταδρομή] and ἀγῶνες διὰ τῶν ὅπλων) in the context of urban cults; during a public burial of an important citizen in the gymnasion they participated in the funeral cortège. Many inscriptions are adduced; we single out the following: *Milet* I.7.203 (cult of Ῥώμη; contests for ephebes); I.9.306/307 (καθοπλισμός of the ephebes) and 368 (διαδρομή); *I.Pergamon* 246 (ἀπάντησις ritual); *SEG* LVI 1227; *I.Ilion* 31; *IGR* IV 292-294 plus *I.Pergamon* 256 (cult of Diodoros Pasparos and his father; cf. *SEG* XLVIII 1491); *SEG* XLVI 1721; *I.Keramos* 9; *I.Knidos* 59; *SEG* LV 1329 (καταδρομή).

2116. Kings. King Herodes. M.Bernett, *Der Kaiserkult in Judäa unter den Herodiern und Römern* (Tübingen 2007) 121, lists a number of inscriptions from Greek cities recording benefactions of the king (cf. especially *SEG* XVI 488 and 490, to be assigned to Antiochos IV from Kommagene rather than to Herodes). See also 125 for the epithets φιλορώμαιος and φιλόκαισαρ.

2117. Kings. Seleukids. L.Capdetrey, *Le pouvoir séleucide. Territoire, administration, finances d'un royaume hellénistique (312-129 avant J.-C.)* (Rennes 2007), offers an exhaustive synthesis on all major aspects of Seleukid rule: origin; territory; relations with ἔθνη and δύνασται; χώρα βασιλική and its κατοικίαι; temples and temple-states; relations with cities (φιλία, συμμαχία; ἐλευθερία, αὐτονομία, δημοκρατία); satrapies and their subdivisions; royal functionaries (φίλοι; ὁ ἐπὶ τῶν πραγμάτων; στρατηγοί; ἐκλογιστής, λογευτής, οἰκονόμος, διοικητής, ὁ ἐπὶ τῶν προσόδων, ὁ ἡμιόλιος); management of cults and sanctuaries; royal documents; capitals; courts and their φίλοι; recruitment and careers of royal functionaries; fiscal policy; taxes in kind and money; the βασιλικόν; economy ('was there a Seleukid economy?'). On 457-467 a list of the 172 inscriptions discussed by C. (with concise bibliography); C.'s observations on individual texts can be traced with the help of the Index of Greek inscriptions on 518-521. For a review see O.D.Hoover, *Topoi* 16 (2009) [2010] 579-586. See also L.Capdetrey, 'Séleucos, satrape d'Akkad. Réflections sur les origines du pouvoir séleucide', in *Scripta Anatolica* 193-213.

A.Bencivenni, *ZPE* 176 (2011) 139-153, refers to C.'s monograph in a study of several royal letters, notably the two documents known for Seleukos IV, from Seleukia Pieria and Marisa (Italian translations; *SEG* VII 62 [*IGLS* 1183; *RC* 45] and the new text in our lemma no. 1838, respectively; comment on the terms ἐπιστολή and πρόσταγμα; the focus is on the formal structure).

B.Dreyer, *Die römische Nobilitätsherrschaft und Antiochos III (205 bis 188 v. Chr.)* (Hennef 2007), discusses in some detail the following texts concerning Antiochos' position in Asia Minor: *SEG* XXXVII 1010 and XXXIX 1283 (German translations; 239-259); *SEG* XLI 1003

and *Amyzon* 9 (text and translation of *Amyzon* 9; 274-282); *SEG* LI 1496 (LII 1038; text and translation of LL. 10-15; 264-268); *I.Iasos* 4 (text and translation of LL. 41-49 and 55-59; 310, 318).

2118. Law. 'Αραί in Greek laws of the Classical and Hellenistic periods. After providing an overview of earlier research (E.Ziebarth, K.Latte) on the function of public imprecations as a form of legal deterrence, L.Rubinstein, in *Symposion 2005*, 269-286, collects the evidence for public imprecations and self-imprecations in inscriptions from the 4th cent. B.C. to ca. 150 B.C. (on 280-286, a list of the texts and brief summary of their content): *IG* II^2 1183, 1196, 1243; IX^2.1.609; *IG* XI.4.1296; XII.2.526; XII.7.515; XII.9.191, 207; XII Suppl. 235; XIV 432 (*SEG* IV 58); *SEG* IX 73; XXVI 136 and 1306; XXVII 942; XXVIII 1224; XXXI 985; XXXIII 679; XLI 1379; XLIV 949; XLV 1876; L 1304 (cf. our lemma no. 1409); LI 1105; *IPArk* 2 and 24 (*SEG* XXV 447); *CID* I.9/10; *F.Delphes* III.1.294; III.1.362 + IV.354; III.4.278; *I.Beroia* 1; *IOSPE* I^2 401; *Iscr.Cos* ED 53 and 196; *Tit.Cal.* T XII; *I.Cret.* I.IX.1; II.XII.22; III.IV.7/8; III.VI.7; *TAM* II 1; III 1; *I.Adramyttion* 34; *I.Ephesos* 4 and 3401; *I.Ilion* 24 and 36; *I.Knidos* 221; *I.Labraunda* 8 and 47; *I.Magnesia am Sipylos* 1; *Milet* I.3.149/150; *I.Mylasa* 1-3; *I.Priene* 201 and 203; *I.Tralleis* 3; *Milet* I.3.145; *Syll.*^{3} 578; Meiggs-Lewis, *GHI* 30; *Syll.*^{3} 987 (*LSCG* 118); *LSAM* 16; R.Herzog, *RFIC* 70 (1942) 15. R.'s discussion of the application of curses in different areas of public life (protection of the constitution, laws, decrees, endowments, etc.) reveals s continuity and suggests that the threat of divine sanctions continued to matter in the Hellenistic period.

2119. Law. Judges. C.Crowther, 'Foreign judges and regional variations in Hellenistic Asia Minor', in H.Elton, G.Reger (edd.), *Regionalism in Hellenistic and Roman Asia Minor* (Bordeaux 2007) 53-60, points out that from the ca. 280 decrees for foreign judges 150 concern cities in western Asia Minor between ca. 250-150 B.C. Judges from other areas in Asia Minor were preferred. Decrees cease between 150-100 B.C., whereas the appeal to foreign judges continued until at least the first cent. B.C. Non vidimus: see P.Hamon, *BE* (2009) no. 113.

2120. Law. Jurists. On the basis of a corpusculum of 48 inscriptions (46 Greek; 2 Latin) and 21 papyri recording jurists (νομικοί) and of relevant passages in the legal sources, C.P.Jones, *CRAI* (2007) 1331-1358 (Appendix with inscriptions on 1346-1354, with papyri on 1354-1358), examines the role of Roman law in the provinces, especially in cases involving Roman citizens and local peregrini (marriage; inheritance). Senatusconsulta and imperial constitutions constantly added new elements to Roman law. Roman colonies like Alexandreia Troas, Apamea in Bithynia and Antiochia in Pisidia were the homes of jurists or students of law. Greek students went to Rome (*SEG* II 715 = Jones no. 41; *ILS* 7742: 'a iuris studiosus' from Nikomedeia), a student from Amastris (νομικός) went to Alexandreia Troas, where Gaius may have taught Roman law (*SEG* XXXIII 906 = Jones no. 35). Others went to Berytos (*SEG* XXVI 1456 = Jones no. 45). Jurists are praised for the benefits their cities or districts (διοι-

κησις) derived from them in trials. They also function as συνκάθεδροι of Roman governors, explaining the differences between Roman and local law. In addition to νομικός the inscriptions provide circumlocutions like ἐν λόγοις καὶ νομίμοις διαπρέψαντα, νόμων ἐμπειρία καὶ λόγων, ἐμπειρότατος τῶν νόμων, ἐμπειρία νόμων, περὶ τοὺς νόμους ἐμπειρίαν, φέρτατος θεσμῶν Αὐσονίων, (Ῥωμαϊκὴ μούσῃ καὶ) νόμιμα. Occasionally a νομικός is also a ῥήτωρ; in one case he is also a γεωμέτρης, in another a poet and a writer of enkomia. Νομικοί trained in both Roman and local law are an antidote to theories about Greeks feeling eminently superior to and showing contempt of Romans and their culture. For urban ἔκδικοι, mentioned by J. on 1338 on the basis of Pliny, *Ep.* 10.79 ('les avocats publics'), see our lemma no. 2194. For M. Γναῖος Λικίννιος Ῥουφεῖνος (*TAM* V.2.984-987; *SEG* XLVII 1656 = Jones no. 14) cf. also S.Demougin, in *XII Congressus* I 357-361, on Rufus as member of the consilium principis (σύνβουλον Σεβ(αστοῦ), as member of the συνβούλιον τῶν εἴκοσιν and as φίλος τοῦ Σεβ(αστοῦ)).

2121. Letters. Epistolary practices of Greek poleis. P.Ceccarelli, in U.Bultrighini (ed.), *Democrazia e antidemocrazia nel mondo greco* (Alessandria, Italy 2005) 345-369, examines the use of letters for official polis communication. A brief mention of the numerous private lead letters from around the Black Sea (see our lemma no. 689) is followed by a survey of 5th cent. B.C. official letters mentioned in literary sources. In the 4th cent. the orators refer often to official correspondence, and epigraphic documents attest to letters to the Athenian boule and demos from foreign powers (*IG* II^2 103, 212, 387, and 486), and from Athenian generals (*IG* II^2 213, and possibly *IG* II^2 110, 187, and 403). C. then provides a preliminary collection of all preserved letters sent by Greek poleis, noting that our first epigraphic evidence comes only in the second half of the 3rd cent. B.C. with *IG* XI.4.1053 = *IG* X.2.1.1028 (ca. 230 B.C.). Of 68 documents collected, 26 are clearly 'covering letters' for decrees with 8 more probable cases, and 29 are true letters that 'preserve the epistolary form up to the end.' Five letters from Crete (*I.Cret.* I.XXIV.1, II.V.17, I.V.52/53, and II.XV.2) are a mix of the two styles. In addition to these, 13 more letters (*I.Cret.* II.XVI.2, I.VIII.7, I.VIII.10, II.XXVI.1, II.XXIII.3, II.X.2, III.III.2, II.V.19, II.I.2B, II.III.2, and III.IV.9) plus perhaps *I.Cret.* II.XXIII.1 comprise a substantial group of Cretan letters. A smaller group of official letters of Sparta (*IG* V.1.8-10, 28, and 30) can also be identified, along with three letters from Spartan officials to other cities (*BCH* 126 [2002] 83-90; *IG* IX.2.518; *IG* V.1.1566 = *F.Delphes* III.1 487b).

2122. Linguistics. See also our lemmata nos. 1774 (Aramaic in Greek inscriptions), 1994/1995 (linguistic situation in Egypt/Kyrenaika) and 1993 (dialect in the Kyrenaika).

2123. Linguistics. Dialect Inscriptions. S.Colvin, *A Historical Greek Reader: Mycenaean to Koiné* (Oxford 2007) gives an introduction to the history of Greek language and script (dialects, alphabets, literary languages). On 81-176 and 184-191 nos. 7-62 and 65, he presents a

selection of Greek dialect inscriptions (text, translation, linguistic comments). We give a comparatio numerorum with corpora and *SEG*.

IG I^3	Colvin
6	29
40	30

IG III App.	
3	31

IG IV	
580	46

IG IV^2.1	
121	45

IG V.1	
213	33
231	36

IG V.2	
6	7

IG IX^2.1	
609	56
718	57
786	42
874	41

IG IX.2	
257	9
517	11

IG XII.1	
677	49
737	48

IG XII.2	
1	17
6	18

IG XII.5	Colvin
593	24

IG XII.9	
187	27

IG XIV	
645	35
865	26

SEG IX	
72	51

SEG XI	
314	37

SEG XXVI	
457	32
845	21
1139	61

SEG XXVII	
631	52

SEG XXVIII	
461	14

SEG XXXII	
356	46
450	15

SEG XXXVI	
548	10

SEG XXXVIII	
1476	65

SEG XLI	Colvin
413	43

SEG XLIII	
630	44

SEG XLVI	
400	34

SEG XLVIII	
604	41

IPArk	
3	

CID I	
9	55

IGDOP	
23	21

I.Cret. IV	
72 col. IV 24-51, 53	

Arena III	
2	25
16	26

Arena IV	
2	62

IGDGG I	
2	25
12	26

IGDGG II	
5	62

I.Erythrai	Colvin
1	22

Meiggs-Lewis	
1	25
13	56
17	59
20	57
30	20
42 B	38
52	30
82	27

*LSAG*²	
76 no. 1	28
94 no. 1	12
104 no. 17	54
108 no. 2	56
108 no. 3	57
112 no. 4	46
131 no. 6	40
131 no. 8	39
168 no. 3	36
168 no. 8	37
170 no. 39a	38
201 no. 52	33
220 no. 9	59
220 no. 15	58
230 no. 13	60
239 no. 1	25
240 no. 3	26
303 no. 2	23
323 no. 16	50
344 no. 48	19
345 no. 62	20
356 no. 5	48
357 no. 30	47
446 no. 3a	32

*LSAG*²	Colvin
456 no. 1a	62
468 no. 14b	52

Schwyzer	
12	31
62	35
77	36
83a	38
123	39
124	40
136	42
219	50
276a	47
272	48
284	49
321	54
323	55
362	57
409	58
413	59
557	9
590	11
619	17
620	18
638	16
656	7
688	19
702	22
710	20
758	23
766	24
786	26
804	27

Nomima I	
22	52
23	58

Nomima I	Colvin
31	8
43	57
44	56
52	59
54	38
84	22
88	37
104	20

Nomima II	
49	53
72	21
97	54
99	28

LSCG	
76	54
97	24

LSCG Suppl.	
3	29
27	37
115	51

CEG	
132	40
303	23
326	12
357	39
363	36
394	62
432	28
454	25
457	50
459	48
461	47

2124. Linguistics. The Macedonian dialect. M.Negri, G.Rocca, in P.Cuzzolin, M.Napoli (edd.), *Fonologia e tipologia lessicale nella storia della lingua greca. Atti del VI Incontro Internazionale di Linguistica Greca, Bergamo, settembre 2005* (Milano 2007) 201-215, discuss

the evolution of the media aspirates in the Macedonian dialect which differs from all other Greek dialects. They reject the predominant view on the special position of the Macedonian dialect by arguing on the basis of literary and epigraphical testimonies that '*b* è la controparte sonora di *p* e non di *ph*' (209), and reflect on its evolution; referring to Linear-B attestations, they argue that it was already part of the 'pro-greco' (211). See also our lemma no. 565.

2125. Linguistics. The Phokaian dialect. Studying the Greek dialect of Phokaia on the basis of inscriptions from its colonies in the East (Lampsakos) and West (Iberian peninsula; southern France; Velia; Gravisca), M.del Barrio Vega, in *Phones Charakter* 9-27, notes the frequent presence of elements of the Ionian rather than of the Aiolian dialect; inscriptions adduced are *EGH* 2.1 (comment on the ethnikon Μασσαλιήτης), 17 (*SEG* XLVII 1538; on the names Ἐπίκορος, Καῦστριος and Πυθογένης), 18 (*SEG* XLVII 1539; on the name Ἑόρτων), and 38 (*SEG* XXVII 827 bis); *IGF* 4 (*SEG* LIV 983; on Λεύκων and Οὖλις [cf. *SEG* L 1071 sub 4], and ἄνκυρη instead of ἄνκυρα); *IG* XIV 936 (*SEG* L 1077; cf. our lemma no. 984; Κληφένη, a form attested in the colonies of Phokaia, but also in Aiolis); *I.Velia* 2 and 5 (*IGDGG* I 51 (b) and (a), respectively; on the epithet Ὥριος (Ζεύς); cf. also *SEG* XXXVIII 1019; XLIII 1313; L 1071 sub 4); *I.Lampsakos* 9 L.8. (on the month's name Βαδρομιών).

2126. Linguistics. Temporal constructions in Greek dialects. A.Lillo, in *Altgriechische Dialekte* 223-263, studies the use of ἐς ὅ κα, ἔστε, and μέστα in Greek dialects, especially in dialect inscriptions (236-261).

2127. Literature. Nestor the poet. Drawing on the literary testimonia concerning his life and work, honorary inscriptions and the few fragments of his poems associated with his name in the Palatine Anthology (9.128/129; 9.364; 9.536/537) J.Ma, in S.Swain, S.Harrison, J.Elsner (edd.), *Severan Culture* (Cambridge 2007) 83-113, evokes 'The worlds of Nestor the poet' - the successful and prolific Severan poet Λ. Σεπτίμιος Νέστωρ ('Νέστωρ ὁ ποιητής') from Laranda in Lykaonia, who worked in the Hellenistic tradition and style. The epigraphical documents, all statue inscriptions, are presented on 88-97 (texts; translations; bibliography; commentary): 1) Merkelbach-Stauber, *SGO* II 08/01/07 (*IGR* IV 164; Kaibel, *EG* 880; Kyzikos); the magistrate Κορνοῦτος who takes care of Nestor's statue has been identified long since with the homonymous θρηπτὴρ Μουσῶν καὶ λόγων κοσμήτωρ on record in *SGO* II 09/04/08, 'but this must remain a suggestion' (91; *SGO* II 09/04/08 = *I.Prusa* 53; text and translation; M. qualifies this text as 'a quasi-fake: ... an ancient, now lost, epigram (probably on a statue base), was copied and recarved on a more impressive-looking ancient stone, re-used for the purpose'; 90); 2) *I.Eph.* 3067; 3) *IGR* III 958/959 (Old Paphos; 958 = *SEG* XXXIV 1426; text of 959 revised after autopsy by T.B.Mitford, *I.Kourion* p. 184 note 1); Σεργία Αὐρηλία Ῥηγεῖνα (honoring Nestor in 958 and being honored by the poet in 959), is also known from *I.Kourion* 98; in 959, M. restores in LL. 2/3 Ῥηγεῖ[ναν | τὴν] ὑπατικήν instead of *I.Kourion's* Ῥηγεῖ|[ναν] ὑπατικήν and in L. 4 [Νέστ]ωρ ὁ [ποιητὴς τ]ὴν εὐεργ[έτιν] instead of *I.Kourion's* [Νέστ]ωρ ὁ [ἀοι-

δὸς κτλ.; 4) *SEG* XXVII 677/678 (Ostia; oracles of the Dioskouroi to the poet, which probably result from a private form of religious experience: an epiphany or dream, cast in the familiar hexameter form, perhaps by Nestor himself; in 677, M. restores initio [Νέστωρ | Λαρανδεύ]ς or Νέστωρ ὁ ποιητή]ς instead of [Νέστορο]ς or [ᾠδῆ]ς; in 678, παιάνιος [L. 8: Παιάνιε Νέστορ'; Παιάνιε, *SEG* per errorem] may refer to a poem by Nestor on the slaying of Python by Apollo, saluted by the paian-shout); 5) *IG* XIV 1869 (*IGUR* 1531; *SEG* XV 618; XIX 625; XXVII 682; see also our lemma no. 960). In the synthetical section 'In search of Nestor' (103-113), M. characterizes Nestor's person and poetry; he adduces inscriptions (mainly epigrams) in his discussion of the literary culture of southern Anatolia (106/107). Cf. also *SEG* XXXIX 1823 and XL 1692.

2128. Literature. Poseidippos and inscriptions. In *XII Congressus* I 31-35, T.Alfieri Tonini lists a number of inscriptions in which the epigrammatist Poseidippos from Pella is likely to have been mentioned: *F.Delphes* III.3.192; *IG* IX^2.1.17 A (Thermon); *I.Délos* 226 B recording an ἀρχιθέωρος Ποσείδιππος; *SEG* XLII 619 b (XLV 782) and *IGUR* 1541 (*SEG* XLIV 1712). She points out that quite a few topics dealt with by Posidippos also occur in inscriptions and considers the possibility of 'l'influenza esercitata dalle iscrizioni greche' (32); ph. of the Attic stele of Ἀμφαρέτη (*CEG* 89).

2129. Migration: Westerners in the East. O. Salomies, in *XII Congressus* II 1269-1280, treats the following subject relating to the migration of people from the West to the eastern Roman provinces. 1) The origin of Romans in the East: nomina common in Italy and in the West for which only isolated attestations are known in the East (Alennius, Asellius, Aulius, Baius, Bellicius, Decidius, Fufidius, Gargilius, Histius, Horatius, Laecanius, Maesius, Metilius, Tarquitius, Titurius) can in most cases be attributed to migration. In addition to ethnics, the origin of immigrants can be deduced from the use of rare praenomina of Oscan origin (Salvius and Statius), as well as from the mention of Roman tribes. 2) The movement from Delos: after the decline of Delos some gentes attested on this island settled in the area of the Aegean and in Asia Minor (the Gerellani in Ephesos, the Granii, Ofellii and Paconii in Kos). Some areas (Thessaly and especially Rhodos) present few traces of Romans coming from Delos. Gentes that were attested on Delos but have left no trace elsewhere in the Greek East possibly returned to Italy after the decline of the island. 3) Immigrants not passing through Delos: many Romans and Italians moved from Italy to other areas without ever having had Delos as their base. 4) Movements of immigrants in the East: on the basis of rare gentilicia, S. examines the mobility within the eastern provinces. E.g. the nomen Lanius is attested in Mytilene and much later in Pompeiopolis; in the case of the Olii, the praenomen Manius is attested in Kalindoia and much later in Stobi. 5) Migration from the West during the Imperial period: some cities in the Roman East (e.g. Thessalonike and Kyzikos) received new immigrants after the early Imperial period.

2130. Mosaic inscriptions. A.Notermans, *Sprekende mozaïeken. Functie en betekenis van teksten op Romeinse vloermozaïeken* (Diss. Nijmegen 2007; English summary on 285-291), offers the first comprehensive survey of mosaics featuring Latin or Greek inscriptions in the Roman world. The approach is primarily archaeological; the presentation of the texts in an otherwise impressive, geographically arranged catalogue of 669 items ranging from the earliest floors dated 300-350 B.C. to ca. 500 A.D. is unsatisfactory from an epigraphical point of view (293-436; majuscule texts, with Dutch translations of the longer inscriptions and bibliography; no app.cr.; no indices or concordances). In the preceding synthetical section (with the texts cited in majuscules here also), N. covers a wide range of subjects defying a detailed summary; we mention a classification of texts (signatures; mention of dedicators/commissioners; labels; welcome formulas; magic inscriptions; literary texts; philosophical texts and sententiae; names of persons not represented; varia); length and character (poetry/prose; rhetorical form; numerals and abbreviations); classification of subjects/images; relations between texts and images in form and content; the architectural context. To the more interesting sections belongs that on social context (229-276; inter alia messages and intentions of patrons; the relationship between commissioners and mosaicists; types of mosaics in relation to the social structure of the Roman house; reception of the texts).

2131. Onomastics. Celtic names. X.Delamarre, *Noms de personnes celtiques dans l'épigraphie classique* (Paris 2007). Non vidimus; cf. N.Mathieu, *An.Ép.* (2007) [2010] no. 97; cf. also no. 98 for publications on Celtic names in Latin inscriptions.

2132. Onomastics. Euboian names in the Chalkido-Eretrian colonies. On the basis of an impressive onomastical dossier drawn from literary, epigraphical and numismatical sources, D.Knoepfler, in *Old and New Worlds* -- 87-119, finds a nuanced response to the question 'Was there an Anthroponomy of Euboian Origin in the Chalkido-Eretrian Colonies of the West and of Thrace?': the present documentation, with very few names for the Archaic or Classical periods from Eretria itself, does not yet establish 'the extent to which the Euboian colonists retained, or conversely renewed, their stock of personal names in their new environment' (119). The evidence from the Euboian colonies of Sicily and Magna Graecia is modest and often dates to later periods, when the original onomastical tradition had lost its weight in favor of 'Panhellenic' name-giving. There are, however, striking correspondences both on the morphological (patronymics in -ώνδας, -ώνδης; derived names in -ῖνος, including the ethnic forms Λεοντῖνος and Ῥηγῖνος) and the lexical level (names derived from the elements Βουλ-, Δημο-, Διαιτο-, and Χαιρε-); the rare name Ὀπωρίς occurs in Kymai, Chalkidike and Tenos (close to Euboia); Δημοφέλης is a specifically Eretrian name now also on record in Dikaia in the Chalkidike (see our lemma no. 576 [LL. 53/54]); Λεάδης is only on record in Chalkidike and Styra. The onomastic evidence confirms the literary tradition concerning the foundation of settlements by the Euboian cities, but in itself cannot prove the Euboian origin of individual settlements in the West and in Thrace.

2133. Onomastics. Iranian names and Persians. S.Mitchell, 'Iranian names and the presence of Persians in the religious sanctuaries of Asia Minor', in *Old and New Worlds* 149-171, examines the evidence about the spread of Iranian cults and the presence of Persians in sanctuaries in Asia Minor, in an attempt to show that Persian names were not simply a matter of Persian settlers and their descendants representing themselves as fully integrated into the Greek world, but rather reflect Persian influence and possibly even 'opposition to secular authority' (154). Analysis of *Amyzon* 2 and 18; *I.Priene* 3; *SEG* XXIX 1205 (XLVI 1531; M. suggests reading Βα(γ)αδατέω Διί instead of Βαραδατέω Διί, and refers to Amyzonian Bagadates, neokoros of Artemis); discussion of the Persian presence in Lydian Hierokaisareia and Hypaipa ("Αρτεμις Περσική; "Αρτεμις Ἀναεῖτις; *OGIS* 470 = *IGR* IV 1611: M. suggests that the name of the honorand's father Θεόφρων, priest of Artemis Anaeitis, is the equivalent of a Persian name beginning with Baga), in Cappadocian Ortaköy (dedication of three sacred slaves to Θεᾷ μεγίστῃ Ἀναειτίδι Βαρζοχάρᾳ (*AS* 17 [1967] 193); Βαρζοχάρᾳ: 'distinctive Iranian epithet') and Yeşilova (*SEG* LII 1464 ter; ἡ ἐν Κομάνοις θεά; Ζεὺς Φαρνάουας; Ζεὺς ἀπὸ Θυμνάσων; Ἀναεῖτις), in Isauria (Sterrett, *Wolfe Expedition* --, 46-50; Ζεὺς Ἀστρηνός; the Persian name Σισιφέρνης) and in Cappadocian Tyana (*I.Tyana* II pp. 317/318; Ζεὺς Ἀσβαμειος, Persian god associated with horse-breeding [*asp/asl* means 'horse']).

2134. Onomastics. Latin cognomina. Cf. *SEG* LVI 2116*. 'Neue Namenbelege und kein Ende' (89) are offered by H.Solin, 'Wieder weitere Cognomina', *Arctos* 41 (2007) 89-105. We continue our restrictive policy of mentioning the new cognomina known from Greek inscriptions and new parallels from Greek inscriptions to cognomina already known as far as S. gives the Greek forms (and the Latin equivalents where S. records them): Ἀντωνιάς, Ἀπωνιανός (?; Aponianus; see our lemma no. 1699), Βείβουλος (Bibulus), Βωλᾶς, Δεκμίων, Καλουησιανός (Calvisianus), Λόγγιλλα, Λουκήτιος (Lucetius), Λουππία (Lupia), Μαρσιλιανός, Μεττιανός (Mettianus), Ναιβιανός (Naevianus), Νωμεντανός (Nomentanus), Ὀτάκιλλα, Παπιρίων, Πομπᾶς, Ποπλᾶς (possibly attested in *SEG* LIII 603: Πουμπλᾶς, if correctly read), Πωλιανός (Pol(l)ianus), Ῥωμανιανή (?), Σῶσπις (Sospes), Τερεντυλλιανός, Φρουγιανή, Φρούγιος.

2135. Onomastics. Semitic name-use by Jews in Asia Minor. M.H.Williams, in *Old and New Worlds* -- 173-197, examines Jewish naming practices in three cities: Hierapolis, Sardis and Aphrodisias. She excludes the θεοσεβεῖς.

Hierapolis (*SEG* XLIX 1814-1836; LIV 1343 [*IJO* II 187-209]; LVI 1506; in Appendix I (a) and (b) a list of Jews in these texts): Greek names prevail; unambiguously Semitic names are very rare (Σανβάθιος, reflecting a focus on the Sabbath; Ἰούδας, referring to the 'Land of Judah', not to contemporary Judaea or Palaestina); some 'crypto-Semitic' names.

Sardis (*SEG* LI 1625-1678; LIV 1226 [*IJO* II 53-145]; in Appendix II a list of Jews in these texts): slightly more Semitic names (e.g. Σαμουήλ, Σαμοῆ(ς), Συμεώνιος) but Greek names still prevail; discussion of names with Semitic overtones (e.g. Εἰλάσιος, Παῦλος).

Aphrodisias (*SEG* XXXVI 970 A-B; cf. LII 1033/1034; LIV 1042 [*IJO* II 14] in Appendix III (a) and (b) a list of Jews in A and B). In B more Semitic names (ca. a third) than in the two

other cities; also extensive use of 'crypto-Semitic' names. In (A) Semitic names are more prominent (ca. two-thirds) than in B; comment on Ἰαήλ, Ἰέσσεος, Ἰωσούα(ς); few names shared by Jews and non-Jews. W. suggests dating both (A) and (B) to the 5th/6th cent. A.D. Christian domination and intolerance led to 'the Hebraization of Diaspora Jewry, which had previously been mainly Greek' (192).

2136. Onomastics. The doubling of consonants in Roman nomina. O.Salomies, *Arctos* 41 (2007) 59-74, studies the phenomenon that Roman nomina ending in -inius, -ilius, etc., in Latin inscriptions are sometimes written with double consonant in Greek inscriptions (e.g. Ἀσίννιος for Asinius; Λικίννιος for Licinius).

2137. Onomastics. Names in -υς. E.Lhote, in *Phones Charakter* 271-294, provides a typology of the anthroponyms in -υς (rare in literature, but well attested in inscriptions). He starts with the list of names *SEG* LIV 577 from Dodona, which offers 11 examples on a total of 102. L. distinguishes the following categories: **1)** nicknames derived from nouns referring to the 'monde végétal, monde animal, corps humain' (275) (e.g. βότρυς, 'grape, yielding Βότρυς; μῦς/Μῦς); **2)** names derived from ethnics (e.g. Λίβυς); **3)** names derived from adjectives (e.g. Ἡδυς; also types with suffix, e.g. Εὐρύας); **4)** names of heroes (e.g. Ἄρδυς, Δάτυς, Κότυς); **5)** diminutives (e.g. Ἄρχιννυς from Ἀρχίνικος; Ξένυς from names in Ξενο-); this category should be distinguished from **6)** names in -υς with genitives in -ῦδος, -ῦ, -ῦος or -ῦτος (e.g. Διονῦς).

2138. Philosophers. Cf. *SEG* XXXIX 1820. M.Haake, *Der Philosoph in der Stadt. Untersuchungen zur öffentlichen Rede über Philosophen und Philosophie in den hellenistischen Poleis* (München 2007) is concerned with the 'public discourse' about philosophers in the Hellenistic cities, i.e., the way cities represented philosophers above all through decrees and funerary texts in the period from 323-30 B.C. His main thesis (cf. 271-285) is, in C.P.Jones' words (*Gnomon* 81 [2009] 521-524, especially 522): 'there is a disjunction between the views of any one school and the public activity of its members, so that philosophers as civic agents follow political imperatives and not their doctrinal beliefs; as public figures they behave as members of an educated, moneyed elite, not as followers of a particular school'. In Hellenistic public inscriptions the membership of a specific philosophical school was rarely mentioned; in some cases even the fact that the honorand was philosopher altogether was glossed over. In the Late-Hellenistic and, above all, in the Roman Imperial period involvement of honorands in philosophy and representation of ambassadors and politicians as φιλόσοφοι increased. Prior to that period 'philosophy' gave social distinction and meant submersion in 'oberschichtspezifischen *aretai*' (279). In epitaphs and funerary epigrams for philosophers membership of a specific school was commonly mentioned (281, with note 31). [In *Tyche* 24 (2009) 49-57, H. comments on two new decrees from Thessalian Larissa in honor of the Athenian philosopher Satyros, son of Philinos: *SEG* LVI 636. On 49 note 1, H. lists a number of other new texts recording philosophers: *SEG* LI 298 (*IG* II^2 13451 [cf.

D.Marchiandi, '*Tombe di filosofi e sacrari della filosofia nell' Atene tardo-antico: Proclo e Socrate nella testimonianza di Marino di Neapolis*, *AASA* 84 (2006) [2008] 110-113]); LII 406 (cf. LIII 404); LIV 1031 (LV 1105); in note 2 on 49/50, H. mentions new funerary texts for philosophers: *SEG* LV 979 (cf. now M.Haake, 'Der Grabstein des Asklepiades Phleiasios aus Eretria - Philosoph und Freund des Menedemos von Eretria? Zu *SEG* LV 979', *MH* 67 (2010) 233-237) and S.Follet, *REG* 121 (2008) 469-478 (on *IG* II^2 10744 + II 3421, concerning Aristomenes from Stagira). See now also our lemma no. 510, and M.Haake, 'Der Philosoph Alexander, Sohn des Alexander, aus Athen. Zu einem neuen hellenistischen Ehrendekret aus Larisa für einen bislang unbekannten Philosophen', *Tyche* 35 (2010) 39-47. For the numerous inscriptions recording philosophers in Roman Imperial times see M.Haake, 'Philosopher and Priest. The image of the intellectual and the social practice of the elites in the eastern Roman empire (first to third centuries A.D.)', in B.Dignas, K.Trampedach (edd.), *Practitioners of the divine. Greek priests and religious officials from Homer to Heliodorus* (Cambridge (Mass.)/London 2008) 145-165 (nondum vidimus), Pleket].

H. extensively discusses many inscriptions. In many cases he presents the Greek text of (the relevant part of) the inscriptions, with German translation. We list them below; between brackets we give H.'s pages.

Athens: ephebic inscriptions from the late 2nd/1st cent. B.C. concerning ephebes attending lectures of philosophers: see our lemmata nos. 9/10, 42, 102/103, 106/107, 109, 122, 133/134, 150, 174/175, and 259; **Haliartos:** *IG* VII 2849 (*SEG* XLIV 409 b; early 2nd cent. B.C.; 171-174); **Orchomenos:** *IG* VII 3226 (*GV* 1516; 2nd/1st cent. B.C.; 175/176; funerary epigram of the Epicurean Philokrates from Sidon who also practiced as a trainer!); **Brundisium:** *IG* XIV 674 (*IGR* I 466; *Syll.*^{3} 1227; *ILS* 7780; 2nd/1st cent. B.C.; 235/236); **Olympia:** *Arch.Delt.* 16 (1960) 127-134 (after 155 B.C.; 255-259 [see M.Haake in A.Naso (ed.), *Stranieri e non-cittadini nei santuari greci (Atti Conv. Intern., Grassina* [2006] 526/527)]); **Delphi:** *CID* IV 63 (*Syll.*^{3} 461; Lykon (cf. above); 240/241), 17/18, 20, 124, 129 B and *SEG* XV 336 (3rd cent. B.C.; 242-246; cf. also 177-181; concerning Menedemos from Eretria); **Delos:** *IG* XI.4.613 (270-260 B.C.; 247-251) and 624 (ca. 250 B.C.; 251-254); **Rhodes:** *GV* 1451 (ca. 200 B.C.; 195-198; for Rhodian texts about Panaitios and family-members see above ad *IG* II^2 1938); **Samos:** *IG* XII.6.1.128 (ca. 210 B.C.; 185-190), 7 (d) and 293 (reign of Augustus; 190-194; Epicurean philosopher Γ. Ἰούλιος Ἀμυνίας, ὁ καλούμενος Ἰσοκράτης; ambassador to the emperor); **Euboia:** *IG* XII.9.954 (*GV* 755; Chalkis; late Hellenistic; 183); for texts about Menedemos of Eretria see above sub Delphi; **Iasos:** *I.Iasos* 98 (1st cent. A.D.; 231-234); **Ilion:** *I.Ilion* 40 (ca. 200 B.C.; 209-211); **Kolophon:** *SEG* XXXIX 1243 Col. I LL. 16-45 and 1244 Col. I LL. 1-14 (end 2nd cent. B.C.; 217-226); **Miletos:** *I.Milet* 734 (Merkelbach-Stauber, *SGO* I 01/20/25; 1st cent. B.C.; 'Platonic' philosopher Ἑστιαῖος; against κεναὶ Ἐπικουρῆοι, ἡδονικαὶ and ἄθεοι δόξαι; 227-229); **Pergamon:** *MDAI (A)* 33 (1908) 408 no. 38 (F.Canali di Rossi, *Le ambascerie* -- (see *SEG* XLVII 2260) no. 410; *ISE* III 194; 1st cent. B.C.; 261-264) and *CIL* III 399 (1st cent. A.D.; 266-269); **Sardis:** *I.Sardis* 27 (ca. 75-25 B.C.; 213-215); **Cyprus** (Chytroi): *SEG* XXV 1138 (2nd cent. B.C.; 207/208).

In a series of Appendices H. presents the text (translation; commentary) of inscriptions held incorrectly to refer to philosophers: *IG* II^2 3782 (ca. 100 B.C.), 1534 and *I.Oropos* 321 (274/273 B.C.; on alleged hetairai of Epicurean philosophers), 2332 Col. I LL. 27-36 (183/182 B.C.; list of contributors to an ἐπίδοσις), 9174 (3rd cent. B.C.); *SEG* LII 447-449 (ca. 190-180 B.C.); *IG* XII.1.141 (*GV* 1916; ca. 200 B.C.); *F.Delphes* III.1.106 (ca. 275 B.C.); *I.Délos* 1801 (ca. 100

B.C.; dedication ὑπὲρ Διονυσίου τοῦ καθηγητοῦ καὶ τῶν συνσχολαστῶν; for συνσχολασταί/συσχολαζόντες cf. 185-190, especially 188/189 note 9); *IG* XIV (*IGUR* 1491; uncertain date); *I.Alex.Ptol.* 78 (*I.Alex.Imp.* 98).

On 314-319, brief reflections on (and a list of) inscriptions containing the name Φιλόσοφος, and on names reflecting a certain affinity with philosophy: Σπεύσιππος, Πλάτων, Πυθαγόρας.

On 23/24 note 39, a list of inscriptions containing the word σοφιστής.

2139. Politics. Δοκιμασία of new citizens. See our lemma no. 15.

2140. Politics. Foedera between Rome and Greek cities. In *Griechische Epigraphik in Lykien*, C.Schuler on 67-74 collects nine inscriptions containing the text of (parts of) a foedus concluded between Rome and a Greek city, with bibliography and brief comment: Kibyra (*I.Kibyra* 1; *OGIS* 762); Methymna (*IG* XII.2.510; *Syll.*^{3} 693); Astypalaia (*IG* XII.3.173 + XII Suppl. p. 278; *RDGE* 16 b; *ISE* III 151); Kallatis (*I.Kallatis* 1); Thyrreion (*IG* IX^2.1.242; *Syll.*^{3} 732; for this text see our lemma no. 490); Maroneia (*SEG* LIII 658; *I.Thrac.Aeg.* E 168; to be combined with *SEG* LIII 659 A LL. 8-15 [*I.Trac.Aeg.* E 180]); Knidos (see our lemma no. 1097); Mytilene (*RDGE* 26 d/e); Lycia, unknown provenance (*SEG* LV 1452). In addition he presents three texts which refer to such a foedus: Elaia (*Syll.*^{3} 694; *IGR* IV 1692; *ISE* III 186); Epidauros (*IG* IV^2.1.66; *ISE* III 135); Alabanda (*ISE* III 169; *SEG* LV 1100). In a second appendix (74-78), S. discusses some problems in the recently published treaty between Rome and the Lycian League: see *SEG* LV 1452, where S.'s remarks have already been incorporated in the app.cr.

2141. Politics. Freedom of cities in the 4th cent. B.C. K.Nawotka, 'Epigraphy and freedom of the Greeks in Asia in the age of Alexander the Great', in *XII Congressus* II 999-1006, presents a tabular survey of all extant decrees of cities in Ionia, Aiolis and Caria, divided over three categories: before the 4th cent., 4th cent. before and after Alexander the Great. The latter category is by far the largest and shows that the cities enjoyed autonomy, freedom, in short democracy as a result of Alexander's liberation.

2142. Politics. Provincial Leagues and Greek identity. A.Heller, 'Hellénisme et primauté: remarques sur les *koina* d'Asie et de Bithynie sous l'Empire' in *Scripta Anatolica* 215-236, comments on the following topics: 1) the official titulature of the two Κοινά, which called themselves Κοινὸν τῶν ἐπὶ τῆς Ἀσίας (or ἐν τῇ Βιθυνίᾳ) Ἑλλήνων; 2) the title πρῶτος τῶν Ἑλλήνων, carried almost exclusively by high priests of the provincial imperial cult or leaders of the Κοινά of Asia and Bithynia (*TAM* IV.1.332; *TAM* V.2.1098 [*IGR* 1276]; *I.Klaudiopolis* 16; H. compares the title to that of Ἑλληνάρχης/Ἑλλαδάρχης [for πρῶτος τῶν Ἑλλήνων cf. the references in *SEG* LVI 1692 sub 2]), Galatia (*OGIS* 543 and 545) and Armenia (*OGIS* 652); it is the equivalent of πρῶτος τῆς ἐπαρχείας; 3) the titles πρώτη τῆς ἐπαρχείας or πρώτη Ἀσίας/

B(ε)ιθυνίας given by Asia and Bithynia to some of their cities, possibly to be related to the privilege of holding the first place in the procession during the festivals of the imperial cult (προπομπεία). H. points to the possible influence of the Plataean Ἐλευθέρια with the title ἄριστος Ἑλλήνων.

D.Campanile, in *Tra Oriente* -- (cf. our lemma no. 2178) 129-140, studies the role of the provincial assembly in the Κοινόν of Ἀσία (first οἱ ἐν τῇ Ἀσίᾳ δῆμοι καὶ τὰ ἔθνη; later τὸ κοινὸν τῶν (ἐπὶ τῆς Ἀσίας) Ἑλλήνων; for the latter cf. our lemma no. 2178). After Sulla and Lucullus the assembly became the main interlocutor for the Roman authorities and was lead by the ἀσιάρχης. The first asiarchs were Pythodoros from Nysa and Euthydemos from Mylasa. Non vidimus; cf. J.-Y.Strasser, *An.Ép.* (2007) [2010] no. 1336.

2143. Politics. Roman and Iranian titles. T.Gnoli, *The Interplay of Roman and Iranian Titles in the Roman East (1st-3rd cent. A.D.)* (Vienna 2007), in great detail discusses the titles ὕπατος (borne by Aelius Septimius Abgar, king of Edessa, Odeinath, ruler of Palmyra, and other oriental dynasts), and βασιλεὺς βασιλέων and ἀργαπέτης borne by the Palmyrene dynasts. G. interprets the Iranian title argapet as a high fiscal official. [For βασιλεὺς βασιλέων see now also the new texts in our lemmata nos. 1803/1804, Tybout || the title argapet, explained over the years in too many different ways (governor of the city, commander of the fortress, iuridicus, etc.), implies some kind of leadership; cf. ασπεβετος, the Greek transcription of the Semitic form of the Sassanid title Spahbeth, 'army leader'; see F.R.Trombley, *Hellenic Religion and Christianization, c. 370-529* (Leiden-Boston 1993; 2nd ed. 2001) II 167, Di Segni]. Discussion of *IGR* III 1028 (*OGIS* 649; 90-92), 1032 (82-88), and 1043 (*OGIS* 645; 97/98). On 102-107, a list of inscriptions in which Αὐρ. Οὐορώδης is mentioned (some of them with ἀργαπέτης). For Worod as argapetes cf. also T.Gnoli, in *Incontri tra culture* -- (cf. our lemma no. 617) 191-196. For some critical remarks see P.-L.Gatier, *BE* (2009) no. 510.

2144. Politics. Sulla. F.Santangelo, *Sulla, the Elites and the Empire. A Study of Roman Policies in Italy and the Greek East* (Leiden-Boston 2007), on 231/232 presents a list of Greek and Latin inscriptions, in which Sulla's name is recorded, with his titulature.

2145. Politics. Συμπολιτεία. Inscriptions are occasionally adduced in J.Pascual, 'La *sympoliteia* griega en las épocas clásica y helenística', *Gerión* 25 (2007) 167-186 (see especially 178/179). P. distinguishes three main types of sympoliteia (i.e., participation in the essential elements of citizenship: political and legal institutions; public cults and sacrifices): 1) within the own polis or state (fellow citizens); 2) multi-lateral (federal sympoliteia or confederacy); 3) bilateral (federal sympoliteia or a tendence to unification; interchange of citizenship between two states).

2146. Politics. Treaties and agreements. A.Giovannini, *Les relations dans la Grèce anti-*

que du temps d'Homère à l'intervention romaine (ca. 700-200 av. J.-C.) (Stuttgart 2007), presents French translations of and brief comment on the following texts [between brackets G.'s nos.].

Treaties (249-289): ***Staatsverträge*** 110 (T 1), 111 (T 2), 120 (T 3), 155 (T 5), 289 (T 12), 293 (T 9), 297 (T 10), 429 (T 14), 476 (T 15), 480 (T 16), 492 (T 17), 551 (T 19); ***SEG*** XXVIII 408 (T 4) and XXXVII 340 (T 11); ***I.Iasos*** 213 (T 13); ***I.Magnesia am Sipylos*** 1 (T 17); ***I.Smyrna*** 573 (T 17).

Agreements (316-343): ***Staatsverträge*** 146 (C 1), 149 (C 2), 228 (C 3), 287 (C 5), 295 (C 4), 320 (C 6), 407 (C 7), 408 (C 8), 472 (C 10), 482 (C 11), 523 (C 12), 539 (C 13), 542 (C 14), 565 (C 15); ***IG*** IX.1.226-230 (C 17); ***CID*** I 13 (C 4); ***I.Cret.*** III.III.4 (C 16); ***I.Ilion*** 10 (C 18); ***Milet*** I.3.135 (VI.1 pp. 169/170; C 7), 136 (VI.1 p. 370; C 8), 140 (VI.1 pp. 174/175; C 11), and 146 (VI.1 pp. 178-180; C. 13); ***I.Parion*** T 62 (C 9).

2147. Prosopography. Late Roman emperors. F. Chausson, *Stemmata aurea. Constantin, Justine, Théodose. Revendications généalogiques et idéologie impériale au IVe s. ap. J.-C.* (Rome 2007), deals in this thorough study with the genealogy of the members of the Constantinian family, the empress Justine and the ascendants of Theodosius I. Greek inscriptions are used in the following contexts: **1)** as to the rare attestations of the name Constantius in the 4th cent. A.D., C. argues that the bearers must be relatives of the imperial dynasty (136-138). As such can be identified: Φλ. Κωνστάντιος (*ALA* 22; *SEG* XLVI 1996) and Φλ. Κωνστ[αντί-(ν?)ος] (*I.Eph.* 587), but not the Constantii attested in Ephesos after the 4th cent. (e.g. *I.Eph.* 1301 and 1355; uncertain: *I.Eph.* 2240); **2)** C. comments on the Ἀσίνιοι Νικόμαχοι of Sardis (182-185; stemma; cf. *SEG* XLIII 865), especially on the introduction of the cognomen Nicomachus in the gens Asinia; **3)** discussing possible descendants of Constantius I in the epigraphic dossier of Saepinum (158), he focuses on the uncertain identification of Flavius Uranius, rector of Samnium, with his homonym Φλ(αούιος) Οὐράνιος attested in an inscription from Korasion as λαμπρότατος ἄρχων τῆς Ἰσαύρων ἐπαρχίας (*CIG* 4430 = *MAMA* III p. 102 note 1).

2148. Prosopography. The Cos(s)inii/Κοσ(σ)ίνιοι. O.T.Láng, in *XII Congressus* II 817-830, lists various Cosinii on record in Greek inscriptions from the East (Kos, Ephesos, Nakrasa and Pamphylian Attaleia), and reconstructs the movement of the family through the empire. Cf. *An.Ép.* (2007) [2010] no. 110.

2149. Prosopography. Kraton, the aulos player, and the association of artists. B.Le Guen, in *The Greek Theatre* 246-278, presents a synthesis of what we know about Κράτων (with special reference to his personality, social status and wealth [landed property]), the chronology of his career, the various associations of artists with which he had close relations, and links between him and the artists in general and the Hellenistic kings. On 254ff. discussion of the place where the Ἀττάλειον and συνοικία (*OGIS* 326; *CIG* 3069), which he left to the association of Ἀτταλισταί, is to be located (Pergamon rather than Teos). On 260ff. a survey of

Kraton's connections with associations of artists: the κοινόν of the συναγωνισταί (*CIG* 3068 B); the Teian κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν τῶν ἐπ' Ἰωνίας καὶ Ἑλλησπόντου καὶ τῶν περὶ τὸν καθηγεμόνα Διόνυσον (*CIG* 3068 A; the first group merged with the second after 188 B.C.); the κοινὸν τῶν Ἀτταλιστῶν (*CIG* 3069/3070; *OGIS* 325/326); created under Eumenes II; Le G. rejects a restoration of the Ἀτταλισταί in *IG* VII 1892); the κοινὸν τῶν ἐν Ἰσθμῷ καὶ Νεμέᾳ τεχνιτῶν (*CIG* 3068 C); the position held and the role played by Kraton in those associations (priest; agonothetes; benefactor/euergetes; rewards; honors; cult after his death. [Cf. *SEG* LV 1973 for a coin issued by the Teian Koinon, possibly meant to commemorate the foundation of the Ἀτταλισταί by Kraton, Pleket].

2150. Religion. See also our lemmata nos. 2088 (imperial cult) and 2188 (ὄργια/ τελετή).

2151. Religion. The ἄγγελοι and the cult of Ὅσιος καὶ Δίκαιος. V.Hirschmann, *EA* 40 (2007) 135-146, examines the origin and background of the cult and the nature of the ἄγγελοι and of Ὅσιος καὶ Δίκαιος. She suggests a Persian background for both, to which later came Jewish influence, and does not exclude a connection with the middle Platonism of the 1st and 2nd centuries A.D. On 142/143, H. quotes in full *SEG* XX 1964 (*TAM* V.1.185; *EA* 18 [1991] 2/3 no. 1), *I.Stratonikeia* 1118/1119, and *CMRDM* I no. 69. For ἄγγελοι in early Christian inscriptions see our lemma no. 2154 in fine.

2152. Religion. Asklepios: dream visions and therapy. C.Markschies, 'Gesund werden im Schlaf. Einige Rezepte aus der Antike', in *Salute e guarigione* -- (cf. our lemma no. 961) 165-198, comments on the therapies described in dreams in the Epidaurian iamata, comparing them with those in medical writings; comment on *SEG* XXXVII 1019 (Pergamon). The better part of the article is devoted to the continuation of this practice in the late Roman Christian empire, with Asklepios replaced by Christ and various saints (inter alios Cosmas and Damian), largely based on anepigraphic (archeological and literary) evidence.

P.Sineux, 'Les récits de rêve dans les sanctuaires guérisseurs du monde grec: des textes sous contrôle', *Sociétes et Représentations* 23 (Mai 2007) 45-65, offers an overview of incubation and healing practices in Epidauros, Lebena and Rome. Discussion of the role of priests in the redaction of healing miracles. Non vidimus; cf. *EBGR* (2008) [2011] no. 144.

2153. Religion. Christian and Jewish epigraphy. In a multi-faceted essay A.E.Felle, *PP* 62 (2007) 148-184 (in Italian; see also *Henoch* 29 [2007] 354-377 for an abridged English version), offers a survey of the development of Christian and Jewish epigraphy from the 3rd to the 7th cent. A.D. After two centuries of 'epigraphic invisibility' the two emerge simultaneously in the late 2nd/early 3rd cent., notably in the West. Only from the 3rd cent., the traditional criteria for distinghuishing Christian or Jewish inscriptions can, to a certain extent, be applied (Jewish: explicitly Jewish physical context; occasional use of Hebrew; synagogue and cult offices;

religious festivals; Iudaeus/Ἰουδαῖος; onomastics and formulas; symbols like menorah, shofar, etrog; Christian: explicitly Christian physical context; biblical references and names; ecclesiastical offices; Christianus/Χριστιανός; symbols like anchor, fish, christogram etc.). Research of the past few decades has shown that for various reasons most of these criteria have limited value: names and formulas - like pax/εἰρήνη, ἐν εἰρήνῃ ἡ κοίμησις αὐτοῦ - are shared by Christians and Jews; exclusively Jewish cemeteries hardly exist [to the abundant literature adduced by F. add the study of T.Ilan: *SEG* LVI 2137]; names and formulas shared by Christians and pagans, e.g. depositio/κατάθεσις [cf. *SEG* LIV 968]; ethnic/religious/cultural ambivalence of the term Iudaeus/Ἰουδαῖος (and of our term 'ebreo'/'Jewish', for that matter); self-identificatory terms are exceptional, e.g. the Χριστιανοὶ Χριστιανοῖς (cf. *SEG* XXVIII 1078; XLIV 1088) and 'Eumeneian' (ἔσται αὐτῷ πρὸς τὸν Χριστόν; see *SEG* LII 1963) formulas in Phrygia. Groups related to Jewry in various ways like the Essenes, Samaritans, θεοσεβεῖς and προσήλυτοι further complicate the picture, which for the 3rd/4th cent. is one of 'complessiva fluidità' (161) conditioned by reciprocal influence among Christians, Jews and others. F. discusses concepts like 'double consciousness', 'double identity', 'hybridity' which seem appropriate to define the ambiguity in cultural self-expression of Christians and Jews. The 4th cent. shows a progressive manifestation of identity by both groups; a monumental Christian and Jewish epigraphy ('epigrafia d'apparato', i.e. related to an architectural context) emerges at the end of the 4th cent. The synagogue gains importance in the expression of identity (e.g. Ostia; Stobi; Aphrodisias; Stobi). The victory of Christianity and concomitant anti-Judaic measures (synagogues transformed into churches, with Sardis as one of the few surviving outside Palaestina) result in an 'Ebraismo sempre più costretto ed autoreferenziale' (180), tangible inter alia in the more frequent and exclusive use of Hebrew (already used as an unambiguous means of self-definition in the preceding centuries but usually limited, then, to single words added to the texts usually in Greek; Latin was and remained the prevailing language among Christians).

Discussion of the donation inscription from Aphrodisias (*IJO* II 14; *SEG* XXXVI 970; LIV 1042*); from other inscriptions in or including Greek we list those illustrated by a photograph: *ICUR* 4246 (cf. *SEG* XLIX 1370); *SEG* XXVIII 1100 (Χριστιανοὶ Χριστιανοῖς; plain of Altintaş) and 1364 (menorah and shalom in Hebrew; Besara/Beth She'arim); XXXIII 1298/1299 (use of Hebrew/Aramaic along with Greek; Tiberias [note that on 176 (text) and 177 (caption of ph.) 1299 is said to come from Sardis per errorem]); *CIRB* 64 (dedication θεῷ ὑψίστῳ; Pantikapaion); *JIWE* II 535 (*CIJ* 283; Rome; menorah and shalom in Hebrew); *IJO* II 63 (*SEG* LI 1629; ἱερεὺς καὶ σοφοδιδάσκαλος; = rabbi?) and 132 (*SEG* XLVI 1518, first text mentioned: dedication of a ἑπταμύξιον = menorah) from Sardis; the Sardian synagogue is now dated to the mid 6th rather than the 4th cent. (see *SEG* LI 1625-1678) on the basis of numismatic evidence (J.Magness, *AJA* 109 [2005] 443-475).

2154. Religion. Christianity: conceptions of death and afterlife, 3rd-6th (occasionally 7th/8th) cent. A.D. J.Dresken-Weiland, *AntTard* 15 (2007) 285-302, publishes the results of the project 'Mors secundum Epigrammata Christiana Antiqua'; for details we refer to *SEG* LVI 1129 (concerning inscriptions from Rome, the rest of Italy and Africa). The inscriptions in the databank - in Latin for the greater part - come from Rome (586), Italy (211), Gaul (207),

Germania (20), Spain (54), Africa (90), Egypt/Nubia (123), Syria/Palaestina (52), Asia Minor (164) and the Balkan (113) (tabular survey on 286, specifying the following motifs: eternal life; resurrection; community with God/Christ; intercession for the living or the dead; other wishes for the deceased; invocation of God; refrigerium; judgement; sorrow). West and East show an equal interest in the community with God or Christ (prominent in the West already in the 3rd cent.) and eternal life (from the 4th cent; positive picture, in contrast with pagan epitaphs). Invocations of God are especially numerous in the East. Resurrection, final judgement and forgiveness of sins receive little attention both in West and East. The refrigerium (ἀνάψυξις), very popular in 3rd/4th cent. in Latin epitaphs, is absent in funerary inscriptions from the East.

We mention some details concerning Greek inscriptions from: 1) Egypt (296-298; from the 4th cent.): frequent formulas are μὴ λύπει (λυποῦ; λυπηθῇς) and οὐδεὶς ἀθάνατος (a trivial consolation in pagan, an expression of hope for eternal afterlife in Christian epitaphs, often with the addition ἐν κόσμῳ τούτῳ); ἀνάστασις in inscriptions from the 7th cent.; ἀνάπαυσον τὴν ψύχην (ἐν κόλποις Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακῶβ, e.g. Lefebvre, *Recueil* 48, also mentioning the Archangel Michael, the leader [of the soul] to the light; German translation; in late inscriptions ἐν τόπῳ φωτινῷ may be added); the motif of rest in a blissfull paradise is exemplified in *I.Louvre* 112 (*SEG* VIII 798; *SB* 7906; German translation); 2) Syria/Palaestina (298/299; from the 4th cent.): few statements on eternal life; invocations of God and saints are frequent, as is the wish for rest; the occasional formula ἀνάπαυσον τὴν ψύχην was probably imported from Egypt; 3) Asia Minor (299-301; from the mid 2nd cent.): frequent use of pagan formulas and concepts (also taken from mythology), to which Christian notions are added ('konfliktloses Nebeneinander' 299; no specifically Christian epigraphic formulary); resurrection and judgement already in the 3rd cent.; funerary curses (ἔσται αὐτῷ πρὸς τὸν Θεόν). As examples of the originality of Christian funerary epigraphy from Asia Minor, which has nothing in common with that in Rome except for a rare ἐν εἰρήνῃ, D.W. discusses inter alia Merkelbach-Stauber, *SGO* III 14/02/04 (*MAMA* VII 560), 14/06/16 (*SEG* VI 299; *MAMA* I 176); 16/31/15 (*SEG* XV 796; XL 1218*), and 16/43/06 (*SEG* XLV 1510) (German translations); 4) Balkan (301/302; from the 3rd cent.): a wide range of formulas and motifs are taken both from the epitaphs in Asia Minor (but no references to pagan mythology) and in Rome.

See also ead., 'Angels in early Christian grave inscriptions', in F.V.Reiterer, T.Nicklas, K. Schöpflin (edd.), *Angels. The Concept of Celestial Beings - Origins, Development and Reception* (Deuterocanonical and Cognate Literature Yearbook 2007; Berlin-New York 2007) 663-670 (non vidimus).

2155. Religion. Christianity: *Psalm* 90. T.J.Kraus, in J.Frösén, T.Purola, E.Salmenkivi, (edd.), *Proceedings of the 24th International Congress of Papyrology, Helsinki, 1-7 August, 2004* (Helsinki 2007) I 497-514, focuses on papyrological and epigraphical quotations of *Ps.* 90 (Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ...). This Psalm is the most frequently cited passage from the Bible; its popularity is due to its being used for apotropaic purposes. On 503-508, K. presents a catalogue of 75 inscriptions on bracelets, lintels, medallions/pendants, rings, wooden tablets, in some tombs and churches, and in a house. Anticipating a complete edition of all texts, *IGLS* 2061 (bronze medallion from Hama, Syria; 6th/7th cent. A.D.) is taken as an

example of the detailed type of lemma planned (512/513). [A.Felle, *Biblia* has 51 attestations: see *ibid.* 523 s.v. *Ps.* 90]. Cf. also our lemma no. 1946 and, for some new attestations, no. 2058 sub (5).

2156. Religion. Christianity: χωρεπίσκοπος. S.Destephen, S.Métivier, *Topoi* 15 (2007) 343-378, offer a detailed study of the relation between the rural and urban bishops, largely based on literary sources. For the epigraphical sources concerning the ἐπίσκοποι and χωρεπίσκοποι see *SEG* XXXIX 1837.

2157. Religion. Curses and oracles. E.Eidinow, *Oracles, Curses, and Risk Among the Ancient Greeks* (Oxford 2007), studies how curses and oracular enquiries reflect the significance of risk, uncertainty, and anxiety in the daily life of the Greeks. She discusses individual and state consultations of oracles (41-138), adducing inscriptions referring to invididual consultations in Delphi (*IG* IV^2.1.128; *IG* XII.3.248; *SEG* XV 517; *F.Delphes* III.3.1560; *Syll.*^{3} 1044 = *LSAM* 72; 50-53) and Didyma (*Milet* I.3.178; *Didyma* II 7 and 11; *PH* 60; 53-55) and studying in detail the oracular enquiries from Dodona (see our lemma no. 536).

As regards curses, E. discusses the language of binding (142-153); the urban setting (especially concerning the Athenian choregia; 155-164); judicial curses; their significance for the elite; their targets (μυνηταί, δικασταί, μάρτυρες, συνήγοροι, κατήγοροι, ἀντίδικοι, σύνδικοι, ὅσοι παρατηροῦσι = spectators, women; 165-190); commercial (191-205) and love curses (206-224). [This is a significant contribution to Greek social history, but the presentation of the epigraphic material is sometimes problematic, especially as regards the use of old editions (see below) and the accuracy of translations. A few examples: τὴν συνουσίην (Audollent, *DefixTab* 86) is translated as 'her meetings' (402); for this text see now *SEG* LIV 524; ἀναγνῶς (Audollent, *DefixTab* 43) is translated as 'recognize' (390; correct in Audollent, *DefixTab* 44, on p. 391: 'read'); in the case of the Delian curse tablet *SEG* LIII 813, E. misunders the term ἀρετή, which means miraculous/wondrous power (419: 'your excellence'); 'show your range' (*ibid.*) must be a misprint for 'show your rage' (διοργιάσετε; 'pursue with great anger', *SEG*). The famous curse tablet from Arkesine (*IG* XII.7 p. 1) is erroneously attributed to Sicily; κατέχαρε, ἀνεπτέρωσε ἀγοράσαι in this text is not 'he has celebrated with them, he has incited them to run about' (419-421) but 'he rejoiced, he encouraged them to run to the agora' (i.e., probably in order to seek asylum in altars). Ἁγνὰ θεά in Arena I^2 63 is not 'the holy goddess' (429/430), but the 'pure goddess' (Demeter), Chaniotis]. We give a comparatio numerorum of the defixiones included in her catalogue (352-454) with *SEG* and other corpora (for the Dodona tablets see our lemma no. 536). [The defixiones from Pydna (445) are published: *SEG* LII 617. On the defixiones from Sicily and South Italy (425-430 and 448/449) see Arena I^2 61-67, II^2 45 and 128, and L.Bettarini, *Corpus delle defixiones di Selinunte* -- (see *SEG* LV 1018), Sverkos].

IG III App.	Eidinow	*IG* III App.	Eidinow	*IG* III App.	Eidinow
11	352	38/39	355/356	55/56	359/360
12	352	42	356	63-75	360-367
24-28	353/354	45	357	77-79	368/369
30	354	47-50	357/358	81	369
33/34	354	53	358/359	84-89	369-373

IG III App.	Eidinow
93-95	373-375
97/98	376/377
100	377/378
102-109	378-384
120	384
129	385
137	385
158	385/386
160	386

IG XII Suppl.	
530	421/422
573	421

SEG IV	
30	425
31	426
37/38	427/428

SEG X	
394	405/406
395	406

SEG XVI	
574	430

SEG XXI	
1093	407

SEG XXIV	
263	412/413

SEG XXVI	
573	429/430
1113	426/427

SEG XXIX	
930/931	432
932	433
933	433

SEG XXX	Eidinow
352	408/409
1175	433/434

SEG XXXIV	
952	430-432

SEG XXXVI	
857	428
858	429/430

SEG XXXVII	
214	410
673	437
681	437

SEG XXXVIII	
940	425
941	426

SEG XXXIX	
1020	226, 448/449

SEG XL	
265	438
267	454
269	438

SEG XLII	
217	438

SEG XLIII	
434	452/453

SEG XLIV	
226	442
844	450

SEG XLVI	
1380	424

SEG XLVII	Eidinow
871	453/454
1442	449/450
1443	449
1538	434

SEG XLIX	
320 A	225, 444
1301	449/450
1302	449
1405	451

I.Oropos	
745/745 A	443

I.Olbia	
106	452
109	437

Arena I[2]	
60	426/427
61	427/428
62bis	448/449
63	429/430
64	428/429
65	428
67	430

Arena II[2]	
45	426
128	425

IGDS	
31	426/427
33	430
35	428/429
37	427/428
38	429/430
121	425
122	426
134(b)	426

*GIGP*²	Eidinow	Audollent, *DefixTab*	Eidinow	Audollent, *DefixTab*	Eidinow
69	424	10	389/390	66-73	396-399
Audollent, *DefixTab*		39	390	70	365
		43/44	390/391	71	365/366
1	387/388	47	391	84-87	400-403
4/5	388/389	49/50	392/393	89/90	403/404
		52	393/39460-	92	404
		63	394/395	212	405

2158. Religion. Dice- and alphabet oracles. Cf. *SEG* LV 2069. J.Nollé, *Kleinasiatische Losorakel. Astragal- und Alphabetchresmologien der hochkaiserzeitlichen Orakelrenaissance* (München 2007), presents the long-awaited Corpus of all known dice- (21) and alphabet (12) oracles. Among the twenty-one dice-oracles four are new: one from Adada (60-67), two from Sagalassos (58-60) and one from Prostanna (52-54). The twelve alphabet-oracles are all edita. Alphabet-oracles consist of twenty-four verses (mostly iambic trimeters), each beginning with a different letter of the alphabet. For each verse one line is reserved in the inscription. For both categories we give a comparatio numerorum.

In addition to the texts and commentaries, N. offers reflections on the ἀστράγαλοι, their shape, their use as dice and the place of dice-oracles in the tradition of the Greek Orient. He presents a reconstruction of the archetypal text of the dice-oracles (with variations in the app. cr.; German translation of the 56 oracles; 123-181). [For the relation between Artemidoros of Daldis and the astragalomanteis see J.Billya, J.J.Flinterman, *Lampas* 39 (2006) 260/261, Pleket]. Among the alphabet-oracles he distinguishes five traditions. In a final chapter, N. places the oracles in the context of the general religious climate of the 2nd/3rd cent. A.D. in the Greek East, with special reference to the role of expanding Christianity, which supposedly elicited a reaction from the urban elites, who with these oracles and the concomitant, generally gentle attitude of the gods wanted to compete with Christian missionaries. [For the popularity of oracles in the Greek East in the 2nd cent. A.D. see also A.Bendlin, 'Vom Nutzen und Nachteil der Mantik: Orakel im Medium von Handlung und Literatur in der Zeit der Zweiten Sophistik', in D.Elm von der Osten, J.Rüpke, K.Waldner (edd.), *Texte als Medium und Reflexion von Religion im römischen Reich* (Stuttgart 2006) 159-208. In passing B. adduces many oracles on record in inscriptions and discusses criticism on oracles in literary sources and by Diogenes of Oinoanda, Pleket].

Full indices: words, names, toponyms, topics; 23 plates with excellent photos. For reviews see G.Petzl, *Klio* 91 (2009) 232-234 and G.Staab, *AAHG* 62 (2009) 175-181. For a dice from Crete possibly used in divination see *SEG* LVI 1055.

The text from Anaboura (Nollé 33-40) has been found and republished by G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 15 (2007) 128-139 (ph.; French translation; see our lemma no. 1395). They also republish the honorary inscription for Attalos, son of Bianor (Nollé 39, Block IV, inscr. F) and the fragmentary text for an unknown member of the same family (Nollé 39, inscr. F). We note the differences between Nollé and Labarre, Özsait in the text of the oracle; we omit the differences in bracketing and dotted letters; line-numbers refer to the text of L., Ö.: **C L. 2**: [Τρεῖ]ς π̣άν̣[τες τρεῖοι κ' ἐξεῖται δύο] ἐφε[ξ]εῖ (Nollé: [τρεῖς τρ]ε̣ία π̣[είπτοντες, δύο

δ' ἐξεῖται, τά]δε φράζει); **L. 3**: [εἰσὶ καλαὶ πράξεις· σπεῦδέ σε] χρησμὸς ὅδ' αὐδᾳ (Nollé: [εἰ]σὶ καλαὶ π[ράξει]ς· σ[πεύδειν δέ σε] χρησμὸς ὅδ' αὐδᾷ [Nollé's text is clearly preferable, Pleket]; **L. 4**: καὶ φεύξῃ νούσο[υ] χα[λεπῆς] πάντ[ων δὲ κ]ρα[τ]ήσεις (Nollé: καὶ φεύξῃ νοῦσ[ον] χα[λεπὴ]ν καὶ π[ά]ντ[α] κρατήσεις [νοῦσ[ον] χα[λεπή]ν is preferable but since in **D** L. 14 N. reads πάντων τούτων δ' ἔτι καὶ σὺ [κρατήσεις], πάντ[ων] seems better, Pleket]; L. **5**: καὶ [τ]ὸν ἀλ[ώ]μενον ξεν[ί]ῃ γῇ ἥξειν θεὸς αὐδᾷ (Nollé: καὶ τὸν ἀλώμενον ξεν[ί]ῃ ἥξειν θεὸς αὐδᾳ); **L. 8**: (τὴν) χεῖρα (Nollé: τὴν χεῖρα); **L. 15**: μηδὲ βιάζου θνητὸς ἐὼν θεὸν ὅς σέ τι βλάψει (Nollé: μηδὲ βιάζου θνητὸς ἐὼν θεόν, ὅς σ' ἔτι βλάψει); **LL. 19/20**: αἴθων ἐ(ν) χώροισι λέων μέγας ὃν πεφύλα[ξ]ο, | δεινὸς· ἄπρακτος ὁ χρησμός etc. (Nollé: αἴθων ἐσχωροίσι (= ἐσχωρήσει) λέων μέγας, ὃν πεφύλαξο· | δεινός, ἄπρακτος ὁ χρησμός etc. [strangely enough L., Ö. translate 'un grand lion étincelant s'est avancé' but they print ἐ(ν) χώροισι, Pleket]); **L. 28**: στέλλε ὅπ[ου σοὶ θυμό]ς etc. (Nollé: στέλλε, ὅπο[υ χρῄζε]ις etc.); **L. 30**: εὐφροσύνη[ς δ' ἄρ]α πάντ' ἔσται etc. (Nollé: Εὐφροσύνη [π]αρὰ πάντ ἔσται); **L. 32**: [Τρεῖς δ' ἐξεῖται καὶ δύο τρεῖοι μ]άνθαν' ἀκουά[ν] (Nollé: [-- μ]άνθαν' ἀκουάν); **LL. 34/35**: [ἄ]μεινον -- σοι γὰρ πάντ' ἐπιτεύξῃ | [--]τα βλάψεις (Nollé: {α}μεῖνον, ἕ[ως] ἀπο[φαίνει] σοι, καὶ πάντ' ἐπιτεύξῃ· | [εἰ δὲ κενοσπουδῶς χρῄσῃ, σαυ]τὸν μέγα βλάψεις); **D L. 14 in fine**: πάντων τούτων δ' ἔτι καὶ [σὺ κρατήσεις] (Nollé: πάντων τούτων δ' ἔτι καὶ σὺ [κρατήσεις]); **L. 25**: [ἔκφευξί]ν [τ]ε πόνων etc. (Nollé: ἐ[κφεύξῃ] τε πόνων etc.); **L. 28**: οὐκ ἔστιν πρᾶξις τι, μάτην σπεύδεις etc. (Nollé: οὐκ ἔστιν πρᾶξις· τί μάτην σπεύδεις); **L. 30 in fine**: οὐδὲ προσητῆ (Nollé: οὐδὲ προσικτῆ [in L. 19, the ὁδός is also said to be 'not προσικτή'; Sterrett's προσητῆ (= προσιτέα) is to be rejected, Pleket]); **L. 33**: μὴ βαῖν[ε], μέλλεις [-- ἀλ]λ' [ἀν]άμεινον (Nollé: μὴ βαῖν', ἢ μέλλεις· [μείναντί σοι ἔσται] ἄμεινον).

Dice Oracles:	**Nolle, pp.**
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Kaibel, *EG* 1039	239-242
1040	231-239
RICIS 312/0201	265-269
401/0603	269-276

2159. Religion. Egyptian cults: Isis. G.Sfameni Gasparro, in *Nile into Tiber* 40-72, underlines the importance of Isis as 'cosmic and saviour goddess' in her analysis of the aretalogies in *SEG* XXVI 821 (XLII 655*; cf. XLVIII 888 and 2189; LII 1978: LIII 2232; LIV 1896 bis; *RICIS* 114/0202; Maroneia) and VIII 548-551 (cf. XXXVIII 2014; XL 1718; LII 1750; LIII 2232; Bernand, *Inscr. métriques* 175; Fayum). For the cosmic aspect cf. also R.Turcan, *ibid.* 78-83 (on the near equivalence of Isis and Αἰών).

2160. Religion. Egyptian cults: ὑπόστολος. M.Malaise, *CE* 82 (2007) 302-322, studies the meaning of the Isiac title ὑπόστολος on record in three inscriptions: *IG* XII Suppl. 571 (*RICIS* 104/0103; Eretria, 2nd cent. B.C.; honors awarded to a priest by τὸ κοινὸν τῶν μελανηφόρων καὶ ὑποστόλων; not necessarily a joint association of these two groups), *IG* IX.2.1107 (*RICIS* 112/0703; Demetrias, ca. 117 B.C.; honors for a priest of Sarapis, benefactor of the κοινὸν τῶν ὑπόστολων, recording their annual σύνοδοι held κατὰ τὸ ἱερόν), and *SEG* XXXVI 583 (*RICIS* 113/0908; Amphipolis, 67/66 B.C.; honors awarded by a priest and the hypostoloi to a trierarch). Etymologically, the term should be associated with στολή ('vêtement') / στόλος ('action d'équiper') and dissociated from both composita in -στολιστής (which would yield the sense of 'habilleur en second', supposedly subordinated to the [ἀρχ]ίστολος: an uncertain restoration of *I.Eph.* 1244 = *RICIS* 304/0606) and ἀνυπόστολος ('qui parle sans détour, sans sous-entendu', interpreted as the opposite of ὑπόστολος - hence a worshipper with special knowlegde of the cult's arcana - by C.Veligianni in the article mentioned in *SEG* XXXVI 583). Connecting the term with ὑψίστολος (cf. Hesychius s.v.: 'ceux qui sont habillés d'un chitôn qui monte haut'), M. identifies the Isiac priests clad in long white robes covering the body up to the arm-pits and represented on several monuments, notably the Iseum of Pompeii, as hypostoloi. The iconographic documentation suggests that they were persons of high rank charged with performing ceremonies and bearing the offerings and divine images in processions.

2161. Religion. Ἐπιφανέστατος. In *XII Congressus* I 433-436, J.Dontcheva argues that in the Roman period in inscriptions from Thracian areas it is above all Ἀσκληπιός who is worshipped as ἐπιφανέστατος θεός, sometimes together with Ὑγ(ι)εία. Ζεύς also carries the epithet. Remarks on *IGBulg* III 670, 1126, 1134-1140, and 1628.

2162. Religion. Ζεύς and his cults in the Greek poleis. On the basis of the architectural design of the sanctuaries, N.Kreutz, *Zeus und die griechischen Poleis. Topographische und religionsgeschichtliche Untersuchungen von archaischer bis in hellenistische Zeit* (Rahden/ Westf. 2007), studies the place of Zeus in the public cults of the Greek polis, from southern Italy and Sicily in the West to Syria in the East. In a second part (169-228), K. focuses on the role of Zeus in the religious policy of Greek autocrats (tyrants; illegitimate rulers; dynasties) in the Archaic, Classical and Hellenistic period, based primarily on literary and epigraphical sources (no indices). She argues that Zeus rarely takes the lead in the pantheon of an independent polis, but was the preferred deity of tyrants, mainly during the Archaic period. The tyrants of the Classical and Hellenistic times showed greater restraint. The cult of Zeus had a long tradition among Alexander's ancestors, but his successors preferred other gods, especially Apollo as their patron deities (perhaps because of the alleged father-son relationship between Zeus and Alexander). A revival of the Zeus cult started with Antiochos IV Epiphanes.

2163. Religion. Jewry: Asia Minor. Drawing on the inscriptions he collected in *IJO* II, W.Ameling, in J. Frey, D.R.Schwartz, S. Gripentrog (edd.), *Jewish Identity in the Greco-*

Roman World (Leiden-Boston 2007) 252-282, shows that the Jewish diaspora in Asia Minor shares the general 'epigraphic habit' of the Roman Imperial period. Both in private and official inscriptions Jewish epigraphy is in line with non-Jewish epigraphy in terms of chronological (peak in the late 2nd/early 3rd cent. A.D.; lower peak in the second half of the 4th cent.) and spatial patterns (the larger part of the corpus comes from cities), and also in similar purposes of self-representation, status display and aspirations of social prestige. Jews largely adapted themselves to local conventions (formulas; e.g. curses in Phrygia, though with variants of their own). Jewish epitaphs can often be distinguished from their pagan counterparts only by the self-identification Ἰουδαῖος (later Ἑβραῖος) [for this and other criteria see most recently *SEG* LIV 1888 and LVI 2137] ('ich bin sicher, daß es viele Grabinschriften von Juden gibt, die wir nicht als solche erkennen können'; 266). Private dedications are not to God (no altars or sacrifices either), but are donations made to synagogues. Such texts and the honorary inscriptions issued by Jewish communites fit in with their pagan equivalents in form and contents, but they are confined to the sphere of the synagogue. For the polis, a Jewish community was a religious association among many others; unlike pagans, Jews did not participate in other associations, with the occasional exception of the gymnasium. In spite of this, there is evidence that individual Jews identified themselves with their cities (Jewish urban administrators and councillors from the Severan period; indication of ethnics). Reflections on Jewish religious identity, which became more outspoken after the rise of Christianity. All in all: 'es gab so etwas wie eine gemeinsame Sprache, einen Dialog zwischen Juden, Vereinen und Poleis, aber es gab auch ... Differenzen ... natürlich vorzüglich im religiösen Bereich' (277). All epigraphical entries in the Index of inscriptions and papyri in *Jewish Identity* -- (431/432) are drawn from A.'s article.

2164. Religion. Jewry: conceptions of death and afterlife. Cf. *SEG* LI 2343; LIV 1889. L.V.Rutgers, in J.Neusner, A.J.Avery-Peck, B.Chilton (edd.), *Judaism in Late Antiquity*, vol. 3, part 4 (Boston-Leiden 2001) 293-310, offers methodological reflections on the value of late antique Latin and Greek Jewish inscriptions as a source for conceptions of death and afterlife. After a review of the over-interpretation of formulas like θάρσει οὐδεὶς ἀθάνατος, Εἷς Θεός or ἐν εἰρήνῃ ἡ κοίμησις αὐτοῦ/αὐτῆς by early 'maximalists' (J.B.Frey; B.Lifshitz) and the more critical yet unduly negativist stance of later 'minimalists' (S.Nagakubo; U.Fischer), R. urges to start from the functional context of the inscriptions. The epitaphs include few truly explicit references to afterlife and, in line with most pagan texts, focus on this-worldy elements: the names of the deceased (also meant to establish the legal ownership of tombs) and their role in the Jewish community. More telling are the words 'shalom' (cf. also εἰρήνη/pax), 'amen' and 'sela' frequently concluding Jewish inscriptions (in Aramaic, Hebrew, Greek and Latin alike), which have biblical and liturgical overtones: 'Jewish epitaphs were not primarily concerned with systematically expressing ideas about afterlife in a philosophical garb ..., but, rather, with referring to customs practiced on the occasion of the burying and commemoration of the dead' (306), thus creating a spiritual link between this and the 'other' world and showing concern for afterlife. Consequently several of the tersely formulated and seemingly ambiguous formulas may well have carried an eschatological meaning.

2165. Religion. Jewry: life course. D.Noy, 'The life course of Jews in the Roman Empire', in M.Harlow, R.Laurence (edd.), *Age and Ageing in the Roman Empire* (Portsmouth, R.I. 2007) 81-94, employs epigraphic evidence from Egyptian Leontopolis, Palestinian Jerusalem (ossuaries) and Besara (Beth She'arim) and catacombs in Rome and Venusium to examine some aspects of Jewish life: commemoration of children and the elderly; links between age and marriage; the holding of offices and titles as part of the life course. On 82 a tabular survey of the information derived from the inscriptions found so far in these places.

2166. Religion. Jewry: the use of Greek. M.Hadas-Lebel, 'La connaissance du grec en milieu juif (III s. av.-IV s. ap.n. è.)', in *La Méditerranée* -- (cf. our lemma no. 957) 231-242, offers a concise survey of the knowledge and use of Greek among the Jews in Palaestina and in Jewish Diaspora communities. General references to the epigraphical material, especially in the section concerning the situation in the 2nd-6th cent. A.D. (238-240). Cf. also our lemmata nos. 1813/1814.

2167. Religion. Κουροτρόφοι: female and male dedicators. S.Ducaté-Paarmann, in H.Harich-Schwartzbauer, T.Späth, J.Hindermann, eds., *Gender Studies in den Altertumswissenschaften: Räume und Geschlechter in der Antike* (Trier 2005) 37-57, notes that although most dedicators of objects to kourotrophic divinities were women, men are attested among the dedicators as well, citing *IG* II^2 1498 B col. II LL. 73/74; *IG* II^2 1534B + 1535 L. 84; *IG* II^2 4778; *I.Délos* 1417 B col. I LL. 15/16, 34. This observation leads D.-P. to question the conventional attribution of anatomical models to female or male dedicants on the basis of the object itself. In this connection she cites a phallus dedicated by one Ξενοκρίτα Ἀγαθεία (*SEG* XXXIV 495), a model of male genitals dedicated by a male and a female (*SEG* XLVI 1248), a model of male genitals dedicated by a mother for her son Φιλόνικος (*IG* II^2 1534B + 1535 L.160), and a model of a female body dedicated by a man (*IG* II^2 1534B + 1535 L.143). The author adds as an example of typically male objects dedicated by women, a small golden shield dedicated by a certain Φυλάρχη (*IG* II^2 1456 LL. 6-7). Against the tendency to automatically associate jewelry dedicated in sanctuaries with women, she cites *IG* II^2 1388, 1403, and *IG* XI.2.287 B for rings, necklaces, and bracelets belonging to men.

2168. Religion. Magic: defixiones. Cf. A.G.Nisoli, 'Parole segrete: Le "defixiones" ', *Acme* 60.3 (2007) 36-46, with special attention to the function of the tombs, in which defixiones were deposited (those of ἄωροι, βιαιοθάνατοι and ἀτελεῖς, who were supposed to be very vindictive; cf. also our lemma no. 2172) and to tombs giving access to the gods of the underworld (Ἑρμῆς, Φερσεφόνη). Comment on *SEG* XXXVII 673 (XLVII 1191; 39/40 note 22), XXXVII 351/352 (XLIX 440; 40/41 note 24), and LIV 876 (42/43).

2169. Religion. Magic: exorcisms of the wandering womb. C.A.Faraone, in *Finding Persephone. Women's Rituals in the Ancient Mediterranean* (Bloomington 2007) 154-164, returns to the problems of the demonization and exorcism of the wandering womb in an essay largely based on literary sources and amulets on papyrus (see already *SEG* LIII 2240). On 157/158, he comments, again, on the gold amulet from Beirut *SEG* LIII 1803 (LV 1631) and also adduces two inscribed gems: A.Bonner, *Studies in Magical Amulets, Chiefly Greco-Egyptian* (Ann Arbor 1950) no. 140, and S.Michel, *Die magischen Gemmen im Britischen Museum* ((cf. *SEG* LIII 2143) no. 351.

2170. Religion. Magic: gems. E.Zwierlein-Diehl, 'Les intailles magiques', *Pallas* 75 (2007) 249-262, presents an overview of recent publications on magical gems and their iconography. Non vidimus; cf. *EBGR* (2007) [2010] no. 151.

2171. Religion. Magic: hexametrical spells and epic poetry. C.A.Faraone, *QUCC* 84 (2006) 11-24, compares formulas in hexametrical spells from the Classical period (*I.Cret.* II.XIX.7 = *SEG* LII 818; XLIX 1248* [Phalasarna]; *SEG* XLVI 1277 [Selinous]; XLIX 1360 [Lokroi Epizephyrioi]) to passages with magic connotations from epic poetry (notably *Od.* 4.220-226 and *Hymn to Demeter* 227-230). Rather than identifying Homeric poetry as a source for magic versifiers, the incantations should be considered a genre of its own which like hymns and oracles used hexametrical verses; the epic poets drew on formulas from spells in contexts requiring a magic note. Among the formulas studied are οὐ ... δηλήσεται οὔτ(ε) ... (referring to demons or diseases to be driven out by the spell) and conditional clauses/curses (ὅστις ...; in this context F. also comments on the magical incantation in LL. 2/3 of the Nestor cup [*SEG* XIV 604; LIII 1084*; *CEG* 454; *IGDGG* I 2; *LSAG*^{2} 239 no. 1], which he discussed more extensively in an earlier study [cf. *SEG* XLVI 1327]). [See now also id., 'Stopping Evil, Pain, Anger, and Blood: The Ancient Greek Tradition of Protective Iambic Incantations', *GRBS* 49 (2009) 227-255, Tybout].

2172. Religion. Magic: witchcraft and divine vengeance in cases of (untimely) death. F.Graf, *ZPE* 162 (2007) 139-150, collects and studies Greek and Latin epitaphs which explicitly or implicitly refer to a secret evil action (i.e., witchcraft or sorcery) as the cause of death of a (mostly) young person; this explanation is often accompanied by an invocation for divine vengeance (frequently addressed to Ἥλιος) and may include a curse. He presents a catalogue in four sections starting from the unequivocal examples and gradually moving towards the ambiguous cases. We mention the Greek texts in the first three categories accessible in corpora or collections: 1) terms like φάρμακον /φαρμακεία/venenum are explicitly mentioned, referring to sorcery that killed or damaged someone rather than a physical poison; the suspicion is sometimes formulated conditionally (*GV* 1875 = Bernand, *Inscr. métriques* 46; *SB* 1323; *I.Side* 206; *IG* XII.5.764; XII.8.450; *I.Délos* 2532 = *Syll.*^{3} 1181 = *CIJ* 725; *IGLS* 9363); 2) various stealthy practices (implying sorcery): *Salamine de Chypre* XIII 198; *IOSPE* I^2 576; *I.Pessinous* 53; Merkelbach-Stauber, *SGO* IV 20/27/01; Mitchell, *The Inscriptions of North Galatia* [cf. *SEG*

XXXII 1263] 110). Part of these texts claim violence or murder as the cause of death, but all people are young and the epitaphs invoke Helios for revenge; 3) call for divine vengeance for an unspecified death; some texts curse an evil person, occasionally conditional (*SEG* XLIV 1059; L 1233; *Studia Pontica* 3, no. 258; *I.Sestos* 66; A.Dain, *Inscriptions grecques du Musée du Louvre* [Paris 1933] no. 34; *MAMA* VII 402; Mitchell, *op.cit.* 246; *SEG* XVI 441; *IG* XIV 254); 4) unspecified death plus a relief representing two raised arms with open hands which should be interpreted as a call for divine vengeance ('Fluchhände'), occasionally accompanied by a curse not directed against tomb violation.

2173. Religion. Orphics. F. Graf, S.Iles-Johnston, *Ritual Texts for the Afterlife. Orpheus and the Bacchic Gold Tablets* (London-New York 2007), present 39 Orphic tablets (text and translation; 1-49) [*SEG* LII 606 should be added to this catalogue, Chaniotis] and a thorough study of their content and religious context. They summarize the history of research (50-65) and discuss the relevant myth of Dionysos (66-93), the eschatology behind the tablets (the topography of the underworld, the importance of water, three types of souls, the guards of the underworld, the importance of purity, initiation, and memory; 94-136), and the initiation rites (137-164). In an appendix (185-188), they present inscriptions from Olbia that have been associated with the Orphic circle (*IGDOP* 92, 94, 95). We present a comparatio numerorum of the texts in the catalogue with corpora, *SEG*, and A.Bernabé, *Poetae Epici Graeci*. II.2 -- (see *SEG* LII 1977).

***IG* XIV**	**G., I.-J.**	***SEG***	**G., I.-J.**	***PEG* II.2**	**G., I.-J.**
638	2	LI 788	30	478	10
642	3	LII 649	37	479	11
		LV 612	28	480	12
SEG				481	16
XXIII 410	25	***Achaïe* III**		482	13
XXVI 1139	1	148	20	483	14
XXVII 226	29	149	21/22	484	29
XXXIII 410	25			484a	18
XXXIV 338	20	***I.Thess.Enipeus***		485/486	26
XXXVII 497	26	115	25	487	3
XXXVII 820	3-7			488	5
XL 541	35	***I.Cret.* II**		489	7
XLI 401	21/22	XII.31a-c	10-12	490	6
XLII 691	32	XII.31 bis	15	491	9
XLIV 750	8	XXX.4	16	492	4
XLV 646	27			493	27
XLV 762	36	***PEG* II.2**		494	17
XLV 782	31	474	1	495	15
XLV 783	34	475	8	496a	32
XLVIII 1227	17	476	2	496b	31
XLIX 703	33	477	25	496f	34

PEG II.2	G., I.-J.	*PEG* II.2	G., I.-J.	496d	22
496g	36	496l	38	496e	20
496h	35	496n	30	496i	23
496k	37	496c	21	496j	24
		PEG II.2	G., I.-J.		

2174. Religion. Πίστις/πιστός. N.Belayche, 'Rites et "croyances" dans l'épigraphie religieuse de l'Anatolie', in J.Scheid (ed.), *Rites et croyances dans les religions du monde romaine* (Geneva 2007) 73-103, argues that πίστις/πιστός belongs to the realm of social virtues and diplomatic relations (confidence, loyalty), adducing various inscriptions: inter alia *SEG* XLII 1065 LL. 14/15 (director of a manteion is worthy τῆς τοῦ θεοῦ πίστεως), XLII 1215 LL. 5/6, and *IGBulg* I^2 230 bis (loyalty of/trust in agoranomoi, vel sim.). In the Imperial period ὁ πιστός commonly denotes a Christian believer; in *SEG* XLIX 1933, however, the context of μέγα πιστὲ Φιλούμενε is pagan; cf. also *SEG* XLVI 2170 (43) for the deceased Isidora as ἡ πιστή ('fidèle ou pieuse').

In Lydian/Phrygian texts and in 'sanctuaires thérapeutiques' πίστις, πιστεύω and related terms like ἀπειθέω/ἀπιστέω occur relatively frequently. B. adduces many examples, inter alia Petzl, *Beichtinschriften* nos. 7 (French translation; ἀπειθέω), 10 (διὰ τὸ ἀπιστῖν), 12 (ph.; French translation; μὴ πιστεύουσα τῷ θεῷ); *IG* IV^2.1.121 (ἀπιστέω; Ἄπιστος); *SEG* XLIV 1528 (ph.; ὁ πιστός: 'le croyant'); *IGLS* XXI.2.64 (ἐπίστευσα; μεγίστην πίστιν). Μὴ πιστεύειν and ἀπιστεῖν are the refusal to acknowledge the power of the god who administers justice, or the refusal to obey resulting in a denial of the god's power, rather than the refusal to believe in god (as a Judaean-Christian interpretation would have it). B. does not believe in a 'moralisation de la vie religieuse' (104); πίστις denotes adherence to rituals and proper τιμή for the deity. [For πίστις of σύνδικοι see Fournier (cf. our lemma no. 2194) 22; see also a funerary epigram from the area of Bithynion for a 'wise man, πίστιν λαβόντα θεοῦ' ('der Gottes Vertrauen genoss'): M.Adak, N.Eda Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 94 no. 19, Pleket].

In the process B. also discusses inscriptions recording the pity/compassion of the deity: ἐλεήμων (Palmyra; ἑνὶ μόνῳ ἐλεήμονι; *Syria* 14 [1933] 269/270 no. 5); ἐλεέω (*MAMA* IX p. 180 P 67); cf. also *SEG* XIX 852 (Θεῷ Ὑψίστῳ καὶ ἁγείᾳ Καταφυγῇ). For πίστις see also the *Discussion* on 104-112. On 108, B. writes that the texts containing ἐλεήμων reflect Jewish influence. Cf. also the remark on ἔλεος by P.Borgeaud, *ibid.* 217.

B. underlines the importance of εὐλογία elements in the 'confession' inscriptions, often combined with acclamations denoting the uniqueness (Εἷς θεός), greatness and justice of the deity (see e.g. *SEG* LIII 1343). These are new elements in an otherwise traditional ritual context. Εἷς θεός does not imply monotheism but henotheism in an otherwise hierarchical polytheistic context. Cf. also N.Belayche, 'Deus deum ... summorum maximus in the imperial period', in S.Mitchell, P.Van Nuffelen (edd.), *One God. Pagan Monotheism in the Roman Empire* (Cambridge 2010) 141-166; A.Chaniotis, 'Megatheism: the search for the almighty god and the competition of cults', *ibid.* 112-140; see also *SEG* LVI 2131.

2175. Religion. Priestesses. J.B.Connelly, *Portrait of a Priestess. Women and Ritual in Ancient Greece* (Princeton 2007; fifth ed. 2010), offers a comprehensive study of various aspects of the performance of women as priestess (ἱέρεια) and other sacred officials, and as participants in numerous rites in public religion: preparatory functions for girls and maidens; requirements of sacred offices and methods of acquisition (inheritance; allotment; election; purchase); priestesses of Athena Polias, of Demeter and Kore in Eleusis, Hera in Argos and Apollo in Delphi (the Pythia); priestly attire and attributes; statues of priestesses, financed by their own financial resources [doubts about the latter in Y.Ustinova, *SCI* 30 (2011) 149/150]; activities of priestesses (processions, sacrifices, libations); priestly privileges, perquisites and honors: priestesses as 'civic leader with civic authority' (198); epitaphs and public burial of priestesses; comparison between pagan priestesses and women holding sacred functions in Jewish and Christian communities. Ample use of inscriptions (see the index on 387-392). The following texts are discussed in some detail (text and translation): *IG* I³ 953 (*CEG* 317; 132/133); 1330 (*CEG* 93; *SEG* XII 80) and *IG* II² 12200 (ph.; 227-229); *IG* II² 3453 (130/131); 3455, 3484 and 3634 (142-144); 3474 (117-119); 5271 (ph.), 6232 (ph.), 6398 (ph.) 7244 and 7356 (ph.; 242-244); 6288 (ph.; *CEG* 566; 235-237); *IG* XII.5.655 (256/257); *SEG* XXIII 220 (148-151); *I.Erythrai* 210 (a) (139); *I.Knidos* 131 (*CEG* 860; 134/135); *I.Magnesia* 215 (a) (253-256); *I.Priene* 173 (ph.; 136-139); *I.Sardis* 111 (ph.; Pfuhl-Möbius 418; 251-253); *LSAM* 48 LL. 1-20 (179/180).

2176. Religion. Women's dress in cultic regulations. A.Brugnone, 'Regolamenti cultuali e moda femminile nella Grecia antica', in M.C.Ruta (ed.), *Le parole dei giorni. Scritti per Nino Buttitta*, vol. 1 (Palermo 2005) 663-674, focuses on restrictive prescriptions concerning female dress (expensive and colorful garments; precious jewels; elaborated hair-dress) in sacred laws ranging from the late 6th cent. B.C. to the 1st cent. A.D. and mainly from the Peloponnesos: *LSCG* 65 (*IG* V.1.1390; *Syll.*³ 735/736; *SEG* LVI 472*; Andania; 92/91 B.C.) and 68 (*IG* V.2.514; *SEG* XLIX 446; *IPArk* 607; Lykosoura; 3rd cent. B.C.); *LSCG* Suppl. 32 (*IG* V.2.410; *LSAG*² 224 no. 8; *SEG* LII 442*; Lousoi?; last quarter of the 6th cent. B.C.) and 33 (Patras; 3rd cent. B.C.); *LSAM* 6 (*I.Kios* 19; 1st cent. A.D.). Discussion of literary sources testifying to women wearing special attire during cultic events. Cf. *SEG* XXXIV 1685.

2177. Roman Citizenship. Μᾶρκοι Αὐρήλιοι. In the German translation of his study summarized in *SEG* XXXIX 1858, K.Buraselis, *ΘΕΙΑ ΔΩΡΕΑ. Studien zur Politik der Severer und zur* Constitutio Antoniana (Vienna 2007) 94-120, adds some comments on inscriptions from Leukopetra (*I.Leukopetra* 63, 68, 70, 84, 89, 93, 95, 108, and 116-119) and includes some new inscriptions (*SEG* II 396; cf. M.Hatzopoulos, *Cultes et rites* -- [cf. *SEG* XLIV 1748] 64); XXVIII 1255, XLII 607, XLVI 745; *I.Beroia* 54 [cf. *SEG* XLVII 748]), which confirm his observations on the filiation formula of Roman citizens of Greek origin (substitution of the Latin praenomen by the Greek name of the father); cf. also *SEG* XLVI 2324. See also the summary by A.Bérenger in *An.Ép.* (2007) [2010] no. 56.

2178. Romans in Asia Minor. W.Eck, in G.Urso (ed.), *Tra Oriente e Occidente. Indigeni, Greci e Romani in Asia Minore* (Pisa 2007) 165-187, examines Roman families which settled in Asia Minor and produced Roman knights and senators. Families settling in renowned cities like Athens, Rhodes, Ephesos and Pergamon generate only few knights/senators; most senators and knights stem from the interior (Pamphylia; Roman colony of Pisidian Antiochia; northern Galatia), where the immigrants developed large estates producing grain and wool. In an Appendix a list of senators and knights belonging to the Sergii and Caristanii from Antiochia. Non vidimus; cf. J.-Y.Strasser in *An.Ép.* (2007) [2010] no. 1315.

A.P.Gregory in H.Elton, G.Reger (edd.), *Regionalism in Hellenistic and Roman Asia Minor. Acts of the Conference Hartford, Connecticut (USA), August 22-24, 1997* (Bordeaux 2007) 161-168, examines the Roman presence in the Hermos valley in Asia Minor on the basis of the epitaphs and dedications prior to 212 A.D.: 762 Roman anthroponyms; Roman citizenship is relatively rare: only 16 Roman citizens are on record; 54 Latin names in the first two centuries A.D., often in a rural context of village populations. Non vidimus; cf. B.Puech, *An.Ép.* (2007) [2010] no. 1316. For Romans in Ephesos see our lemmata nos. 1110 and 1112.

2179. Runic inscriptions and Greek/Latin epigraphy. L.M.Imer, in T.Grane (ed.), *Beyond the Roman Frontier. Roman Influences on the northern* Barbaricum (Rome 2007) 31-60, studies the possible interaction between runic inscriptions and the 10 Greek and ca. 150 Latin inscriptions which came to the Scandinavian region by trade or as donations or booty between the 1st and 4th cent. A.D. (mainly manufacturer's marks on bronze, ceramic or glass objects, partly of military nature). Non vidimus; cf. P.Faure, *An.Ép.* (2007) [2010] no. 181: 'Les inscriptions runiques pourraient traduire une sensibilité à la pratique de l'écrit en usage dans le monde romain et manifesteraient l'intention de se différencier de ce système d'écriture'.

2180. Villages. Cf. A.Sugliano, 'Komai e Katoikiai in Asia Minore fra repubblica e impero' in *XII Congressus* II 1431-1436, with many references to κῶμαι and κατοικίαι in Asia Minor, their institutions, functionaries (e.g. βραβευταί), markets (nundinae; cf. *SEG* XLIV 977) and more in general the relations between rural villages and cities. Cf. *An.Ép.* (2007) [2010] no. 1318.

2181. Vocabulary. Ἀριστεῖον. G.Thériault, 'Les prix de valeur (aristeia) et l'évolution des honneurs civiques à la basse époque hellénistique et à l'époque romaine: persistance des valeurs et mode de reconnaissance sociale', *CEA* 44 (2007) [2008] 51-57, disputes the idea that ἀριστεῖον became an ordinary honor in the late Hellenistic period. He argues that this honor continued to be awarded to citizens who behaved exceptionally well and courageously, on the same level as Hellenistic kings. Non vidimus; cf. P.Fröhlich, *BE* (2009) no. 119.

2182. Vocabulary. Ἀσυλία. A.Chaniotis, *'Die Entwicklung der griechischen Asylie: Ritualdynamik und die Grenzen des Rechtsvergleichs'*, in L.Burckhardt, K.Seybold, J.von Ungern-Sternberg (edd.), *Gesetzgebung in antiken Gesellschaften. Israel, Griechenland, Rom* (Berlin 2007) 233-246, studies the nature of Greek ἀσυλία, compared to the situation in Israel. Greek asylia was acquired through a ritual of supplication (ἱκεσία); from the 5th cent. B.C. criticism increased on ritual 'automatisms' and more emphasis was placed on moral issues and intentions. Discussion of *I.Cret.* IV 41 Col. IV 8; 47 L. 31 and 72 Col. I L. 40 (ναεύω refers to slaves being brought to the temple by owners because of problems with property rights; no relation with asylia). Instead of legislation on asylia, one tried to limit supplications (*IG* V.2. 262). Cf. *EBGR* (2007) [2010] no. 32. See also our lemma no. 576 app.cr.

2183. Vocabulary. Γερουσία. K.Zimmermann, 'La origine de la gérousie de l'époque impériale', in *XII Congressus* II 1523-1528, discusses the relation between the gymnasial πρεσβύτεροι and the γερουσία. He questions the view that the two terms are synonyms. He adduces *I.Iasos* 87 and 121, which show that the πρεσβύτεροι are a group of citizens older than the νέοι with a gymnasiarch of their own and accessible, at least in theory, to every citizen of a certain age, whereas the γερουσία is a decision-making, rather elitist body with limited accessibility and exercising certain functions. Discussion of *IGR* IV 294 (*OGIS* 764), *Iscr.Cos ED* 228, 230 and 373, all confirming the view that in the Hellenistic and early Imperial period πρεσβύτεροι and γερουσία were not the same. It is not until the late 1st/2nd cent. A.D. that we find in *Iscr.Cos* ED 257 (b) a gymnasiarch of the γερουσία. Initially the πρεσβύτεροι may have comprised all men older than thirty; within that group a small group of older notables may have been constituted, who on behalf of the πρεσβύτεροι honored their gymnasiarchs and represented the 'old men' during public festivities. In the 2nd/3rd cent. A.D. the distinction lost its raison d'être and it is only the γερουσία which subsisted. Z. admits that there may not have been a uniform development in all cities. *SEG* XLIII 757-772 (Ephesos) shows that under Augustus πρεσβύτεροι and γερουσία seem to have been synonyms. For the γερουσία see now also L.Giannakopoulos, *Ο Θεσμὸς τῆς γερουσίας τῶν ἑλληνιστικῶν πόλεων κατὰ τοὺς Ρωμαικοὺς Χρόνους. Ὀργάνωση καὶ Λειτουργίες* (Thessaloniki 2008; cf. *BE* [2009] no. 139). Cf. B.Puech, *An.Ép.* (2007) [2010] no. 1337 and P.Fröhlich, *BE* (2009) no. 139 for a brief summary.

2184. Vocabulary. Δίπτυχος. F.Citti, A.Ziosi in C.Cascione, C.Masi Doria (edd.), *Fides, Humanitas, Ius. Studi in onore di Luigi Labruna* (Naples 2007) 45-71, study literary and epigraphical attestations of δίπτυχος, diptych(i)um. Non vidimus; cf. M.-Y.Perrin in *An.Ép.* (2007) [2010] no. 141.

2185. Vocabulary. Ἐπικαταλλαγή in Delphi and Epidauros. P.Marchetti, in G.Moucharte et alii (edd.), *Liber Amicorum Tony Hackens* (Louvain la Neuve 2007) 67-86, examines the term ἐπικαταλλαγή based on the financial accounts of Delphi and Epidauros, and in Theo-

phrastos, concluding that it refers to a reevaluation of the conversion rate of the Attic talent to the Aiginetan from 7:10 to 7.5:10 undertaken in 335 B.C. Marchetti cites and discusses *CID* II 4, 6, 12, 36-42, 56, 60, 62, 74-76, 93; *CID* III 36-43; *IG* IV^2.1.103. On synchronisms and shared personnel between Epidauros and Delphi M. compares *IG* IV.1^2.102/103 with *CID* II 7, 31/32, 54, 59, 62, 79; Peek, *Inschriften aus dem Asklepeion von Epidauros* no. 52A-B.

2186. Vocabulary. Ζημία/ζαμία. G.Maddoli, *PP* 62 (2007) 385-389, argues that ζαμία (ζημία in koine; 'fine') is etymologically connected with the sphere of δᾶμος; originally ζαμία and *δαμία ('= la parte di competenza del *damos*, la quota dovuta al *damos*'; 387) must have been equivalent in Elean dialect. The fossilisation and diffusion of the term over the whole Greek world may have taken place in the context of the Olympic Games (cf. e.g. *IvO* 2). It is frequently used in inscriptions. M. adduces some early texts testifying to the connection of ζαμία and its befenit to the demos: *LSAG*^{2} 343 no. 41 (Meiggs-Lewis, *GHI* 8; 'Constitution' of Chios); *IG* V.2.3 (lex sacra from Tegea); *IG*.V.2.261 (lex sacra from Mantinea); *SEG* XXX 380 (=*NGSL*^{2}) fr. 1-4 and 7 (lex sacra from Tiryns).

2187. Vocabulary. Οἰκειότης. R.Sammartano, 'Sul concetto di *oikeiotes* nelle relazioni interstatali greche', in G.Daverio Rocchi (ed.), *Tra concordia e pace. Parole e valori della Grecia antica* (Milan 2007) 207-235, discusses attestations of οἰκειότης and συγγένεια in literary (207-226) and epigraphical sources (226-231). [For συγγένεια and οἰκειότης ('intimacy') see now also C.P.Jones, *Chiron* 40 (2010) 29-39].

2188. Vocabulary. Ὄργια and τελετή. F.Schuddeboom, *Talanta* 38/39 (2006/2007) [2008] 225-237, examines the use of ὄργια and τελετή in inscriptions. Related to ἔργον/ ἔρδω and τέλος/τελέω respectively, both terms originally mean 'things that are performed'. Both refer to sacred rites of a special nature, whether in the context of mystery religion or otherwise. Ὄργια is often used for the rites of Dionysos, but not always in the sense of orgiastic rites; occasionally the word is used to indicate mystic objects. While τελετή can also refer to a ceremony or a festival, ὄργια is used in a less varied and less abstract way always indicating the actual rite.

F.L.Schuddeboom, *Greek Religious Terminology - Telete & Orgia* (Leiden-Boston 2009), offers a revised and expanded English edition of (part of) two Utrecht dissertations from the 1930s: C.Zijderveld, *Τελετή: Bijdrage tot de kennis der religieuze terminologie in het Grieksch* (Purmerend 1934) is translated in full; from N.M.H.van der Burg, *Ἀπόρρητα - δρώμενα - ὄργια: Bijdrage tot de kennis der religieuze terminologie in het Grieksch* (Amsterdam 1939), only the section on ὄργια is retained. With few exceptions Z. and V.d.B. focused on literary sources, to which S. adds more than 60 citations. S. adds a new chapter on the loan-word orgia in Latin (187-196), and presents, in two other new chapters, the full collection of inscriptions containing the terms τελετή (201-225; nos. 1-57) and ὄργια (227-238 nos. 58-83) from which he discussed a representative selection in the *Talanta*-article ([partial] texts and

translations; concise comments; epigraphical indices on 264-266 and 272). An appendix contains 15 'falsa et dubia' (239-244), another one the texts and translations of 18 Greek and Latin inscriptions recording the proper name Τελέτη/Telete (245-248).

For the personified Τελετή in cult see also C.Stringer, *Acme* 60 (2007) 23-30, with a discussion of *IG* II^2 1358 (*LSCG* 20; Schuddeboom [2009] 222 no. 54), IV 676 (Schuddeboom 203 no. 3; Kynouria) and H.Hepding, *MDAI(A)* 35 (1910) 457/458 no. 40 (Schuddeboom 222/223 no. 55; Pergamon); for personifications of Τελετή see also our lemma no. 1767 sub 7 and 15, and K.M.D. Dunbabin's article mentioned *ibid.* in fine.

2189. Vocabulary. Παραπομπή. H.Schwartz, K.Stauner, *Gephyra* 4 (2007) 1-35, present a catalogue of 30 inscriptions mentioning the words παραπομπή, παραπέμπω, προπέμπω, παραχειμάζω. They argue that παραπομπή/παραπέμπειν refer to the escort provided by members of the urban elite to the emperor or to military commanders during their passage through the urban territory rather than to the heavy liturgy of furnishing supplies.

2190. Vocabulary. Πίστις/πιστός. See our lemma no. 2174.

2191. Vocabulary. Πόλις. An updated and revised version of the article summarized in *SEG* L 1759 is found in M.H.Hansen (ed.), *The Return of the Polis* (Stuttgart 2007) 73-91.

2192. Vocabulary: πρόξενος and ξενοδόκος. M.Moggi, 'I proxenoi come testimoni', in *Antidoron -- Forster* (cf. our lemma no. 973) 305-316, studies the use of the words πρόξενος and ξενοδόκος in the meaning 'witness', especially in Thessalian inscriptions. Cf. the review by D.Plácido, *Emerita* 77 (2009) 382/383.

2193. Vocabulary. Stationarius/στατιωνάριος. The backbone of M.F.Petraccia Lucernoni's monograph *Gli stationarii in età imperiale* (Rome 2001), is a prosopographical catalogue of 136 stationarii on record in Latin and Greek inscriptions (mainly from Africa and Asia Minor), ostraka, papyri and some literary sources ranging from the end to the 7th/8th cent. A.D. (53-88; concordance on 109-111). On 1-52, she studies their chronology (peak in the 2nd-4th cent.), provenance, onomastics (only ca. 40 names are known), service, careers, family relations and religious affinities. Attested in all provinces, the activities of stationarii varied according to time and place, concerning inter alia the protection of goods and people (locals and e.g. travelling governors), tax collection and the arrest, interrogation and detaining of criminals and fugitive slaves; occasionally they were also involved in legal administration, conscription of recruits and requisitioning. Stationarii could be legionaries, praetorians, members of the urban cohorts or equites singulares; before they were appointed, they belonged to an army unit. Confusingly, however, there are some non-military stationarii (L. 40/41), e.g. the Tyrian statio-

narii at Rome and Puteoli who were a trade association: Lucernoni 64 no. 36 (*IG* XIV 830; *IGR* I 421; *OGIS* 595; *SEG* XLIX 1366*). For reviews see E.Buchi, *Epigraphica* 65 (2001) 361/362; D.Noy, *BMCR* 2003.03.04; W.Riess, *Klio* 88 (2006) 265/266.

2194. Vocabulary. Σύνδικος. On the basis of a collection of 32 Greek inscriptions, all recording σύνδικοι and presented in an appendix (29-36), J.Fournier, *CCG* 18 (2007) [2009] 7-36, examines the nature and role of the σύνδικος in the Greek cities of the Roman Imperial period. In Hellenistic times, the syndikoi defended territorial claims of their cities before courts of arbitration (for classical Athens, F. refers to N.Andriolo, 'Syndikoi', *DHA* 28.2 [2000] 11-18). In Roman times they continued to defend the interests of their cities, challenged by other cities or by its own residents, before governors or emperors, often in cases of appeal (for attempts to restrict such appeals cf. *SEG* LV 473). Συνδικία was a λειτουργία/munus personale, though often the σύνδικος paid the travel expenses out of his own pocket. Most σύνδικοι were experts in Roman and/or local law and good orators. They were generally elected ad hoc; syndikoi of professional organizations and the γερουσία seem to have been permanent functionaries. Some syndikoi became ambassadors (to Rome) or Panhellenes/συνθύται. They generally belonged to the urban elite. Reflections on the difference between σύνδικοι and ἔκδικοι; the latter seem to have developed into a regular, annual magistracy with broader competences: a predecessor of the late-Roman defensor civitatis. Discussion of *IG* II^2 1100 (Oliver, *Greek Constitutions* 92) LL. 46-56, *AvP* VIII.3.34 (Merkelbach-Stauber, *SGO* I 06/02/03), *TAM* V.1.517 (Maionia) and *SEG* XLIX 1685 (Silandos; ἔκδικοι). For jurists, versed in Roman and local law (νομικοί) and performing in trials before governors on behalf of their cities and as assessors (συνκάθεδρος) of governors, see our lemma no. 2120.

2195. Vocabulary. Τεῦχος. P.Sänger, *APF* 53 (2007) 15-30, studies papyrological and epigraphical attestations of τεῦχος used in archival/administrative contexts in the Roman Imperial East from the 1st cent. B.C. to ca. 300 A.D. (tabular survey on 27-30). S. argues that with the exception of Delphic manumission inscriptions, where (τὸ δημόσιον) τεῦχος is used in the comprehensive sense of 'archive' (e.g. *SEG* LI 605 LL. 19-21), its meaning is invariably a convolute of acts ('Aktenbündel', i.e., a number of scrolls = τόμοι); from the early 4th cent. A.D., the term refers to a codex. In copies of petitions to Roman emperors or administrators certified by the signature of the offical addressed (many on papyrus; some on stone) τεῦχος is used in the same sense ('convolute of acts') as liber in Latin documents. The inscriptions are *SEG* XXXII 1149 (Mandragoreis; 209 A.D.), *I.Smyrna* 598 (*IGR* IV 1430; 150 A.D.; the restoration of ἐκ τεύχους in L. 2 is plausible) and 603 (*IGR* IV 1428; 214/215 A.D.). An exception is *I.Priene* 114 Col. 32 LL. 10/11 and Col. 33 LL. 88/89, where the meaning is unclear (honorary decree; 84 B.C.; double registration, in δερμάτινα καὶ βύβλινα τεύχη: either scrolls or 'mehrere Aktenbündel' or 'archive' as in Delphi).

2196. Vocabulary. Υἱὸς τῆς πόλεως and similar epithets. F.Canali De Rossi, *Filius publicus, ΥΙΟΣ ΤΗΣ ΠΟΛΕΩΣ e titoli affini in iscrizioni greche di età imperiale* (Rome 2007), presents a catalogue of ca. 150 Greek inscriptions (texts and Italian translations) which contain one or more of the following epithets of the honorands: **θυγατήρ:** (τοῦ) δήμου; (τῆς) (μητρο)πόλεως; **μήτηρ:** (τῆς) (μητρο)πόλεως; τῆς βουλῆς καὶ τῆς πόλεως; τῆς γερουσίας; εὐσεβείας καὶ δήμου καὶ βουλῆς; **πατήρ:** (τῆς) βουλῆς; βουλῆς καὶ πόλεως; πόλεως; φυλῆς; **υἱός:** (τῆς) βουλῆς; πόλεως καὶ βουλῆς; πόλεως; γερουσίας; πόλεως καὶ γερουσίας; δάμου καὶ γερουσίας; βουλῆς, δήμου, γερουσίας; τῆς ἀγαθῆς Τύχης τῆς πόλεως; ἐπαρχείας; Ἀσίας; Ἑλλάδος; Μακεδόνων καὶ τῆς πατρίδος; τοῦ Πόντου; τῆς Λέσβου; φυλῆς; νέων. C.De R. examines the origin, development and meaning of the various formulas. Full indices and concordances; ph. of nos. 1, 4 b, 7/8, 9 a/c/f, 13, 20 a/b, 20 e/f, 21, 25 b, 26, 29-31, 39 a/b, 41, 45, 49/50, 54, 56 e, 58, 59 e, 60, 63, 65-67, 69, 71, 79 c, 80 b, 81 b, 85, 89, 90 a/b, 91, 109, 110/111, 113/114, 120, 123-127, 132/133, 136/137, 141/142, 146, 147 b, and 151; dr. of nos. 33 a/b/e, 37/38 b, 40-44, 53, 62, 71, 84, 97/98, 103, 115/116, 139, 143, 145, 147 a, 148/149, and 152.

IG II^2	**C. De R.**	*IG* **XII.8**	**C. De R.**	*SEG* **XXVII**	**C. De R.**
3604 b	25	388/389	42/43	841	49
IG IV		458	149	865	50
716	143	525	41	938	141
IG V.1		533	150	*SEG* **XXVIII**	
37	59 a			1115/1116	30 a/b
59	59 c	*SEG* **IV**		*SEG* **XXIX**	
65	59 d	308	76 b	694	64
116	118	389	80 b	1068	57
551	61	*SEG* **XI**		*SEG* **XXXI**	
589	138 a	521	59 c	944	81 b
595	32	523	59 d	*SEG* **XXXIV**	
608	138 b	780	59 e	1289	57
1417	144	*SEG* **XII**		*SEG* **XXXV**	
IG VII		318	26	337	120
106	34	*SEG* **XIII**		828	111
3429	145	226	25 b	1363	51
IG **X.2.2**		*SEG* **XXII**		1416	110
53	62	216	25 b	*SEG* **XXXVI**	
57	23	*SEG* **XXIV**		1241	136
IG **XII.3**		1115	66	*SEG* **XXXVII**	
273	5	*SEG* **XXVI**		1099 bis	137
1119	148	1475	109	*SEG* **XXXVIII**	
IG **XII.6**		*SEG* **XXVII**		1288	85
310	70	402	68	*SEG* **XL**	
381	54	521	1	1197	137
		522	39 a		

SEG XLI	C. De R.
910	57
1879	57
SEG XLIII	
950	89
952	90 a
954	142
955	132
SEG XLIV	
691	4 a
695	4 b
1110	114
SEG XLV	
738	63
765	62
SEG XLVII	
1575	79 c
1763	90 b
1767	91
1771	101 c
SEG XLVIII	
459	60
SEG XLIX	
1870	100
SEG L	
768 bis	4 b
SEG LI	
1615-1617	15 c-e
SEG LV	
1408	56 e
1409	58
CIG	
1223	143
1242	59 d
1247	59 c
1253	118
1370	61
1446	138 a
1456	32
2719	76 a
2782	57
2820 a	139

CIG	C. De R.
2942 d	84
3082/3083	15 a/b
3173	17
3831 (add. a 3)	86
3874	87
4018	48
4019	47
4342	97
5901	149
Corinth VIII.3	
128	25 b
F.Delphes III.3	
181	12
I.Beroia	
79	146
106	26
IGBulg I^2	
14	65
67	67
IOSPE I^2	
42	147 a
174	147 b
I.Perinthos	
72	111
I.Kallatis	
174	64
I.Tomis	
52	27/28
207	66
I.Délos	
1791	155

PH	C. De R.
76-80	1
84-90	9 a
345	9 b
95-97	39 a
98	40
130	53
Iscr. Cos	
EV 57	1
EV 71	39 b
EV 81	40
EV 219	9 f
EV 226	4 b
EV 241	9 c
Tit.Cam.	
111	9 d
Recherches -- Thasos	
192	151
238	31
I.Cret. III	
III.30	13
TAM III.1	
14 a	101 a
16	103
21	38 c
57/58	37 a/b
83 a/b	152
87	101 b
98	104
105	105
122	37 c/38 a
123	37d/38 b
TAM V.2	
976	24
MAMA VI	
107	124

MAMA VIII	C. De R.
455	123
484	45
492 b	139
I.Assos	
22	6
I.Erythrai	
63	115
105	44
I.Iasos	
84	11
616	16
I.Keramos	
19	71
I.Magnesia	
156	8
163	10
167	14
Milet VI.3	
1144	116
1169	117
I.Perge	
56	98
58	97
117/118	20 a/b
122	20 e
124	20 f
356	20 i
I.Pessinous	
170	85
I.Pisid.Cen.	
105	114

I.Prusias	C. De R.
7	29
I.Selge	
2	113
20 a/b	133
I.Smyrna	
643	18
731	17
I.Stratonikeia	
170	129
171	78
174	128
184	79 b
186	80 b
187	79 a/80 a
189	81 a
200	75 b
201	75 a
210	76 b
214	125/126
230 a/b	73 a/b
626 + 717	72
663	130
665 a	127
688	74
1024	77
I.Stratonikeia	
1025	76 a
1026	81 b
I.Tralleis	
39	84
127	33 a
128	33 e
130	33 b
IGR I	
634	27/28
834	41

IGR I	C. De R.
854	147 b
IGR III	
87	69
190	21
191	140
364/365	92 a/b
369	92 c
377	95
382/383	133
445	152
448	105
456	104
495	106
780	99
796	97
916	108
1164	154
IGR IV	
632	87
794	20 i
960	54
1061	53
1100	4
1101	7
1238	24
1393	17
1544	115
1568	15 a
1570	15 b
1611	2
1729	70
Syll.[3]	
793	7
804	9 b
813 a/b	12
854	25
879	115

OGIS	**C. De R.**	*OGIS*	**C. De R.**	*IGLS*	**C. De R.**
470	2	545	21	1185	153

2197. Vocabulary. Ὑπόμνημα. A.Martin, in *Proceedings -- Papyrology* (cf. our lemma no. 2155) II 661-675, examines the origin, form and character of the ὑπόμνημα (memorandum, 'aide-mémoire'). The term's frequent occurrence in papyri led to the hypothesis that it was typical of Egypt; accordingly the hypomnema addressed to Antiochos IV known from Flav. Jos., *Ant. Jud.* 12.258 was considered suspect. However, *SEG* XIII 403 (*EAM* 87; addressed to Philip V) and XXIX 1613 + 1808 (addressed to Antiochos III) offer unequivocal evidence for its existence in the Antigonid and Seleukid empire (texts on 665); M. considers the possibility that hypomnemata have been used already in the pre-Hellenistic period.

2198. Women. Hellenistic queens and ruler-cult. C.Kunst, *Klio* 89 (2007) 24-38, examines the cultic worship of female members of Hellenistic royal families in private, civic and dynastic cults, adducing many inscriptions which defy enumeration. In private and urban cults identification of royal women with Aphrodite is important; incorporation into the ruler cult is due to their public role. P.Iossif, C.Lorber, 'Laodikai and the Goddess Nikephoros', *CQ* 57 (2007) 63-88, focus on the cult of Laodike III (occasional use of inscriptions).

2199. Women. Medicine. R.Flemming, 'Women, Writing and Medicine in the Classical World', *CQ* 57 (2007) 257-279, on 259-261 discusses some Greek and Latin inscriptions recording female medical practicioners (medica/ἰατρίνη), inter alia *IGR* III 376 (Adada; epitaph of a family, the woman recorded ἀπὸ ἐπισ[τή]μης ἰατ[ρι]κ[ῆ]ς); IV 507 (Samama, *Les médecins* -- [cf. *SEG* LIII 2191] 187/188; Merkelbach-Stauber, *SGO* I 06/02/32; *I.Pergamon* 576; *GV* 2040; a couple's shared fame in the medical art: κλέος ... ξύνον ἰητορίης); *TAM* II.595 (Samama, *op.cit.* 280; Tlos; a female doctor erects a statue of herself granted by the council and boule). Cf, also C.Laes, 'Midwives in Greek inscriptions in Hellenistic and Roman Antiquity', *ZPE* 176 (2011) 154-162, and P.Papageorgiou, 'Μία ξακουστὴ γιατρός στὸ ἀρχαῖο Δῖον', in S.Pingiatoglou, T.Stefanidou-Tiveriou (edd.), *Νάματα. Τιμητικὸς τόμος στὸν Καθηγητὴ Δημήτριο Παντερμαλῆ* (Thessaloniki 2011) 249-256.

2200. Women. Women and religion. See our lemmata nos. 2175/2176.

ADDENDA ET CORRIGENDA

2201. Corrections to *SEG* XXXIX, XLV, LI, LIII, LV and LVI.

SEG **XXXIX:** read twice 'after 250 B.C.' instead of 'after 250 A.D.'.

SEG **XLV 2208:** on p. 690 sub (6), delete the reference to *SEG* XXXVII 1674 (which is not the ephebic catalogue XX 741 (a), but a dedication of 80 strigils).

SEG **LI 2164:** the text mentioned on p. 671 under no. 1 is *SEG* VIII 651 (XIII 609); cf. our lemma no. 1969 in fine.

SEG **LIII 1002:** this text is not an ineditum; see *SEG* XLV 1364.

SEG **LV 1882** sub (16): read *SEG* XXXI 1620 instead of *SEG* XXI 1620.

SEG **LVI 449:** the author of the study of Pyrrichos is L.Moschou, not E.Zavvou, as we erroneously reported; we apologize to both authors.

SEG **LVI 865 bis**: read C.Muller instead of S.Müller.

SEG **LVI 1397:** the reference to K.Ruffing's article should be to 'our lemma no. 2082' instead of 'our lemma no. 2081'.

SEG **LVI 2036:** this text is not an ineditum; see *SEG* IX 411.

SEG **LVI 2037**: read T.Mikocki instead of T.Micocki.

I.A. NAMES OF MEN AND WOMEN

Α-- 1043, 1478; Αὐρ. Α-- 1645; Παπείριος Α-- 1412
Ἀ-- 148.42
Α--ιμος 1084.5
Ἀάρων 1986 app.cr.
Ἀβδαλώνυμος 771 (1)
Ἀβδηρίων 606
Αβδομανχος 1822
Ἀβέρκιος 1989
ΑΒΛΟ-- 1028
Αβουδεμμους 1883 app.cr.
Ἀβουρνιος 1723 app.cr.
Ἄβραμος 1920?
Ἀγαθάνγελος 2057 D
Ἀγαθαρχίδας 870?
Ἀγάθαρχος 748
Ἀγαθεία: Ξενοκρίτα Ἀ. 2167
Ἀγαθήμερος 1446.5; 1474 app.cr.; 1569; (Μ.) Αὐρ. Ἀ. 1474.10; Τ. Αὐρ. Ἀ. 1515, 1589
Ἀγαθήνωρ 665.2
Ἀγαθῖνος 1025, 2011 B.8
Ἀγαθοκλῆς 148.43; 576.64; 667 II.10; 762, 1965 (3)
Ἀγαθομένης 534.5
Ἀγαθονίκη 1573
Ἀγαθόπους 1232, 2111; Γ. Ἰούλ. Ἀ. 1305.1
Ἀγαθός 735
Ἀγάθων 432, 676 (15, 26); 762, 781, 1257 B; 2028
Ἀγαθωνίς 1492
Ἀγαΐδης 743 (7, 10)
Ἀγαπητός 737.4/5
Ἀγάπιος 1864 (3)
Ἀγασίας 452 A.1, app.cr.
Ἀγέας 510 app.cr.
Ἀγελαΐς 1275
Ἀγέλαος 1074.22; 1275
Ἀγέλη 1206
Ἀγέπολις 1056.7
Ἀγεσαρέτα 536 (8)
Ἀγήμορτος 912 (3)?
Ἀγηνορίδης 813
Ἀγηνορίς 813
Ἀγησαγόρας 2012?
Ἀγίας 1269
Ἀγίας 952
Ἄγλαος 771 (17); Αἰλ. Ἄ. 1367
Ἀγλάων 438.19
Ἀγλούμβροτος 1965 (3)
Ἀγνίας 179
Ἄγνων 1351
Ἀγορᾶναξ 572
Ἀγοράστη 1498, 1527; Αὐρ. Ἀ. 1561 app.cr.
Ἀγόραστος 1507, 1565, 1577
Ἀγρίππας 581; Μᾶρκος Ἀ. 847.1; Μ. Κλ. Ἀ. 1277
Ἀγριππῖνος: Κλ. Ἀ. 1008; Τιβ. Κλ. Ἀ. Δρυαντιανός 1008; Τ. Αἴλ. Ἀ. 1465.9
Ἀγχίαλος 1203
Ἄδα 253
Αδ(δ)αιος 1795
Ἄδμητος 1082.5
Ἀδόκειτος 510.36, 48
Ἀδόκητος 510 app.cr.
Ἀδούξης 741
Ἄδραστος 228, 1018 app.cr.; 1026.23
Ἀδριανός 1484, 1898?
Ἀζιζος 1826?
Ἀθανάδωρος 762
Ἀθανασία 1860?
Ἀθανίας 433.2, 4; 452 A.33
Ἀθη-- 785, 1952 (9)
Ἀθην-- 1052.6
Ἀθηναγόρας 771 (18); 1189.20, 53, 57; Τ. Φλ. Ἀ. Αἰλιανός 1367
Ἀθήναιος 1050.10; 1153, 1156.1/2, 6, 12; 1189.75; 1269, 1404, 1703, 1962?
Ἀθηναΐς 478, 762, 1696, 1728
Ἀθηνόβιος 45
Ἀθηνόδικος 1212

Ἀθηνόδωρος 1188.2, 4, 6, 26; 1189.3; 1778
Ἀθηνόπολις 2077
Αἰ..λι--, Φιο.λιος? 1857; Φισ.λιος? 1857
Αιβεσαθος 1885?
Αἰγιαλίς 620.5
Αἰγλάνωρ 2006?
Αἰγυπτᾶς 1067.6
Αἰθάλης 864
Αἰλία cf. s.v. Γλυκωνίς?, Ζμύρνα, Λουπέρκα, Οὐ--, Πρόκλα
Αἰλιανός: Γ. Ἰούλ. Αἰλ. 1221; Κλ. Αἰλ. 960; Τ. Φλ. Ἀθηναγόρας Αἰ. 1367
Αἴλιος 776; 1420 app.cr.; 1704 app.cr.; 1898; cf. s.v. Ἄγλαος, Ἀγριππῖνος, Ἀντιφῶν, Ἀσκληπιόδοτος, Βάσος, Γάλλος, Διωνιανός, Ἑρμῆς, Εὔανδρος, Λεύκιος, Μάρκελλος, Μαρκιανός, Μελήσανδρος, Μελίτων, Νίκων, Περεας, Πλάτων, Ῥοῦφος, Στατοῦτος, Φίρμος, Φλάκκος
Αἰμιλία 776
Αἰμίλιος 776; cf. s.v. Ζώσιμος
Αἰνέας 1102 B.2; 1373
Αἰνέτα 247
Αἰνησιδάμος 1762
Αἰνιανής 1039
Αἴνιος 2011 C.18
Αἰολίων 183
Αἰσχίνας 551, 676 (29/30); 2011 C.39
Αἰσχίνης 676 (10-13)
Αἰσχρίων 510.61, 64; 659.7; 1198.3
Αἴσχρων 572
Αἰσχύλος 510.36, 47; 533
Αἰφικία 776
Αἰφίκιος 776
Αἴχμων 517 app.cr.
Ἀκάκιος 997 (5)?
Ἄκαρος? 1756
Ἀκέσανδρος 2007
Ἀκεστορίδας 853
Ἀκέστωρ 667 II.9
Ἀκέσων 1962
Ἀκήρατος 535.9
Ἀκούρειος 1484
Ἄκουρος 1484 app.cr.
Ἀκουσίλαος 1960
Ἄκρων 1470
Ἄκτιος 1732
Ἀκύδιος? 1901
Ἀκύλα 1832?
Ἀκύλας 1832?; Λ. Ἀντών. Ἀ. 681 (2)
Ἀκυλῖνα 1155; Φλ. Ἀ. 1714
Ἀκυλῖνος 1720
Ἀκυλλία 1695
Ἀλαπφιών 1869 app.cr.
Αλασαθος 1885?
Αλαφα (gen.) 1869
Αλαφαθας 1792/1793
Ἀλαφεος 1869 app.cr.; 1874
Ἀλαφῶν 1869 app.cr.
Ἀλέξανδρ-- 641 app.cr.
Ἀλεξάνδρα: Αὐρ. Ἀ. 1026.9
Ἀλέξανδρος 326/327, 497, 510.10, 22/23, 28; 723.1, 11; 1140.11; 1146.4; 1156.7; 1158.6; 1170, 1182.5; 1279, 1323, 1474.8; 1543, 1654, 1684; 1896, 1904; Αὐρ. Ἀ. 1026.8; 1229; 1388; Μ. Αὐρ. Ἀ. 625, 1026.1/2, 5, 10; Μ. Ἰούλ. Ἀ. 1937 (1); Τιβ. Ἰούλ. Ἀ. 1807
Ἀλεξάνωρ 535.10
Ἀλεξᾶς 2111
Ἀλεξίμαχος 988, 2008?
Ἀλεξίτιμος 1962
Ἀλεξόμενος 517.15
Ἀλεύας 762
Ἀλίαρχος 606
Ἄλιος 1520 app.cr.
Ἀλκαίνετος 505
Ἀλκαῖος 1205
Ἀλκάνωρ 1259 A-C
Ἀλκείδας 497
Ἀλκείδης 1583
Ἀλκήνωρ 654.2, 8
Ἀλκιάδας 905 B.8
Ἀλκίας 905 B app.cr.
Ἀλκιμάχα 497

Ἀλκιμίδας 365.10
Ἄλκιμος 91, 667 I.9; 1050.1; 1189.69
Ἄλκιππος 510.61, 64
Ἀλλία 776
Α(λ)λιασις 1393
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Adventus 1230 app.cr.?
Aelia cf. s.v. Ulpiana
Aelius cf. s.v. Helladius
Ahenobarbus: Cn. Domitius A. 1118
Alexander: Tib. Iul. A.1963
Anicetus: Claud. A. 1937 (1)
Annius cf. s.v. Plokamos
Antistius: A. Rusticus 2085
Antoninus: C. Arrius A. 1154 app.cr.; P. Vedius Papianus A. 1115 bis; T. Flavius Vedius A. 1115 bis
Antonius: P. Vedius A. 1115 bis; cf. s.v. Iulianus
Apellas: T. Flavius Vedius A. 1115 bis
Aponianus 1699, 2134
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Arabianus: M. Ulp. A. 1272 app.cr.; M. Ulp. Dom. Aristaeus A. 1272 app.cr.
Aristaeus: M. Ulp. Dom. A. Arabianus 1272 app.cr.
Aristo: P. Glitius A. 1669
Arquinia 1206
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Asinius 2136
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Aurelius cf. s.v. Clemens, Serenus

Barnaeus 956 (2)
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Calvisianus 2134
Caius: C. Arrius Antoninus 1154 app.cr.; C. Cornel. Gallus 1936; C. Geminius Apseustus 1125; C. Iul. Senecio 1304; C. Memmius 1111; C. Norbanus Ptolemaios 1937 (1); C. Tranquillus 1428; C. Val. Epagathus 677
Camerinus: L. Cuspius C. 1270
Carminius: M. Fl. C. Athenagoras 1669
Claudius 308; cf. s.v. Anicetus, Pupienus
Clemens: Q. Aur. Pactumeius C. 1270
Cnaeus: C. Domitius Ahenobarbus 1118; Cn. Pompeius 1123; Sulpicius Cn. f. Quirina Serenus 1954
Cornelius 776; cf. s.v. Gallus, Lentulus
Corvinus: M. Valerius Messala C. 1142 app.cr.
Cosinius 2148
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Crispia: C. Salvia 896 app.cr.
Cuspius cf. s.v. Camerinus, Rufinus

Domitius cf. s.v. Ahenobarbus, Aristaeus, Euphemus, Proclus
Dulcitius: Aur. Sempron. Serenus D. 1004

Epagathus: C. Val. E. 677
Euphemus: M. Dom. Eu. 1272 app.cr.
Eutribus: S. Marcius (Hegelochianus) Eu. 1635 app.cr.

Faustinus: Iul. F. 636.6
Flavia cf. s.v. Papiane, Pasinice
Flavius cf.s.v. Antoninus, Athenagoras, Apellas, Iulianus, Philippus
Folios 763

Gallus: C. Cornel. G. 1936; Sex. Vibius Gallus 1293
Geminius cf. s.v. Apseustus
Glitius cf. s.v. Aristo

Hegelochianus: S. Marcius (H.) Eutribus 1635 app.cr.
Helladius: Ael. H. --demus 1366 app.cr.

Ioannis 966
Isas 908

Iulianus: Fl. Antonius I. 1366 app.cr.
Iulius cf. s.v. Alexander, Faustinus, Senecio

Lalus 946 (1)
Lentulus: P. Cornelius L. Marcellinus 1106
Lepida: Val. L. 1115 bis
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Maecianus: Volusius M. 1095
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Marcellinus: P. Cornelius Lentulus M. 1106
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Marcus Dom. Euphemus 1272 app.cr.; M. Fl. Carminius Athenagoras 1669; M. Ulpius Arabianus 1272 app.cr.; M. Ulp. Dom. Aristaeus Arabianus 1272 app.cr.; M. Valerius Messala Corvinus 1142 app.cr.
Martha 956 (2)
Memmius cf. s.v. Caius
Messala: M. Valerius M. Corvinus 1142 app.cr.
Mettianus 2134
Mucius cf. s.v. Scaevola

Naevianus 2134
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Nearchus 973
Noe: P. Aelia Ulpiana N. 1418
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Norbanus: C. N. Ptolemaios 1937 (1)

Ofellia cf. s.v. Phaedrina
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Pactumeia cf. s.v. Rufina
Pactumeius cf. s.v. Clemens, Rufinus
Pacuntius 1393
Papiane: Fl. P. 1115 bis; Vedia P. 1115 bis
Papianus: P. Vedius P. Antoninus 1115 bis; Vedius P. 1118
Pasinice: Fl. P. 1115 bis
Paterculus 1970 (1)
Petronius cf. s.v. Secundus
Phaedrina: Ofellia Ph. 1115 bis; Vedia Ph. 1115 bis
Philippus: Fl. Ph. 1366 app.cr.
Plokamos: P. Ann. Pl. 1937 (1)
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Pompeius 776; cf. s.v. Cnaeus
Priscus: S. Marcius P. 1671
Proclus: L. Dom. P. 1290 app.cr.
Protio: Q. Volumnius Protio 1398
Ptolemaios: C. Norbanus P. 1937 (1)
Publia: P. Aelia Ulpiana Noe 1418
Publius 776; P. Ann. Plokamos 1937 (1); P. Cornelius Lentulus Marcellinus 1106; P. Glitius Aristo 1669; P. Vedius Antonius 1115 bis; P. Vedius Papianus Antoninus 1115 bis

Quintus: Q. Aur. Pactumeius Clemens 1270; Q. Mucius Scaevola 1104; Q. Volumnius Protio 1398

Rogatus: Iul. Rogatus 636.7
Romanus 1906
Rufina: Pactumeia R. 1270
Rufinus: L. Cuspius Pactumeius R. 1270
Rupillius 776
Rusticus: Antistius R. 2085

Salvia: Crispia S. 896 app.cr.
Scaevola: Q. Mucius S. 1104
Secundus: T. Petron. S. 1978
Sempronius: Aur. S. Serenus Dulcitius 1004
Senecio: C. Iul. S. 1304
Serapio 956 (2)

Serenus: Aur. Sempron. S. Dulcitius 1004, S. Cn. f. Quirina 1954
Sextia 776
Sextilius 1112
Sextus: S. Marcius (Hegelochianus) Eutribus 1635 app.cr.; S. Marcius Priscus 1671; S. Veranius 1690; S. Vibius Gallus 1293
Silvanus: Staius S. 965
Sospes 2134
Staius: S. Silvanus 965?
Sulpicius: S. Cn. f. Quirina Serenus 1954

Thiasus 1397
Tiberius: Tib. Iul. Alexander 1937, 1963
Titus: T. Flavius Vedius Antoninus 1115 bis; T. Flavius Vedius Apellas 1115 bis; T. Petron. Secundus 1978

Tranquillus: C. T. 1428
Ulpiana: P. Aelia U. Noe 1418
Ulpius cf. s.v. Arabianus, Aristaeus

Valeria cf. s.v. Lepida
Valerius cf. s.v. Epagathus, Messala
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Venuleia: V. Vitalia 965
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II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles/texts)

Agathokles, king of Syracuse: βασιλεύς 893(1) (or Hieron II)
Alexander the Great: 815.7; 1115 bis; Ἀλέξανδρος βασιλεύς 1085.17
Antigonos Doson, king of Macedonia: Ἀντίγονος Σωτήρ 569
Antiochos III, king of the Seleukid kingdom: 1133
Ariobarzanes, king of Emesa: Ἀριοβαρζάνης βασιλέων πολλῶν ἀπόγονος 1788
Arsinoe II Philadelphos, sister and wife of Ptolemy II Philadelphos: Ἀρσινόη Φιλάδελφος 1736; cf. 1761
Arsinoe III, sister and wife of Ptolemy IV Philopator: βασίλισσα Ἀρσινόη μεγάλη θεά φιλοπάτωρ, ἡ ἐγ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης θεῶν εὐεργέτων 1839 (18)?
Asandros, dynast in Caria: 1036
Aspourgos, king of the Bosporan kingdom: βασιλεὺς Ἄσπουργος φιλορώμαιος 710
Attalos II, king of Pergamon: 1136?
Attalos III, king of Pergamon: 1136?
Attalos, king of Pergamon: 1361?

Demetrios Poliorketes, king of Macedonia: βασιλεὺς Δημήτριος 596
Eumenes II, king of Pergamon: 1150; βασιλεὺς Εὐμένης 1109 I.1; 1134-1137 (θεός?)
Eumenes, king of Pergamon: 1361?
Eupolemos, dynast of Caria: 1068

Gepaipyris, queen of the Bosporan kingdom: βασίλισσα Γηπάπυρις 714

Hieron II, king of Syracuse: βασιλεύς 893(1) (or Agathokles); βασιλεὺς Ἱέρων 402; Ζεὺς Σωτὴρ Ἱέρων 893;

Idrieus, satrap of Caria: 1048 app.cr.

Kleopatra II, sister and wife of Ptolemy VI Philometor and Ptolemy VIII Euergetes II: cf. s.v. Ptolemy VI
Kleopatra I: cf. s.v. Ptolemy V
Kleopatra VII, queen of Egypt (and her son Kaisarion): οἱ βασιλεῖς 1745 A.3; B.3; οἱ κύριοι βασιλεῖς 1745 A.16, 19; B.16, 19

Kotys I, king of the Bosporan kingdom: βασιλεὺς Τιβέριος Ἰούλιος Κότυς φιλόκαισαρ καὶ φιλορώμαιος, εὐσεβής 731 II.1-3
Kotys VIII, king of the Bosporan kingdom: βασιλεὺς Κότυς Ῥοιμητάλκα 701

Leukon, king of the Bosporan kingdom: ἄρχων Λεύκων Βοσπόρου 731 I
Lysimachos, Hellenistic king: Λυσίμαχος 569

Nikokreon, king of Salamis: Νικοκρέων 1733

Perdikkas III, king of Macedonia: Περδίκκας 576.22/23, 27
Philetairos of Pergamon: Φιλεταῖρος 1269
Philip II, king of Macedonia: βασιλεύς 584?; βασιλεὺς Φίλιππος 569?

Philip V, king of Macedonia: βασιλεὺς Φίλιππος 569?; Φίλιππος Σωτὴρ καὶ Κτίστης 569
Pnytagoras, king of Salamis: Πνυταγόρας 1733
Ptolemy III Euergetes I, king of Egypt: βασιλεὺς Πτολεμαῖος Πτολεμαίου καὶ Ἀρσινόης θεῶν ἀδελφῶν 1958?
Ptolemy VI Philomeor, king of Egypt: ὁ βασιλεύς 1744.5; (with Kleopatra II and their children) βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεοπάτρα ἡ ἀδελφὴ θεοὶ φιλομήτορες καὶ τὰ τέκ̣να 1744.6/7; 1751?

Pharnakes II, king of the Bosporan kingdom: βασιλεὺς Φαρνάκης φιλορώμαιος 704

Rhoimetalkes I, king of the Bosporam kingdom: Ῥοιμητάλκας 701

Seleukos II, king of the Seleukid kingdom: 1131
Seleukos IV Philopator, king of Syria: ὁ βασιλεύς 1838.8; βασιλεὺς Σέλευκος 1838.13
Septimius Herodes/Herodianus (Hairan), ruler of Palmyra: βασιλεὺς βασιλέων Σεπτίμιος Ἡρωδιανός 1803?
Septimius Odainathos (Odainat), ruler of Palmyra: βασιλεὺς βασιλέων Σεπτίμιος Ὀδαίναθος -- καὶ ἐπανορθωτὴς πάσης Ἀνατολῆς 1804?

Varazadukta, queen of Armenia, daughter of Chosroes II: βασίλισσα Ουαραζαδουκτα 2057 E

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark of the heading of Index II)

Iulius Caesar: Caesar, Καῖσαρ 976
Augustus: Αὐτοκράτωρ Καῖσαρ θεοῦ υἱὸς (θεὸς) Σεβαστός 1141, 1198, 1652 app.cr.; Καῖσαρ Σεβαστός 841; Σεβαστὸς Θεὸς Καῖσαρ 1665
Tiberius: Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς αὐτοκράτωρ 1976
Drusus: Δροῦσος Καῖσαρ θεοῦ Σεβαστοῦ υἱός 1648
Germanicus: Γερμανικὸς Καῖσαρ 1650
Caligula: Γ. Καῖσαρ Γερμανικοῦ υἱὸς Γερμανικὸς Σεβαστός, αὐτοκράτωρ, νέος θεός 1216
Claudius: Κλαύδιος Καῖσαρ 1649; Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς 1432 A.1, 6, B.14; 1650; Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός 1109 bis, 197; Τιβέριος Κλαύδιος Καῖσαρ Γερμανικὸς Σεβαστός 1160; [- - Γ]ερμανικός 1652?; Θεὸς Κλαύδιος 1666
Iulia Agrippina (Minor): Ἰουλία Σεβαστὴ Ἀγριππῖνα 1650
Nero: Αὐτοκράτωρ Καῖσαρ Νέρων Κλαύδιος Θεοῦ Κλαυδίου υἱός 1666; Κλαύδιος Καῖσαρ Σεβαστός 1673; Νέρων Κλαύδιος θεοῦ Κλαυδίου υἱός, Τιβερίου Καίσαρος Σεβαστοῦ καὶ Γερμανικοῦ Καίσαρος ἔκγονος, θεοῦ Σεβαστοῦ ἀπόγονος, Καῖσαρ Σεβαστός, αὐτοκράτωρ (γῆς καὶ θαλάσσης), πατὴρ πατρίδος 1671/1672 A; [- - Νέρ]ων 1652 app.cr.; Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ νέος Ἥλιος θεὸς ἐπιφανής 1408; Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς ὁ πάτρων 1807; Νέρον Ἀγοῦστος 2057 E; Σεβαστὸς Νέρων 1666; Τιβέριος

Καῖσαρ 1672 B;
Vespasian: Αὐτοκράτωρ Καῖσαρ Φλάουιος Οὐεσπασιανὸς Σεβαστός 1671, 1673; Αὐτοκράτωρ Οὐεσπασιανὸς Καῖσαρ Σεβαστός 1672 B cf. s.v. Domitian
Domitian: Αὐτοκράτωρ Δομιτιανός, Αὐτοκράτορος Οὐεσπασιανοῦ υἱός, θεός, Σεβαστός 631; Αὐτοκράτωρ Δομιτιανὸς Καῖσαρ Σεβαστὸς Γερμανικός 859, 1275; αὐτοκράτωρ 2078(1)
Trajan: Αὐτοκράτωρ Καῖσαρ Νέρουας Τραϊανὸς Σεβαστὸς Γερμανικὸς Δάκικος 1363; Νέρουας Τραϊανὸς Καῖσαρ Σεβαστός 1716; Καῖσαρ Τραϊανός 1808; Αὐτοκράτωρ Καῖσαρ Νέρουα Τραϊανὸς Σεβαστὸς Γερμανικὸς Δακικός 1969(2)?; Αὐτοκράτωρ - - Καῖσαρ Σεβαστός 373; Καῖσαρ Τραϊανός 1808;
Hadrian: Αὐτοκράτωρ Καῖσαρ θεοῦ Τραϊανοῦ Παρθικοῦ υἱός, θεοῦ Νέρουα υἱωνός, Τραϊανὸς Ἀδριανὸς Ὀλύμπιος Σεβαστός 1410; Αὐτοκράτωρ Καῖσαρ, θεοῦ Τραιανοῦ Παρθικοῦ υἱός, θεοῦ Νέρουα υἱωνός, Τραϊανὸς Ἀδριανὸς Ἄριστος Σεβαστὸς Γερμανικὸς Δακικὸς Παρθικός, πατὴρ πατρίδος, ὁ κύριος γῆς καὶ θαλάσσης, Νέος Ἥλιος 1702; Αὐτοκράτωρ Τραϊανὸς Ἀδριανός 1857
Marcus Aurelius: (with Lucius Verus) Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Ἀντωνῖνος Σεβαστὸς καὶ Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Οὐῆρος Σεβαστός 1752?
Lucius Verus: Αὐτοκράτωρ Καῖσαρ Λούκιος Αὐρήλιος Οὐῆρος Σεβαστός [- - -] 1038; cf. s.v. Marcus Aurelius
Commodus: Αὐτοκράτωρ Καῖσαρ Θεὸς Κόμμοδος 1458; Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Κόμοδος Ἀντωνῖνος Εὐσεβής, Εὐτυχής, Σεβαστός, Σαρματικός, Γερμανικὸς Μέγιστος, Βρεταννικός 624
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Septimius Severus, Caracalla, Geta, and Iulia Domna: Αὐτοκράτορες Καίσαρες Λ. Σεπτίμιος Σεουῆρος καὶ Μ. Αὐρ. Ἀντωνεῖνος Σεβαστοὶ καὶ Π. Σεπτίμιος Γέτας Καῖσαρ καὶ Ἰουλία Δόμνη Σεβαστή 1367
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Severus Alexander: Μᾶρκος Αὐρήλιος Σεουῆρος Ἀλέξανδρος Εὐσεβὴς Εὐτυχὴς Σεβαστός 1984; Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Σευῆρος Ἀλέξανδρος Εὐσεβής, Εὐτυχὴς Σεβαστός 1368; ; Μᾶρκος Αὐρήλιος Σευῆρος Ἀλέξανδρος Σεβαστός 627 app.cr.; μέγιστος αὐτοκράτωρ Μᾶρκος Αὐρήλιος Ἀντωνῖνος 625?, 629; cf. s.v. Iulia Mamaea
Iulia Mamaea: ἡ τοῦ θειοτάτου καὶ ἀνεικήτου αὐτοκράτορος Σεβαστὴ μήτηρ Μάρκου Αὐρηλίου Σευήρου Ἀλεξάνδρου καὶ τῶν ἱερῶν αὐτοῦ στρατευμάτων 633.2-9

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Valerian I: αὐτοκράτωρ Καῖσαρ Πόπλιος Λικίννιος Οὐαλεριανὸς Εὐσεβὴς Εὐτυχὴς Σεβαστός 2031
Valerian I and Gallienus: 1304
Diocletian: (with his colleague Maximian and the Caesares Constantius and Maximianus) Διοκλητιανὸς καὶ Μαξιμιανὸς Σεβαστοί, Κωνστάντιος καὶ Μαξιμιανὸς Καίσαρες 1825?
M. Aurelius Valerius Maximianus: cf. s.v. Diocletian
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C. Valerius Maximianus: cf. s.v. Diocletian
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Honorius (and Theodosios II): οἱ κύριοι ἡμῶν Ὀνώριος καὶ Θεοδόσιος 898?
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877	952 app.cr.
1238	554/555
1474	774

IG IX.2	*SEG* LVII
109	493
218	532
251	2109
257	2123
287	504
298	2092
301	534
466	2092
505	506
506	510
508	368
512	506
515	506, 509
516	511
517	493, 522, 2123, 2139
518	2121
521	517 app.cr.
526	510 app.cr.
589-591	495
646	664 app.cr.
837	495
851	495
1056	514
1101	495
1107	495, 2160
1134/1135	493
1228b	2139

IG X.2.1	*SEG* LVII
2	565
1028	2121

IG X.2.2	*SEG* LVII
36	565
53	2196
57	2196
189/190	564
244	564
325	565

IG XI.2	*SEG* LVII
126	761 app.cr.
161	2081
287 B	2167
365	761 app.cr.
691	2071

IG XI.4	*SEG* LVII
613	2138
624	2138
712	756
1053	2121
1055	1663 app.cr.
1105	2092
1113	1838 app.cr.
1224/1225	759 app.cr.
1231	759 app.cr.
1235	759 app.cr.
1244-1246	940
1296	2118
1307	760 app.cr.

IG XII.1	*SEG* LVII
23	766
141	2138
677	2123
737	2123

IG XII.2	*SEG* LVII
1	2123

IG XII.2	*SEG* LVII
6	2123
35	490
103	565
104	1188 app.cr.
122	2115
510	2140
526	2118

IG XII.3	*SEG* LVII
107	769
173	1664, 2140
178	557
248	2157
273	2196
325/326	2067
330	1188 app.cr.
536/537	833
874	770
882	770
1119	2196
1259	2109

IG XII.4	*SEG* LVII
23	771(3)
26	771(3)
31/32	771(6)
33	771(7)
55	771(18)
68	771(1)
69	771(5)
75	510 app.cr., 771(17)
95	771(12)
98/99	771(12)
129	771(1)
130	773
131	771(2)
132	771(1)
133	771(3)
135/136	771(2)
143	771(9)
152	771(11)
153/154	2073
162	771(2)
165	771(2)
168-170	771(2)
173	771(2)
175	771(2)
177	771(2)
215-234	2073
215-245	771(4)
220	774
249	771(10)
250	771(15), 772
265	771(19)
281	771(4)
302	771(13)
304	771(8)
306	771(16)
309	771(16)
317	771(8)

IG XII.5	*SEG* LVII
97	833
211	758
444	127
471	776
593	2123
608	2074
629(76)	2088
655	2175
722	1745 app.cr.
764	2172
860	723 app.cr.
972	813

IG XII.6	*SEG* LVII
11	2081
17	815
18	771(1)
29	771(1)
42	814
43	815
48	771(1)
80	815
128	2138
148	771(1)
181	2115
262	51
310	2196
349	771(20)
381	2196

IG XII.7	*SEG* LVII
388	1745 app.cr., 2081
515	2081, 2118
p. 1	2157

IG XII.8	*SEG* LVII
16	816
24	816
26	446
156	577
188	1267
372	818
388/389	2196
450	2172
458	2196
525	2196
533	2196
640	537, 723 app.cr.

IG XII.9	*SEG* LVII
140	377
187	2123
191	2118
207	2118
898	723 app.cr.
952	512, 2072, 2074
954	2138
1189	822, 830
1190/1191	822

IG XII. Suppl.	*SEG* LVII
227	811 app.cr.
235	2118
530	2157
533	2081
571	2160
573	2157
645	723 app.cr.
p. 278	2140

IG XIV	*SEG* LVII
3	893
5	894
19	894
28	894
34/35	894
36	871 app.cr.
40	894
43/44	894
45	871 app.cr.
54	871 app.cr.
55	894
57	894
139	896 app.cr.
254	2172
282	865
290	941 app.cr.
306	2092
351	877
355	865
382	896 app.cr.
401	865
422	863, 904
423-430	863
432	2118
607a-q	907
612	949
614-621	949
623/624	949
626-629	949
636	892 app.cr.
637	940/941

IG XIV	*SEG* LVII
638	2173
642	2173
644	2027
645	903 app.cr., 925 app.cr., 2123
674	2138
702	871 app.cr.
830	1806, 2193
865	2123
871	920
936	984, 2125
956	955
957	962
966-968	961
992	962
994	962
1015/1016	961
1054/1055	955
1058	955
1102-1107	955
1109/1110	955
1284-1293	2069
1302	939
1389 A/B	41, 963
1389 A	275
1859	956
1869	2127
2224	926
2240	955
2247	2093
2282	2032 app.cr.
2356	909
2360	909
2361	908
2405(46)	949/950
2406(67)	949
2406(97)	949
2414(123)	1946
2417(2)	933
2482	987
2495	985
2562	994

IG XIV	*SEG* LVII
p. 774	904

SEG I	*SEG* LVI
1	1945
3	1945
366	2081
418/419	949

SEG II	*SEG* LVII
66	353
396	2177
440/441	604
579	2084
715	2120
824	1774
842	1805

SEG III	*SEG* LVII
92	33
122	17

SEG IV	*SEG* LVII
30/31	2157
37/38	2157
49	904
58	2118
64	867
71	932 app.cr.
73	932 app.cr.
92	920
212	1034
308	2196
389	2196
598	557

SEG VI	*SEG* LVII
12	1304
137-139	2106
246	1009
253	1392 app.cr.
298	538 app.cr.
299	2154

SEG VI	*SEG* LVII
624	1689 app.cr.
733	1670

SEG VII	*SEG* LVII
62	2117
187	1863
195	1786
213	1777
224	1788
381-430	1796
401	1774
445	1774
910	2057
1074-1082	1884
1076	1890 app.cr.
1085	1884
1099	1880

SEG VIII	*SEG* LVII
31	1811
33	1852
96	1852
169	1814
171	1829
200	1831
344	1935
548-551	2159
647	1969(5)
649	1969(1)
650	1969(3)
651	1969(10), 2201
664	1969(1)
715-718	1978
722	1978
724-726	1978
771	1942(2)
798	2154
878	913 app.cr.

SEG IX	*SEG* LVII
1	1999, 2006 app.cr.

SEG IX	*SEG* LVII
3	770, 1999
7	2025
13	1994
21	1994
62	2123
65	1997
66	1997, 2005 app.cr.
68	1997, 2005 app.cr.
69	2005 app.cr.
72	2000, 2012 app.cr., 2026 app.cr., 2027
73	2118
76/77	2006 app.cr.
83	2008 app.cr.
95	2007 app.cr.
103/104	2007 app.cr.
105	2017(2)
111-113	2025
115	1997
117	1997
136	1990
165	2110
166	1997
169	1997
176	1997
302-305	2002
307-309	2002
311-317	2002
325-346	2003
352	2110
411	2201
726	1990
804	1002
805	1003
878	1002
879	1003
889	2057

SEG X	*SEG* LVII
48	951
349	76
394/395	2157

SEG XI	*SEG* LVII
25	309
62	2074
314	2123
493/494	539
521	2196
523	2196
692	925 app.cr.
780	2196
922/923	308, 2088
951	348, 352
1031	368
1187	392, 401
1213	401

SEG XII	*SEG* LVII
80	2175
87	6
318	2196
368	771(10)
373	569
382	2092
548	1943
560	1002/1003

SEG XIII	*SEG* LVII
226	2196
390	506
403	2197
469	949
518	1206
604	1969(5)
607	1969(1)
608	1969(3)
609	1969(10), 2201
610	1969
611	1969(2)
612	1969(4)

SEG XIII	*SEG* LVII
613	1969(8)

SEG XIV	*SEG* LVII
62	36
71	36
77	36
303	2069
375	411
604	2069, 2171
626	2069
639	1095
759	1206
797-805	1393
807-809	1393

SEG XV	*SEG* LVII
104	36
111	18
113	18
164	277
251	554/555
254	397
330	2088
336	2138
397	537
517	809, 2157
602(1-4)	2069
618	2127
658	183
796	1785 app.cr., 2154

SEG XVI	*SEG* LVII
98	36
101	36
113	141
140	117
170	195
208	44
441	2172
488	2116
490	2116
505	816
532	835, 851-858
541	871 app.cr.
574	2157
832	1774, 1819
850	1812
931	1991

SEG XVII	*SEG* LVII
32	36
51	36, 108
71	183
196	402, 893
415	569
433	842
524-531	1206
544	1723-1725
552	942 app.cr.
828	1003

SEG XVIII	*SEG* LVII
13	100, 2084
143	1670
273	564
361	818
566	1408
570	1663 app.cr., 1664 app.cr.
592	2158
628-631	1944
744	2007 app.cr.

SEG XIX	*SEG* LVII
77	36
85/86	36
96/97	36
108/109	36
117	130
193	36
216	539
225/226	48
332	402
335	423, 452
467	648
511	538 app.cr.
542	763
625	2127
648	2098
650	2098
728	1266
734-742	1393
736a-b	1401 app.cr.
753	1393
796	1393
802	1393
807	1393
819	1393
852	2174
907	1851

SEG XX	*SEG* LVII
14	1206
74 I	2007 app.cr.
142	1738
179	1943
199	1744 app.cr.
246	1734
307	1734
372	1779(3)
453	1782, 1811, 1826 app.cr.
465	1759 app.cr.
674	1978
678	1978
684	1978
690	1978
707	2010 app.cr.
719	2025
723	2003
724	2017(5)
741	1995, 2201
756	2001
1964	2151

SEG XXI	*SEG* LVII
328	101
392	416
451	36
460	36
469	113
470	36
476/477	36
500	2087
502	115
521	130
525	34, 139/140
573	506
695	180
790	158
1093	2157
1620	2201

SEG XXII	*SEG* LVII
103	110
108	36
114	149
117	127/128
130	18
203	211
216	2196
455	940

SEG XXIII	*SEG* LVII
103	44, 178
121	41, 204
131	204
205-208	364
206	2088
207	366
208	2088
220	2175
299	445
410	2173
477	559
489	563
655	1734
1184	1663 app.cr.

SEG XXIV	*SEG* LVII
54	27
131	36
151/152	131
189	36
194	36
262	87
303-305	949
486	2110
548	565
573	2157
605	2040 app.cr.
1113	2157
1115	2196
1216	2092

SEG XXV	*SEG* LVII
106	103
186	146
206	174
236	211
248	27
447	2118
462	395
1138	2138

SEG XXVI	*SEG* LVII
98	36
103	36
111	112
112	510 app.cr.
123	139
136	2118
220	46
290	41, 276, 2092
457	2123
460	347
677	723 app.cr.
695	559
805	702
821	2159
845	693, 2123
849	733 app.cr.
1124	1759 app.cr.
1137	661
1139	2123, 2173
1141	935
1215	990
1277	1936
1306	2118
1313	1206
1392	1393
1456	2120
1475	2196
1610	1766
1646	1805
1801	1937
1826	1997
1855	871 app.cr.
1910	2053 app.cr.

SEG XXVII	*SEG* LVII
11	177
14	46
184	500
226	2173
239	543
402	2196
521/522	2196
631	2123
650	863
657	863
662	864
672	926
677/678	2127
682	2127
788	1206
827 bis	2125
841	2196
865	2196
938	2196
942	2118
1196 bis	2002

SEG XXVIII	*SEG* LVII
45	2
46	820
52	58
60	35, 39
75	1071 app.cr.
103	30, 126
148	58
200	36
233	203
408	2146
436	411
449	431, 432 app.cr.
461	444, 2123
556	565
793	969
793 app.cr.	960
847	2077
911	1206
1078	2153
1100	2153
1115/1116	2196
1212	1393
1224	2118
1255	2177
1297	1734
1304	1760
1390	1822
1415	1857
1455	1952
1477	1971 app.cr.
1539	1991
1566	1945
1568	2034 app.cr.
1601	277

SEG XXIX	*SEG* LVII
116	36, 104
122	36
130	122
139	149
203	270
248	244
376	347
500	515
531	513
600	569
694	2196
806	2072
930-933	2157
985-989	949
999	963
1068	2196
1078	1100
1101/1102	2110
1155	1206
1202	942 app.cr.
1205	2133
1600	1806
1613	1838 app.cr., 1851, 2197
1808	1851, 2197

SEG XXX	*SEG* LVII
194	2065 app.cr.
346	2069
348	547
352	2157
380	2186
422	390
568	565
590	2040 app.cr.
596	2106
798	649
1119	866
1121	863
1128	907
1149	908
1172	935
1175	2157
1219	892 app.cr.
1220	974
1225	649
1242	2098
1389	1206
1395	1206
1535	2087
1571	1735
1687	1812
1695	1833
1709	1812
1710	1902
1715	1863
1830	1408 app.cr.
1898	1949

SEG XXXI	*SEG* LVII
119	18
514	483
575	506
577	510 app.cr.
583	513
677 B	627 app.cr.
701	723 app.cr.
712	723
840	887
857	926
861	949
882	976
883	978
894	998
916-930	992 app.cr.
919	1408 app.cr.
944	2196
985	2118
986	1206
1002	1206
1010	1838 app.cr.
1284	1100
1285	2158
1286	1393
1359	1734
1400	1822
1405	1814, 1828
1406/1407	1828
1474/1475	1774
1548	1966

SEG XXXI	*SEG* LVII
1571	1946
1593	2057
1620	2201

SEG XXXII	*SEG* LVII
118	102
125	36
129	36
144	159
161	2
206	158
208	36
216	151
238	11
244	65, 127
249	179
252	2090
267	199
278	416
356	2123
450	2123
477	445
496	478
622-625	559
914	863
919	949
972/973	926
976	926
989	922(3)
1016	926
1018	2095
1022	969
1083/1084	993
1094	2057
1095	1003
1149	2195
1179	1355 app.cr.
1211	1189 app.cr.
1220	1206
1263	2172
1313	2158
1318	1735
1483	1805
1492	1871
1554	1902
1698	1288 app.cr.
2169	2095

SEG XXXIII	*SEG* LVII
143	130
254	963
410	2173
460	506
489	1816 app.cr.
556	570
582	649
672	771(6)
673	771(15), 772
674	771(10)
679	2118
681	808
781b	882
783	962
848-850	1003
906	2120
939	1115 bis
986	1103 app.cr.
1010	1312 app.cr.
1035-1041	2077
1095	1296
1103	1294
1118-1120	1321 app.cr.
1126	1361
1129	1363 app.cr.
1295	1852
1297	1782, 1811
1298	1782, 1811, 2153
1299	1782, 1811, 1814, 2153
1361	1939

SEG XXXIV	*SEG* LVII
14	60
63	11
107	126
157	1745 app.cr.
182	38, 2090
207	221
273	318/319
338	2173
481	496
495	2167
558	510 app.cr.
622-633	567
656	2040 app.cr.
774	723 app.cr.
909	830
943	872
952	2157
1008	940/941
1009	940
1015	956
1019	922(5)
1039	991
1284	1400
1289	2196
1300	1188 app.cr.
1426	2127
1437	1777
1507	1902
1528	1738
1561	1961
1601	1969(6)
1645	2000, 2010 app.cr.

SEG XXXV	*SEG* LVII
95/96	36
131	36
337	2196
343	308, 364
389	390
400	417
411 bis	476(1)
500	496

SEG XXXV	*SEG* LVII
600	2040 app.cr.
615	496
665	535
666 A/B	559
790	571
823	490
828	2196
959	820
989	1745 app.cr.
1029	2032 app.cr.
1038	949
1053	971
1055	956
1076	999
1082	1408 app.cr.
1118	1536 app.cr.
1125	1122
1132	2112
1152	1745 app.cr.
1169-1231	1206
1326	1287 app.cr.
1327	679
1363	2196
1368	1272 app.cr.
1369	1361, 1367
1370/1371	1361
1373	1361
1378	1392 app.cr.
1381	1361/1362
1386	1361, 1369
1387	2158
1416	2196
1476	537
1497	1803 app.cr.
1507	1774
1521	1852
1597	1932
1681	1966

SEG XXXVI	*SEG* LVII
24	179
155	51
181	129
184	131
331	1733
548	2123
560-563	559
565-567	559
571	1816 app.cr.
583	2160
626	565
640	1364 app.cr.
682-684	649
697	648
723	1824
758	771(1)
824	867
834	872
847	877
853	887
857/858	2157
911	920
921	940
970	2135, 2153
982 A-C	1067
982 A	1065 app.cr.
982 B/C	1042 app.cr.
983	1067
991	1095
1077	1206
1198	1361
1207/1208	1393
1221	1674 app.cr.
1241	2196
1250	1734
1277	1771
1304/1305	1863
1325	1818
1330	1869 app.cr.
1457	1983
1464	2024
1526	2075
1576	1536 app.cr.

SEG XXXVII	*SEG* LVII
5	56
7	57
101	129/130
160-162	27
178	277
214	2157
249	56
313	336
340	2109, 2146
351/352	2168
369	415
371	420
385	478
491	493
497	2173
500	538 app.cr.
509	559
512	539
524	540
627	649
665	689
673	2157, 2168
681	685, 2157
699	2087
760	865
763	877
793/794	949
817	922(5)
820	2173
859 B	2084
1010	1838 app.cr., 2117
1019	2152
1099 bis	2196
1185	1393
1186	1428/1429
1205/1206	1393
1221	1670
1372	1943
1394	1733
1414	1781 app.cr.
1446	1802, 1805

SEG XXXVII	*SEG* LVII
1464	1806
1537	1908
1548	2075
1552-1595	1812
1669	2000, 2010 app.cr.
1674	1995, 2201

SEG XXXVIII	*SEG* LVII
29	27
67	51
116	36
118	114
123	124
130	139
132	18
278	36
294	151
337	364
380	452
464-516	559
518/519	559
531	538 app.cr.
619/620	582
649	571
658	569
738	649
812 A	2000
940	905 B app.cr., 2157
941	2157
953	866
959	887
964	865
966	863
975	904
976	906
977	864, 906
1019	2125
1021	981
1036	986
1061	1067 app.cr.
1077	1106
1172	915 app.cr.
1236	1240 app.cr.
1237	1186 app.cr., 1222 app.cr.
1239/1240	1206
1288	2196
1321	1393
1328	2158
1338	2158
1462	1670
1476	2123
1507	1742
1889	1945
2010	2027
2014	2159

SEG XXXIX	*SEG* LVII
187	36
212	114
231	195
232	114
268	101
309	56
324	141
333	312
449	942 app.cr.
537	540
541	540
699	737
701	690(3)
756	2001
972	835, 2092
996	863
1001	863
1008	863
1020	2157
1034	863
1062	949
1097	1068 app.cr.
1135-1137	1101 app.cr.
1180	749, 1115
1243/1244	2138
1262	2077
1271	1206
1279	1187 app.cr., 1240 app.cr.
1283	2117
1377 bis	2158
1385	1430 app.cr.
1426	1745 app.cr.
1595	1806
1613	1779(4)
1617	1861
1626	1814
1661	1907
1679	1939/1940
1706	1978
1787	2111
1794	60
1820	2138
1823	2127
1837	2156
1858	2177

SEG XL	*SEG* LVII
65	97
105	108
138	18
159	151
179	126
194	191
199	136
265	2157
267	2157
269	2157
295	110, 112, 151
298	312
370	413
389	407
400	2139
541	2173

SEG XL	*SEG* LVII
559	604
587	649
612	702
623	723 app.cr.
628	691
766	55
799	905 B app.cr.
853-864	949
859	950
864	950
903	979
944	1011
947/948	1011
958	1091
1003	955
1049	2034 app.cr.
1054-1060	1206
1062	1150 A app.cr.
1063	1208 app.cr.
1067	1205 app.cr.
1163	679
1197	2196
1214	1361
1218	1785 app.cr., 2154
1270	1635 app.cr.
1277	1389 app.cr.
1319	1734
1355	1745 app.cr.
1406	1774
1462	1823
1481	1812
1516	2057
1518	2057
1524	1906
1558	1952
1598	2025
1650	72
1658	2111
1692	2127
1718	2159

SEG XLI	*SEG* LVII
23	71
37	19
92	18
103	130
107	51
109	36
114	36, 44, 154/155
115	44, 155
116/117	44
118	44, 155
122	27
143	1206
171	158
182	198
212	2113
259	77
315	2090
328	483, 1652 app.cr.
331	367
353	363, 2090
359	376
365	375
382	2026 app.cr.
401	2173
411	1939
413	2123
534	495
540 A	2092
599	569
680	1745 app.cr.
773	905
835	887
894	993
910	2196
929	1074 app.cr., 1078 app.cr., 1080 app.cr.
930	1071 app.cr., , 1080 app.cr., 1083 app.cr., 1091

SEG XLI	*SEG* LVII
931	1071 app.cr., 1080 app.cr., 1091
932	1046 app.cr., 1091
994	2077
998	2077
1003	1133, 2117
1036	1206
1071	2036 app.cr.
1102	1292
1141	1296 bis/1296 ter
1183	1306, 1341
1200	1361
1255-1302	1431
1259	1482 app.cr.
1289	1612 app.cr.
1379	2118
1478	1744 app.cr.
1537/1538	1863
1556	1838 app.cr.
1573	1779(6)
1628	1544 app.cr.
1728/1729	2057
1813	1803
1831	2027, 2034 app.cr.
1879	2196
1931	1089 app.cr.

SEG XLII	*SEG* LVII
23	56
24	60
56	73
68	73
114	132
153	36
217	2157
248	97
373	395
385	400

SEG XLII	*SEG* LVII
470	565
510	506
607	2177
612	2040 app.cr.
619b	2128
625	2071
655	2159
691	2173
698	697
711	689
837	868
846	866
840	877
850	833
875	887
899	922(1), 2069
905	935
908	938
926 bis	955
932	882
977	993
990	992 app.cr.
1065	2174
1081	1206
1200	2051(14/15)
1207	1393
1211	1205 app.cr.
1215	2174
1221	1393
1223	1393
1316	1762
1385-1406	1861
1437	1812
1486	1907
1496	1812
1648	1986 app.cr.
1667/1668	2025
1680	1186 app.cr.
1693	2065 app.cr.
1751	71
1765	2111
1801	2078
1821(1)	926
1821(3)	872

SEG XLIII	*SEG* LVII
9	71
10	2069
26	30, 123/124
32	18
35/36	18
43	18
116	14
209	827
210	449
319/320	949
343	540
358	2040 app.cr.
426	2040 app.cr.
434	587, 2157
471	570
486	642
489	649
506	722, 725 app.cr.
510	732
550	771(12)
551	771(10)
561	771(10)
605 bis	841
630	888, 2123
655	932 app.cr.
661	961
677	2057
687	2098
715	1057 app.cr.
716	1091
719	1039
757-772	2183
811	1351 app.cr.
849	2077
865	2147
869	1206
900	1293
936	1306, 1320
938	2041 app.cr.
940	1306
947	1306, 1340
950	2196
952	2196
954/955	2196
968	1393
972	1635 app.cr.
1007	1742
1009	1736 app.cr., 1743
1014	1736 app.cr.
1109	1952
1186	1994
1189	2017(3)
1209	894
1218	1153 app.cr.
1221	131
1234	882
1235	55
1252	115
1313	2125
1340	1858 app.cr.

SEG XLIV	*SEG* LVII
57	123/124
163	175
165	38, 2090
187	2078
201	245
226	2157
308	1985 app.cr.
409b	2138
474-496	559
578	1841-1846
691	2196
695	2196
719	837
729	1745 app.cr.
741	862
750	2173
754	874 app.cr.

SEG XLIV	*SEG* LVII	*SEG* XLV	*SEG* LVII	*SEG* XLV	*SEG* LVII
775	885	6	951	1506	1011
781	883	48	95	1510	2154
787	775	133	137	1517	1081 app.cr.
810	933	141	18	1518	1046 app.cr.,
844	2157	205	18		1078 app.cr.,
866	1011	231	95, 97, 141		1089 app.cr.
901	1096	303	376	1519	1078 app.cr.
938-942	2077	308	2078	1569	1115 bis
949	2118	412	408	1725-1731	1392 app.cr.
955/956	1147-1149	413	2078	1749	1235 app.cr.
961-963	1206	442	445	1816	1104
977	2180	447	452	1825	771(20)
1010	1271	646	2173	1838	1734
1059	1342 app.cr.,	669	748	1862	1759 app.cr.
	2172	696	560	1876	2118
1088	2153	738	2196	1878	1772
1107-1109	1393	762	2173	1895	1782
1110	1393, 2196	765	2196	1899	1780
1113 app.cr.	1627 app.cr.	782	2128, 2173	1904	1798 app.cr.,
1114-1142	1431	783	2173		1799
1118	1532 app.cr.	791	589	1905	1120
1122	1554 app.cr.	830	95	1978	1779
1132	1462 app.cr.	885	649	2084	1943
1135	1591 app.cr.	941	809	2088	1939
1141	1532 app.cr.	982	705	2097	1969
1210	1669	993	738 app.cr.	2168	2027
1232	1734	1270	1785 app.cr.	2176(1-4,	1393
1285	1762	1305	837	8, 12)	
1286	1734	1342	863	2197	2057
1317	1777	1364	2201	2208	2201
1359	905	1365	872	2222	2077
1410	1812	1381(101/1	973	2253	2111
1488	1969(5)	02)		2299	403
1491	1985	1415	887	2319	1841-1846
1528	2174	1431	949	2337	108, 151
1541(1-10)	2002	1442	949	2342	1806
157 4a-d	997	1443	935		
1694	2087	1452	939, 1839	*SEG* XLVI	*SEG* LVII
1712	2128	1455	2069	139	106, 109
1737	999	1456/1457	949	141	107
1747	795 app.cr.	1472	922(5), 949	145	22
1748	2177	1475	972, 974	146	116

SEG XLVI	*SEG* LVII	*SEG* XLVI	*SEG* LVII	*SEG* XLVII	*SEG* LVII
161	134	1540	1206	386	371
167	140	1541	1206	393	372
242	150	1542	1145 app.cr.	400	308, 363
330	311	1565	1123, 2115	411	308, 374
357	316	1721	2115	731	2040 app.cr.
400	353, 2123	1749	1762	739	495
407	371	1773	1779(5)	748	2177
418	379	1775	1779(5)	871	2157
426/427	363	1996	2147	917	569
435	369	2034	1869 app.cr.	1125	649
453	407	2077	1903	1171-1173	1431
745	2177	2078	1880 app.cr.	1175	689
874	642	2116	1952	1191	2168
889	649	2147	1965	1197	754
948 bis	727	2170	2174	1216	754
955	718 app.cr.	2199	2000, 2010	1281	771(19)
1082	2109		app.cr.	1354(7)	992
1248	2167	2207	2006 app.cr.	1399	835
1263	841	2209	1997	1403	850
1273	888, 2003	2259	2093	1414/1415	863
1277	2171	2285	887	1421	889 app.cr.
1279	887	2289	400	1427	866
1299	833	2292	401	1429	875
1302	904, 1759	2324	2177	1434	863, 876
	app.cr.	2338	955	1442/1443	2157
1327	2171	2358	1737	1446	863
1350	969			1458	887
1365	981	*SEG* XLVII	*SEG* LVII	1461	887
1366	986	26	158	1462	863, 876
1375(1)	2098	27	159	1466	863
1375(2)	2098	33	133	1476	921
1375(3)	995	53	68	1479	933
1376	994	131	98	1482	935
1380	2157	151	18	1527	985
1416	1936	161	18	1534(7)	992
1447	1115 bis	185	76	1538	2125, 2157
1472	1128	202	178	1539	2125
1493/1494	1206	281	98	1563	1036, 2109
1499-1517	1206	375	362	1575	2196
1518	2153	377	357	1628	119
1531	2133	377 bis	361	1648(6)	1172 app.cr.
1533-1537	1206	378	359		

SEG XLVII	*SEG* LVII
1656	1163 app.cr., 1233, 2120
1735	1361
1745	1663 app.cr.
1759/1760	1393
1761(1, 4)	1393
1763	2196
1764	1418 app.cr.
1767	2196
1768	1411 app.cr.
1771	1444, 2196
1772	1453
1773	1468
1777	1393
1806	1189 app.cr.
1809-1813	1393
1819	1393, 1639
1916	1876
1918	1787, 1794
1920 A-C	1787
1985-2047	1811
2033	1812
2052	1812
2056	1851
2083	2075
2130	1939
2165	2000
2320	1206

SEG XLVIII	*SEG* LVII
12	40, 963
25	101
89	2069
93	31
96	96
122	138, 140
161	18
195	184
236	2078
237	114
292	2078
295	92

SEG XLVIII	*SEG* LVII
296	92, 219, 253
297	92, 222
312	92
324	963
361	295
380	309, 313
459	2196
477	358
490	363
491	308, 363
494-496	363
498	363
500	363
514	365
526	386
553	408, 2074
604	2123
660	515
673	515
683-689	559
812	569
873	571
888	2159
970	649
988	689
995	684
1011/1012	689
1024	689
1029	689
1039	754
1055-1057	768
1067	770
1092	771(3)
1093	771(7)
1097	771(9)
1104	771(12)
1109	510, 771(18)
1148	814
1175	1735
1227	2173
1230	940
1232 bis	882

SEG XLVIII	*SEG* LVII
1240	863
1252	887
1254	887
1256	949
1271	938
1282 bis	922(2)
1285	959
1286	963
1289	955
1326	1007, 1011, 1020 app.cr., 1026 app.cr., 1027 app.cr.
1337	1096
1339	1099
1358	2110
1491	2115
1550-1552	1393
1574	1393
1580	1639
1583	1639
1607	1393
1610	1393
1614/1615	1393
1634	1393
1696	1635 app.cr.
1831	1767(18)
1832	1767(15/16)
1863	1951
1868	1863
1901	1782, 1811
1916	1812
1919	1835
1942	1909 app.cr.
1961/1962	1968
1974	1952
2009	1937
2048	1991
2052	1994
2074	2043
2075	2044
2099	1099

SEG XLVIII	*SEG* LVII
2107(4)	955
2159	1367 app.cr.
2171	133
2178	1198 app.cr.
2189	2159

SEG XLIX	*SEG* LVII
18	2113
26	62
39	72/73
47	95
49	62
53	62
58	141
76	1733
115	103
125	36
151	134
161	136
184/185	51
187	171
217	185
222	198
297-312	19
314-318	94/94 bis
320 A	2157
322	665 app.cr.
353	308
373	340
430	379
440	2168
446	2176
465	392
477	399
482	397
491(3)	340
505	73
621	510
635	2109
650	550
651	550, 557
652	559

SEG XLIX	*SEG* LVII
653	561
702	596
703	2173
755	2040 app.cr.
757	587
815	620 app.cr.
839	570
846	565
849-851	565
1007	649, 652
1027 bis	693
1028 A	725
1028 B	722, 726 app.cr.
1031	702
1042	648
1051	717 app.cr.
1105-1108	771(2)
1111	771(2)
1113-1117	771(2)
1114	1745 app.cr.
1116	827
1119	771(2)
1248	2171
1261	862
1273	861
1292	905
1301/1302	2157
1320	866
1360	2171
1366	1806, 2193
1367	949
1370	2098, 2153
1373	2093
1405	2157
1427	2110
1448	2075
1504	1122
1509	1665 app.cr.
1522	478
1524	2110
1526	1370
1562	1244 app.cr.

SEG XLIX	*SEG* LVII
1568	1163 app.cr.
1572 app.cr.	1165 app.cr.
1622	1219 app.cr.
1623	1189 app.cr.
1631-1649	1206
1651	1200 app.cr.
1655	1240 app.cr.
1685	2194
1686	1221 app.cr.
1745	1206
1805	1306, 1307 app.cr.
1814-1836	1374 app.cr., 2135
1841	1392 app.cr.
1843	1392 app.cr.
1858(1)	1393
1864	1431
1867	1431, 1450
1868	1431, 1451
1869	1431, 1600
1870	1431, 1459, 2196
1871	1431, 1477
1911(1-13)	1393
1933	2174
1935(3, 6, 11-13)	1393
1970	1767(1)
2063	1828
2069	1839
2072	1848
2097	1779(1)
2103	1867
2105	1877
2117	1951, 1954
2341	1937
2362	1997
2365	1393
2413	2085
2415	2113
2440	441, 559

SEG XLIX	*SEG* LVII
2451	960
2457	2077
2484	2034 app.cr.
2489	1392 app.cr.

SEG L	*SEG* LVII
9	140
17	55
29	62
36	58
168	119
171/172	142
191	175
276	294
394	353
420	363
427	373
449	388
493 bis	479
515	489
548	563
552	562
604	97
606	569
617	97, 567, 588
681-684	649
702	685, 690(3), 748
704	689
765	771(19)
766	55, 119
768 bis	2196
829	816
917	979
990(1)	916(2)
1014	885
1015	863
1017	883
1023	887
1036	908
1039	922(3), 926
1051	949

SEG L	*SEG* LVII
1056	956
1066	2069
1071(4)	2125
1077	984, 2125
1083	989
1085	993
1091	997
1096	1008, 1016 app.cr., 1030 app.cr.
1133 bis	1185 app.cr.
1170	1115 bis
1172	1120
1181	2077
1186/1187	1206
1195	2115
1211	1269
1233	2172
1237	1392 app.cr.
1251	1989 app.cr.
1304	1409, 2118
1350	1670
1356 bis A	1430 app.cr.
1394	1796
1478	1861
1478 app.cr.	1864
1496	1824
1510	1848
1521/1522	1879
1540	1902
1548	1937/1938
1567	1952
1568	1767
1637	2001, 2018-2023
1638	2000, 2027
1685	2077
1712	98
1726	973
1750	1003

SEG LI	*SEG* LVII
3	130
8	101
9	118, 179
17	20, 97/98
66	2095
95	104
144	146
153	160
179	176
284	265-269
288	262-264
298	2138
304	265-269
306	275
307	276
315	19
327/328	2095
334-336	415
434	340
458-460	363
474	372
605	2195
613-631	915 app.cr.
673	501
765-768	550
769	550, 553
777	1392 app.cr.
788	2173
833	2034 app.cr.
933/934	649
936	649
938-940	649
953	693
969	649
1013	1252
1055-1058	771(4)
1059	771(4), 774
1105	826, 2118
1180	859
1185	863, 866
1381	864
1401	908

SEG LI	*SEG* LVII
1407	927-931
1409	932 app.cr.
1410	935
1422	922(2)
1430	961
1472	989, 2111
1474/1475	993
1478-1483	997
1496	2109, 2117
1500	1005
1506	1075 app.cr.
1524	1099
1547	1005
1556	1005
1561	1393
1562	1005
1564	1005
1576	1115 bis
1589	1123
1603/1604	1128
1615-1617	2196
1625-1678	2135, 2153
1783	1361
1785	1361
1812	1429
1813	1471
1832	1639, 1670
1838	1431, 1678
1839	1680 app.cr., 1684 app.cr.
1895	1734, 1736 app.cr.
1906	1767(12)
1907	1767(4)
1908	1767(2)
1909	1767(3)
1910 A	1768
1922	1788
1970	1803
2016	1814
2025	1831
2028	1839
2049	1882 app.cr.
2082	1933
2120	1952
2129	1942(2)
2134	1954
2164	1969/1970, 2201
2165	1969
2169(1)	1936
2176/2177	1980
2201	1945
2208	1995
2209	1999
2210	2000
2211	1999
2251	955
2279	1134-1137, 2070
2287	2077
2291	1003
2334	1106
2343	2164

SEG LII	*SEG* LVII
1	97
16	130
37	58
48	64, 119
109	102
127	102
203	180
290	415
351	354
377	364
380	363, 373
403	550
405	363
406	2138
412	372
415	400
421	363
433	2113
442	2176
447-449	2138
464	389
465	390
484	404
487	411
583	568
617	2157
649	2173
711	642
713 bis	615
717	649
741	32
791	771(14)
799	142
802	833
818	2171
819	833
843-846	837
847	837, 2095
888	868
930 bis	649
934	871 app.cr., 894
940(5)	907
942	907
946	908
991	974
991 bis	932 app.cr.
1000	989
1001	990
1003-1017	993
1020(1-3)	997
1021	997
1033/1034	2135
1038	2117
1044-1047	1091
1100/1101	1648 app.cr.
1117	2077
1126	1118
1128	1115 bis
1162(4)	997
1168-1172	1206

SEG LII	*SEG* LVII	*SEG* LII	*SEG* LVII	*SEG* LIII	*SEG* LVII
1197 A	1188 app.cr.	1974	295	726	677 bis
1223/1224	1271	1978	2159	766	699
1345	1378 app.cr.	1991	766	777	685
1385-1388	1399			788(11)	661
1396	1393	***SEG* LIII**	***SEG* LVII**	813	2157
1399-1402	1431	13	58, 62	815	1252
1400	1463 app.cr.	16	6, 134	847	771(5)
1401	1473 app.cr.,	19	140	848	845
	1577 app.cr.	25	114	849	771(4)
1435	1431, 1641	27	190	850	510, 771(4)
1438	1652 app.cr.,	37	97/98	851	771(4)
	1670	39	95	853-855	771(4)
1440	1670	48	59	854 app.cr.	771(18)
1443	1670	88	96	992	866
1448	1669	147	121	999	863
1464 ter	2133	172	142/143	1001	872
1489	1741	175	144	1002	2201
1497 bis	1744 app.cr.	182	140	1006	861
1506	1767(7)	188	146	1033	887
1537	1806	192	44, 76	1040(3)	864, 906
1561	1783	210	201	1069	908
1572	1796	222	217	1077	861, 918(2)
1580	1774	223	287	1084	2069, 2171
1582	1774	224	291	1088	922(5)
1591-1593	680 app.cr.	225	296	1091(20)	2095
1601	1806, 2075	240	222	1092	951
1607/1608	2075	242 bis	224	1093	949
1617(2)	1829	375	353	1149	986
1623	1823	386	374	1150	987
1667	1812	397	374	1162/1163	997
1698/1699	2098	398	376	1198	1036
1709	1867	404	2138	1199	1084
1725	1812	407	2113	1312	1127, 2115
1750	2159	420 bis	395	1312 A	1109 II app.cr.
1764	1952	443	412	1343	2174
1782 bis	1962	550	504, 506	1344	1158 app.cr.,
1785(1)	1938	603	2134		1186 app.cr.
1786	1938	613	1962	1348	1150 A app.cr.,
1798	1936	658	1664, 2140		1206
1851-1856	1393	659	617	1357	1238 app.cr.
1903	2093	659 A	1664, 2140	1379	1269
1963	2153	670	642	1431	1298

SEG LIII	*SEG* LVII	*SEG* LIII	*SEG* LVII	*SEG* LIV	*SEG* LVII
1434	1400	2022	913 app.cr.	400	294
1448	1307 app.cr.	2029	2010	443	354
1571	1431, 1483	2039	1990	444	496
	app.cr.	2044 B	2065 app.cr.	446	496
1587	962	2049	1997, 2026	451/452	496
1609	1431, 1454		app.cr.	453	364, 366, 496
1610	1431, 1446	2106	2111	456/457	496
	app.cr.	2111	955	463	363
1611	1431, 1460	2143	2169	489	390, 395
1612	1665 app.cr.	2162	314	490	395
1614	1431, 1476	2163	142	511	478
1617	1431, 1596	2191	771(15), 961,	518	67
	app.cr., 1602		1486 app.cr.,	524	2157
1618	1431, 1603		1629, 2199	532	486
1619	1431, 1605	2223	1003	535/536	496
1620	1431, 1617	2232	2159	550	500
1621	1431, 1614	2240	2169	577	2137
1622	1431, 1611	2249	1392 app.cr.	624	95
1623	1431, 1623			656	680
1624	1431, 1619	*SEG* LIV	*SEG* LVII	658	490
1625	1431, 1618	8	60	663-665	649
1741	1738	10	107	690	716
1742	1939	11	110, 188	691(4)	717
1755	1736 app.cr.,	14	25, 124	695	723 app.cr.
	1761	16	185	745	771(12)
1762	1765	21	416	762-765	771(12)
1769	1765	24	64	787	446(2)
1775	1767	39	55	854	849
1783	1788	53	64	863	850
1786	1777	58	65	872	866
1803	2169	70	67	876	2168
1808	1774	81	25	881	905
1824	1805	148	99	888	874 app.cr.
1828	1812	206	120	892	866
1835	1812	212	135	945	863
1845 bis	1838 app.cr.	214	119	951 bis	903 app.cr., 925
1852	1833	237	25		app.cr.
1879 bis	1871	316	200	955(5)	922(5)
1907	1931	341	218	961	861
1935	1942(1)	375	25	963	922(2),
1949/1950	1952	383	25, 205	963(1)	947 app.cr.
1983	1944	395-399	2095	963(3)	948

SEG LIV	*SEG* LVII	*SEG* LIV	*SEG* LVII	*SEG* LV	*SEG* LVII
964 bis/965	949	1879	2077	507	366
968	2153	1881	1158 app.cr.	508	373
979	983	1883	1985	512	373
983	2125	1887	142/143	516	373
1014/1015	997	1888	2163	545	395
1031	2138	1889	2164	546	404
1042	1010, 2135,	1892	885	563	478
	2153	1896 bis	2159	574	753, 1263
1059	1016 app.cr.	1900	1802	584 bis	400
1061	1018 app.cr.	1916	2115	612	2173
1074	1085			634	559
1181	1115	*SEG* LV	*SEG* LVII	724	61
1223	1206	5	301	751	631
1225	1224 app.cr.	16	61	753	619
1226	2135	17	104	760	627 bis
1237	1838 app.cr.	21	95, 98	763	630 bis
1283	1344 app.cr.	22	98	772/773	642
1343	2135	31b	198	780 ter	2071
1349/1350	1281 app.cr.	39	131	790-792	649, 656
1351	1281 app.cr.,	40	275	793-796	649
	1386	43	17	800	649, 656
1353	1387, 1838	46	183	801	649, 656, 660
	app.cr.	52	59/60	803	649
1376	1394	54	61	806(3)	649
1432	1670	135	96	807	648/649
1526	1852	231	58	830	690(1)
1531	1734	237 bis	198	838/839	696
1595	1782	242	113	841	708
1596	1786, 1806	253	127	867	685
1606	1805	254	128	910	490
1608	1802	267	27	926/927	771(16)
1628	1774	294	186	963	62
1632	1805	295	187	978	826
1638	1806	306	194	979	2138
1643	1818	310	206	1007	933
1680	1812	312	213/214	1010	874 app.cr.
1699	1903, 2093	313	204	1018	887, 892 app.cr.,
1729	1953	350	302		2157
1760	1978	418	340	1040	908
1841	2094	437	341	1047	922(1), 2069
1847	2051(12), 2111	473	2194	1048	2027
1849	2115	478-493	356	1050	939

SEG LV	*SEG* LVII	*SEG* LV	*SEG* LVII	*SEG* LVI	*SEG* LVII
1053	946	1686	1806	37	319
1055	949, 951	1698	2069	39	184
1056	949, 2095	1749	1865	40	19
1057	949	1764	1933	41	202
1074	908	1768	1940	49	54
1086	989, 2111	1812-1814	1955	51	61, 66
1095	997	1816	1944	62	67
1097-1098	997	1826	1937, 1940	74	58
bis		1830	1966	79	77
1099 I	1074 app.cr.	1849(2)	2091	133	158
1100	2140	1860	1983	139	99
1105	2138	1882(15)	2045	145	100
1121	1097	1886	2111	185	96
1129	61	1893	2098	199	126
1274	2077	1972(3)	56	205	117
1283	1133	1973	1134-1137,	215 bis	157
1291-1298	1206		2149	227	86
1329	2115	1989	1074 app.cr.	254	270
1349-1351	1278 app.cr.	1998	61/62, 98	290	260
1354	1278 app.cr.	2001(8)	2085	450	355
1358	1278 app.cr.	2020	2044, 2111	472	364, 2176
1360	1278 app.cr.	2022	911	474	365 bis
1380 A	1289, 1304	2033	388	492	385
1381	933	2035	1745 app.cr.	495	395
1408/1409	2196	2039	1811	521	67, 117, 510
1415	1361	2066	907		app.cr.
1440	1393	2069	2158	555	753, 940
1444	1394	2083(4)	1946	632-635	506
1452	490, 1664	2088	990	636	506, 510, 2138
	app.cr., 2140	2093	1736 app.cr.	637	506, 508
1466	1137 app.cr.	2109	62	656	536/537
1493	1634			668	545
1521 bis	1409 app.cr.	***SEG* LVI**	***SEG* LVII**	678/679	547
1527(1)	1741	3	133	683	561 I
1546	1767(19/20)	4	145	848	675
1547-1581	1768	7	112	867	695
1590	24, 1772	18	8	887	691
1598(17)	2069	20	115	949	752
1631	2169	21	62	950	755
1654	1774	25	120, 123/124,	953 bis	765, 893(7)
1656/1657	1805		131	1051	2158
1659/1660	1805	27	59, 61/62	1057	845 ter

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1077(4)	949
1083	868
1093	862
1096	2113
1098	888
1099	891 app.cr.
1103	893
1111	908
1119	927-931
1124	862
1129	2154
1138	935
1162	984
1179/1180	993
1182	2098
1184/1185	997
1187	862
1204	1150 A app.cr.
1227	2115
1231	1124, 2073
1254	1186 app.cr.
1324	1189 app.cr.
1327-1331	1206
1356	2077
1359	1164 app.cr.
1397	2071, 2201
1427/1428	1720 app.cr.
1506	1374 app.cr., 2135
1692(2)	2142
1692(4)	1396 app.cr.
1710	1633
1722	1665 app.cr.
1729	1666
1751	1653-1661
1762	1672 A app.cr.
1764	1669
1764 ter	1670
1765	1634, 1669
1806	1715
1842	1767(2, 7, 18-20)
1848	1825
1849	2057
1862	1802
1872	1802
1897	1835
1917	1812
1920	1774
1950	1941
1989	1963
2004-2006	1945
2009	1972 app.cr.
2016	1978
2036	2201
2037	2030, 2201
2041	2033 app.cr.
2045	2055
2060	2055
2080	22, 2082
2081/2082	2201
2084	2087
2111	1185 app.cr.
2116	2134
2126	2065 app.cr.
2131	2174
2137	1811, 2153, 2163
2152	389

CIG	*SEG* LVII
1218	1975
1223	2196
1242	2196
1247	2196
1253	2196
1370	2196
1446	2196
1456	2196
1824-1827	561
1825	561 III
1827	561 VI
2017	688
2095	729
2719	2196
2782	2196
2820a	2196
2828-2838	1011
2942d	2196
3068	1134-1137, 2149
3069/3070	2149
3082/3083	2196
3168	1745 app.cr.
3173	2196
3407(1/2)	2069
3665	2091
3831	2196
3874	2196
3909	1361
3956	1383
3956c	2158
3979	1397
4018/4019	2196
4289/4290	1635 app.cr.
4310	2158
4342	2196
4374	1418
4379o	2158
4430	2147
4665	1873
4699	1961
4830	1975
5130	1997
5141	2024 app.cr.
5142	2024
5145	2005 app.cr.
5361/5362	1991
5628	949
5647	904
5763 + add.	949
5763b + add.	949
5766 +add.	949
5768	949
5901	2196
6774	984

CIG	*SEG* LVII
6786	985
7255	2044
7287	2057
7311	2057
8544	933
8621	684
8684	949
8740	684
9077-9098	2057
9103	2057
9541	949
Add. 4300q	1635 app.cr.

Agora III	*SEG* LVII
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Agora XV	*SEG* LVII
1-5	11
20/21	11
27/28	11
49	11
113	147, 171, 226
236	45
359	148
406	148
452	1272 app.cr.
469-471	1272 app.cr.

Agora XVI	*SEG* LVII
52	3
53	5
104	6
106G	33
181	29
188	33
194	33
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224	44, 103
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Agora XIX	*SEG* LVII
H30-31	27
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I.Eleusis	*SEG* LVI
159	145
177	145
272	771(20)
291	42

Petrakos, Δῆμος Ῥαμνοῦντος	*SEG* LVII
6	29
7	33
22/23	18
27	18
30	18
38	18
40-43	18
47	18
50/51	18
138	176
151	18
180	2086

Clairmont, CAT	*SEG* LVII
152	244
1.272	267
1.380	231
2.269	258
2.279a	247
2.289	235
2.793	251, 265
3.258	266
4.331	242

Corinth 8.1	*SEG* LVII
15	2074
147	321

Corinth 8.2	*SEG* LVII
15	483
65/66	410
68	410

Corinth 8.3	*SEG* LVII
13	410
128	2196
560	321
620	322
644	322
732	317

IPArk	*SEG* LVII
2	2118
3	2123
15	388
16	576
24	2118
607	2176

IvO	*SEG* LVII
1	395
2	2186
4/5	395
7	395
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11	395, 489
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57	410
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253	399
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IvO	*SEG* LVII
271	949
287	2090
310	893
327/328	410
333	410
366	410
369	308, 407
370/371	308, 407, 2090
372	407
373	308, 2090
374/375	2090
382	410
415	410
420	410
424	308, 407
430	410
433/434	308
447	374, 2090
448	374, 410
450-452	410
458/459	410
470	308
473/474	410
477	410
483	410
487	410
569	410
610	404
614-617	404

I.Oropos	*SEG* LVII
37	1805
198	448
307	2069
321	2138
330	449
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383	446(1)
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I.Thesp.	*SEG* LVII
24	480
62	479, 2086
288-301	483
344	482
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425	483
452	481
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788 bis	477
829 bis	477
855 bis	477

CID I	*SEG* LVII
9	2118, 2123
10	2118
13	2146

CID II	*SEG* LVI
4	2185
6/7	2185
12	2185
31/32	2185
36	2185
42	2185
54	2185
56	2185
59/60	2185
62	2185
74	2185
76	2185
79	2185
93	2185
97-99	487

CID III	*SEG* LVI
36	2185
43	2185

CID IV	*SEG* LVI
17/18	2138
20	2138
63	2138
108/109	510 app.cr.
124	2138
129 B	2138

F.Delphes III.1	*SEG* LVII
49	753
106	2138
294	2118
362	2118
400	487
487b	2121
503	949

F.Delphes III.2	*SEG* LVII
23-26	36
65	38
104	753
207	753

F.Delphes III.3	*SEG* LVII
181	2196
192	2128
1560	2157

F.Delphes III.4	*SEG* LVII
48	410
61	723 app.cr.
108	1037 app.cr.
118	723 app.cr.
235	893
268	410
278	2118

F.Delphes III.4	*SEG* LVII
355	510 app.cr.

F.Delphes IV	*SEG* LVII
354	2118

I.Thess. Enipeus	*SEG* LVII
115	2173

I.Apollonia	*SEG* LVII
21	552 app.cr.
193a-c	553
322	553
387	552 app.cr.
394-408	550
395/396	552 app.cr.
397	551
398	552
399	558
404	557
405	556
406	553
407	554
408	555

I.Bouthrôtos	*SEG* LVII
passim	559
pp. 275-288	314
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I.Épidamne	*SEG* LVII
588-590	560

I.Beroia	*SEG* LVII
1	2118
7	1375 app.cr.
54	2177
79	2196
106	2196
186/187	565

EAM	*SEG* LVII
2	565
6	564
72	564
87	2197
181	579

I. Leukopetra	*SEG* LVII
21	583
63	2177
68	2177
70	2177
84	2177
89	2177
93	2177
95	2177
108	2177
116-119	2177

Philippi II^2	*SEG* LVII
49	589
120	588
161	569
235a	588
296	588
520/521	579

I.Thrac.Aeg	*SEG* LVII
E68	608
E167	616
E168	490, 1664, 2140
E170	723
E177	723
E180	617, 1664, 2140
E186	569
TE86	608

IGBulg. I^2	*SEG* LVII
13 bis	723 app.cr.
14	2196
37 bis	723 app.cr.
41-43	723 app.cr.
47	2091
67	2196
70(2)	620 app.cr.
71	620 app.cr.
73	620 app.cr.
230 bis	2174
283/283 bis	1195 app.cr.
307 bis	723 app.cr.
344	2092
388 bis	649

IGBulg II	*SEG* LVII
600	610 app.cr., 646
632/633	646
660	620 app.cr., 646
665	677
667/668	610 app.cr.
690	610 app.cr.
751	681
804	615
855	615

IGBulg III	*SEG* LVII
670	2161
893	622 app.cr.
913	620 app.cr.
992	622 app.cr.
993	634 app.cr.
998	610 app.cr.
1008	628 app.cr.
1023	635 app.cr.
1126	2161
1134-1140	2161
1135	628 app.cr.

IGBulg III	*SEG* LVII
1163	628 app.cr.
1303	622 app.cr.
1521	610 app.cr.
1552	624 app.cr.
1556-1558	610 app.cr.
1628	2161
1690	628 app.cr.
1713	635 app.cr.

IGBulg IV	*SEG* LVII
1910	624 app.cr.
1928	624 app.cr.
1963	733 app.cr.
1995/1996	610 app.cr.
2027	615
2053	618

IGBulg V	*SEG* LVII
1067	642
5011	615
5155	648
5408	627 app.cr.
5410	609
5412	569
5557 ter	642
5464	610 app.cr.
5567	628 app.cr.
5592	609, 620 app.cr.
5599	610 app.cr.

I.Perinthos	*SEG* LVII
72	2196

I.Histriae	*SEG* LVII
passim	649
1-4	648
8	648
12	648
16	648
25-27	648
29	648
32	648

I.Histriae	*SEG* LVII
34	651
37	656
44	648
47	652
48	654
57	648
59	648
64	648, 651
65	648
99/100	648
102	661
103	663
120	648
167	648
181	648
214	659
226	659
231	648
267	648
271	733 app.cr.
374	648
388	650
422	649

I.Kallatis	*SEG* LVII
1	2140
29	723 app.cr.
35/36	674
44/45	674
47	674
72	674
174	2196

I.Tomis	*SEG* LVII
5	723 app.cr.
37	680
52	2196
59	680
60	2071
119	680
120	679

I.Tomis	*SEG* LVII
129	680
132	2071
153	2071
190	674
207	2196
237	649
269	733 app.cr.
447	680

IOSPE I^2	*SEG* LVII
5	746 app.cr.
20	2108
32	688
35	728 app.cr.
39	728 app.cr.
40	688
42	722, 2196
43	722
46	722
52	688
79	688, 720
80	688
82	722
83	727 app.cr., 728 app.cr.
85	722, 727 app.cr.
86	722
89	688
90	727 app.cr.
91	688, 727 app.cr.
93	688, 722
94	688
96	722, 726 app.cr.
98	688
99	722, 725 app.cr.
100	727 app.cr.
101	722, 725 app.cr.
105	722, 725 app.cr.
106	728 app.cr.
111	727 app.cr.
113	688
116	722

IOSPE I²	*SEG* LVII
128	722, 725
129	688, 722, 725
130	688
132	722, 725 app.cr.
134	688
139	688
141	722
142	554/555
162	728 app.cr.
169	728 app.cr.
174	722, 2196
175	727 app.cr.
176	688
181-183	688
193	688
199/200	688
202b	688
226	733 app.cr.
227	688
229	688
285	729
354 A	697
357	675
358	698
401	2118
404	699
411	702
419	697
422	631 app.cr.
425	688
438	648
450	684
453	688
576	2172
685	725
691	696
704	697
716	733 app.cr.

IOSPE IV	*SEG* LVII
421	739 app.cr.

CIRB	*SEG* LVII
18	709 app.cr.
30	710 app.cr.
36	690(3)
64	2153
67	684
69/70	731 app.cr.
70	690(2), 731 app.cr.
71	731 app.cr., 732
73	731 app.cr., 732
74	710 app.cr.
89	739 app.cr.
93	739 app.cr.
119	694
124	733 app.cr.
125	694, 733 app.cr.
126/127	694, 733 app.cr.
128	690(2)
129	694
130	694, 733 app.cr.
131	733 app.cr.
132	694
136	2092
139	694
141	694
146	694, 733 app.cr.
168	691
209	691
222	691
225	691
227	691
245	691
263	690(2)
279	690(2)
300	690(2)
319	690(2)
339	690(1)
373-375	690(2)
382	690(2)
383	690(1)
431	690(2)
489	690(2)

CIRB	*SEG* LVII
496	690(1/2)
532	690(2)
534	734
569	690(2)
616	690(1)
731	694
791	690(1)
893	734
907	712 app.cr.
942	739 app.cr.
956	690(1)
963	690(3)
976	704 app.cr.
979	739 app.cr.
983	739 app.cr.
985	690(2), 710 app.cr., 732
988	739 app.cr.
1005	704 app.cr.
1016	739 app.cr., 740 app.cr.
1021	710 app.cr.
1053	1382 app.cr.
1054	739 app.cr.
1057	733 app.cr.
1076	690(1)
1099	684
1102	691
1115	710 app.cr.
1123	710 app.cr.
1124	731 app.cr.
1135	739 app.cr.
1140	688, 690
1192	694
1239	710 app.cr.
1259/1260	744
1262	744
1263	739 app.cr.
1264	744
1277/1278	744
1281	744
1283-1286	744

CIRB	*SEG* LVII
Add. 3	684
p. 616	739 app.cr.
p. 800	712 app.cr.

IGDOP	*SEG* LVII
2	920
15	2108
23	689, 693, 2123
24-26	689
48	717
92	920
101	665 app.cr., 685
102-110	685
107	748
108	665 app.cr.

I.Olbia	*SEG* LVII
27	723
52	722
79	722
82	727 app.cr.
90	725
106	2157
109	2157

I.Délos	*SEG* LVII
15	758
53	758
226 B	2128
372	754 app.cr.
396	754 app.cr.
401	754 app.cr.
406	754 app.cr.
440	754 app.cr.
442	754 app.cr.
444/445	754 app.cr.
456	754 app.cr.
461	754 app.cr.
509	752
1417 A	761 app.cr.
1417 B	2167
1450 A	935

I.Délos	*SEG* LVII
1497 bis	36
1498	757
1517	771(17)
1518	1745 app.cr.
1519/1520	751, 2071
1791	2196
1801	2138
2047	759
2100	759 app.cr.
2107	759 app.cr.
2234	1774
2240/2241	1774
2447	759 app.cr.
2532	2172
2590	151
2592	151
2594	151
2604	151
2611b	760 app.cr., 761 app.cr.
2616 III	761 app.cr.
2628b	760 app.cr.

I.Rhod.Per	*SEG* LVII
157	766
603	1638 app.cr.
607	1638 app.cr.
752	1005

Suppl.Epig r.Rh.	*SEG* LVII
66	1805
66a	1805

Bresson, Recueil Perée	*SEG* LVII
132	766

I.Lindos	*SEG* LVII
2	765, 893, 1172 app.cr.

I.Lindos	*SEG* LVII
16	2108
92	763
449	766
456	764 app.cr.
866	766

PH	*SEG* LVII
1	2108
10C	510 app.cr., 711(17)
22	1084
60	2157
76-80	2196
84-90	2196
95-98	2196
128	771(14)
130	2196
156	778
168-170	776
173	776
179	776
181-183	776
185	776
194	776
196/197	776
207	776
218/219	776
238	776
241	776
245	776
248/249	776
251	776
258	776
260	776
277/278	776
289	776
296	776
301	776
310	776
320	776
322	776
324	776

PH	***SEG* LVII**
345	2196
370	771(12)
388	771(12)
406	771(12)

Iscr.Cos	***SEG* LVII**
passim	776
ED 53	2118
ED 54	2108
ED 71g B	773
ED 78	771(6)
ED 85	771(8)
ED 178	771(13)
ED 190	771(3)
ED 196	2118
ED 216	771(8)
ED 216 B	119
ED 228	2183
ED 229	771(19)
ED 230	771(1), 2183
ED 235	771(17)
ED 373	2183
EF 78	778
EF 98	791
EF 176	798
EF 200	779
EF 213	790
EF 214	780
EF 216	1034
EF 217	2042
EF 219	783
EF 221	784
EF 328	802
EF 346	794
EF 373	800
EF 400	781
EF 402	803
EF 408	804
EF 413	785
EF 440	786
EF 454	788
EF 458	782

Iscr.Cos	***SEG* LVII**
EF 460	777
EF 461	789
EF 470	787
EF 473	763
EF 477	792
EF 550	793
EF 736	805
EF 756	801
EF 771	795
EF 803	796
EF 809	797
EF 834	799
EV 57	2196
EV 71	2196
EV 81	2196
EV 219	2196
EV 226	2196
EV 241	2196

Maiuri, NS	***SEG* LVII**
472	776
487	776
489-491	776
495/496	776
500	776
502/503	776
505/506	776
510	776
518	776
555	776
557/558	776
562	776
569-580	776
582	776
584-590	776
586	776
592	776
594/595	776
598-600	776
604-607	776
609	776
612	776

Maiuri, NS	***SEG* LVII**
614	776
616	776
618-620	776
624	776
627	776, 1034
630	776, 2042
632-639	776
641	776
644	776
648/649	776
652-654	776
658/659	776
661/662	776
664	776
675	771(12)
693	776

Tit.Cal.	***SEG* LVII**
7	771(1)
61	771(11), 1046 app.cr.
64	771(11)
74/75	771(11)
79	771(1)
88	771(17)
178	559
T XII	771(11), 2118

Tit.Cam.	***SEG* LVII**
111	2196

***I.Cret.* I**	***SEG* LVII**
V.52/53	2121
VIII.4	334, 837
VIII.7	2121
VIII.10	2121
VIII.11	2087
VIII.13	849 app.cr.
VIII.15-18	837
VIII.33	835, 2092
VIII.35	837
VIII.48	841

I.Cret. I	*SEG* LVII
IX.1	837, 2118
XVI.24	835
XVI.36	841
XVII.1-44	850
XVII.21	835
XVII.46/47	850
XVII.54/55	850
XVIII.98 B	2007 app.cr.
XVIII.148	837
XXIV.1	837, 2087, 2121
XXV.2	850
XXX.1	860

I.Cret. II	*SEG* LVII
I.2B	2121
III.2	2121
III.4	842
III.23-37	842
III.39-43	842
V.17	2121
V.19	2121
V.39	837
V.45	837
X.2	2121
XII.22	2118
XII.28	841
XII.31a-c	2173
XII.31 bis	2173
XV.2	2121
XVI.2	2121
XVI.12	841
XVI.15	848
XIX.7	837, 2171
XXII.22	2092
XXIII.1	2121
XXIII.3	2121
XXIII.11	837
XXIII.12B	841
XXIII.20	835
XXIII.23	835
XXVI.1	2121

I.Cret. II	*SEG* LVII
XXX.4	2173

I.Cret. III	*SEG* LVII
III.2	2121
III.4	2146
III.30	2196
III.50	835, 2092
IV.7/8	2118
IV.9	2121
IV.37	835, 2092
IV.38	837
IV.39	835, 2092
VI.7	2118

I.Cret. IV	*SEG* LVII
41	2182
47	2182
63	850
72 I	2182
72 V	2123
268/269	841
305	2112
372	835, 2092
582	850

IGDS	*SEG* LVII
13	872
15	867
31	2157
33	2157
35	892 app.cr., 2157
36	887
37/38	887, 2157
47	891 app.cr.
52	876
54/55	891 app.cr.
57-58	887
59	876, 887
60	887
62-69	887
71/72	887

IGDS	*SEG* LVII
73-77	887
79-82	887
121/122	2157
126	863
131	905 B app.cr.
134 A	905
134 B	905, 2157
177	863
189	868
206	866
208	863
215	941 app.cr.
217	887

IGDS II	*SEG* LVII
15	866
18	888
20-25	887
29	887
42	863
46	866
50	863
52	863
59	863
110	863
112	863

IGDGG I	*SEG* LVII
2	2123, 2171
11	921
12	2123
18/19	920
33-42	949
51	2125
62	926
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IGDGG II	*SEG* LVII
5	971, 2123
28	922(5)
31	922(5)
33	932 app.cr.

IGDGG II	*SEG* LVII
98	932 app.cr.

Arena I²	*SEG* LVII
15-34	887
38/39	891 app.cr.
51	891 app.cr.
53 bis	888
57-58 bis	887
60-67	2157
61	887
63	887
69	887
71 bis	887
73/74	887
77	905
79-81	887

Arena II²	*SEG* LVII
45	2157
79	905
119	863
128	2157

Arena III	*SEG* LVII
2	2123
12	920
15	920
16	2123
45	2157
53	872
58-65	949
84	867
128	2157
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Arena IV	*SEG* LVII
2	971, 2123
30	922(5)
33	922(5)
51	892 app.cr.
52	932 app.cr.

Arena V	*SEG* LVII
11	974
18	974
98	887

I.Aquileia	*SEG* LVII
249	908
1464	908
3212	909

I.Lipari	*SEG* LVII
775	973

I.Reggio Calabria	*SEG* LVII
passim	949
1	951
19	951
33	953
35	2095
61	954

I.Velia	*SEG* LVII
2	2125
5	2125
21-24	984

IGUR	*SEG* LVII
26	2071
63	960
94-97	962
102-105	961
148	961
149	960/961
150/151	961
230	959
235-248	955
443	959
646	871 app.cr.
794	871 app.cr., 956
849	965
999	959
1149	960

IGUR	*SEG* LVII
1155	960, 963
1159	960
1193	960
1196	956
1200	956
1220	960
1274	960
1287	956
1314	960
1326	960
1336	960, 2092
1385	959
1491	2138
1526	960
1531	2127
1532	960
1541	2128
1612-1633	2069
1660	980 app.cr.
1692	956
1776	610 app.cr.

ICUR	*SEG* LVII
2584	967
4246	2098, 2153
4828	959
4891	959
4957	959
5064	959
5098	956
5661	959
5833	959
5960	959
25962a	913 app.cr.

IGF	*SEG* LVII
4	2125
84	926
87	987
101	985
135	986

TAM II	*SEG* LVII
1	2118
131	1672 B app.cr.
148	2106
168b	1670
174 E	1670
177/178	1651 app.cr.
184	1651 app.cr.
188-190	1634
245	1173 app.cr.
261-395	1690
396	1671, 1672 app.cr., 1673 app.cr.
399	1672
438	1674 app.cr.
508	1670
555	1668 app.cr.
583	1670
595	2199
601	1662 app.cr.
604/605	1662 app.cr.
760 I	1670
947	2158
953 B	2158
1012	1635 app.cr.
1221	1670
1222	2158
1227	1662 app.cr.

TAM III	*SEG* LVII
1	2118
4	1468
5	1652 app.cr.
6	717 app.cr.
14	1436 app.cr.
14 A	1555 app.cr., 2196
16	2196
18	1434 app.cr.
28	1474 app.cr.
34/35	2158
41	1458 app.cr.
45	1704 app.cr.
57/58	2196
59	1482 app.cr.
62	1468
66	1434 app.cr., 1446 app.cr.
68	1482 app.cr.
83a/b	2196
85	1440 app.cr.
87	2196
94	1440 app.cr.
97	1435 app.cr., 1443 app.cr.
98	2196
104	1474 app.cr.
105	2196
113	1439 app.cr.
118	1464 app.cr.
122/123	2196
127	1434 app.cr.
138	1434 app.cr.
143	1463 app.cr., 1482 app.cr.
147	1467 app.cr.
150	1462 app.cr., 1506 app.cr.
151	1482 app.cr.
153	1461 app.cr.
156	1461 app.cr.
160	1464 app.cr.
161	1394, 1446 app.cr.
164	1394, 1446 app.cr.
165	1482 app.cr., 1482 app.cr.
167	1461 app.cr., 1505 app.cr.
175	1446 app.cr.
178	1441 app.cr., 1577 app.cr.
179	1441 app.cr.
180	1464 app.cr.
181	1473 app.cr.
188/189	1463 app.cr.
194	1559 app.cr.
196	1559 app.cr.
199	1445 app.cr.
219	1507 app.cr.
223	1561 app.cr.
228	1437 app.cr.
233	1565 app.cr.
249	1436 app.cr.
255	1578 app.cr.
259	1437 app.cr.
267	1474 app.cr.
270	1436 app.cr.
271	1452 app.cr.
284	1551 app.cr., 1560 app.cr.
293	1465 app.cr.
297	1489 app.cr.
299	1473 app.cr., 1577 app.cr.
300	1490 app.cr.
301	1529 app.cr.
308	1463 app.cr.
311	1571 app.cr.
313	1496 app.cr.
314	1560 app.cr.
317	1490 app.cr.
318	1482 app.cr., 1490 app.cr.
343	1519 app.cr.
345	1591 app.cr.
353	1562 app.cr.
377	1575 app.cr.
380	1474 app.cr.
382/383	1577 app.cr.
421	1577 app.cr.
425	1438 app.cr.
430	1490 app.cr.
431	1524 app.cr.

TAM III	*SEG* LVII
443	1551 app.cr., 1560 app.cr.
467	1474 app.cr.
469	1554 app.cr.
522	1474 app.cr.
526	1474 app.cr.
527	1547 app.cr.
536	1482 app.cr.
541	1482 app.cr.
580	1474 app.cr.
584	1536
588	1474 app.cr.
596	1536 app.cr.
613	1551 app.cr., 1560 app.cr.
643	1468, 1559 app.cr.
648	1435 app.cr.
649	1437 app.cr.
685	1562 app.cr., 1577 app.cr.
689	1551 app.cr., 1560 app.cr.
750	1551 app.cr.
785	1560 app.cr.
788	1546 app.cr.
815	1440 app.cr.
837	1541 app.cr.
872	1370
878	1436 app.cr.
897	1601 app.cr.
905	1598 app.cr.
1327	1543 app.cr.
p. 293 no. 8	1461 app.cr.
p. 295 no. 40	1475 app.cr.
pp. 295 +307	1482 app.cr.
p. 295 no. 49+310	1482 app.cr.
p. 297	1482 app.cr.
p. 303 no. 4	1475 app.cr.
p. 309 no. 8	1473 app.cr.

TAM IV.1	*SEG* LVII
123	1271
126	1271
146	1271
332	2142

TAM V.1	*SEG* LVII
65	1248 app.cr.
74	1208 app.cr.
103	1173 app.cr.
156	1219 app.cr.
185	2151
195-197	1184 app.cr.
202	1184 app.cr.
212	1201 app.cr.
220	1201 app.cr.
221	1150 A app.cr., 1206
222-230	1206
231	1184 app.cr.
232/233	1206
240	1184 app.cr.
257	2034 app.cr.
261/262	1206
286	1231 app.cr.
353/354	1184 app.cr.
375	1198 app.cr.
447	1198 app.cr.
448	1184 app.cr.
457	1186 app.cr.
460/461	1184 app.cr.
468a	1171 A app.cr.
468b	1198 app.cr.
475	1171 A app.cr.
483	1171 A app.cr.
499	1184 app.cr.
501	1184 app.cr.
511	1187 app.cr.
517	2194
537	1198 app.cr.
602	1198 app.cr.
616	1213 app.cr.
678/679	1147 app.cr.
681	1150 B app.cr.
689	771(15)
775	1145 app.cr., 1176 app.cr.
p. 19	1221 app.cr.
pp. 49/50	1219 app.cr.
pp. 201/202	1152 app.cr.

TAM V.2	*SEG* LVII
865	1234 app.cr.
884	1180 app.cr.
902	1141 app.cr.
927	1177 app.cr.
935	1140 app.cr.
936	1234 app.cr.
950	2112
960	1219 app.cr.
966	1214 app.cr.
976	2196
983	1219 app.cr., 1238 app.cr.
984-987	2120
1098	2142
1144	1235 app.cr.
1204	2091
1206	2091
1214	1213 app.cr.
1316-1319	1238 app.cr.
1320	1196 app.cr.
1397	1218 app.cr.
1408	1197 app.cr.
1412/1413	1197 app.cr., 1218 app.cr.
1414	1197 app.cr.
p. 312	1177 app.cr.
p. 447	1238 app.cr.

TAM V.3	*SEG* LVII
passim	1206

TAM V.3	*SEG* LVII
1423	1150 A app.cr.
1542	1190-1193, 1207 app.cr.
1724	1225 app.cr.
1914	1150 A app.cr.

MAMA I	*SEG* LVII
176	2154
232	2106

MAMA III	*SEG* LVII
484	1686 app.cr
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MAMA IV	*SEG* LVII
10	1272 app.cr., 1367 app.cr.
66	1009
142	1394
143	1394, 1400
152	1394
175	1328 app.cr.
209	1339 app.cr.
275-277	1392 app.cr.
331	1272 app.cr., 1367 app.cr.

MAMA V	*SEG* LVII
28	2092
233	1393

MAMA VI	*SEG* LVII
44	1385
105	1364 app.cr.
107	2196
218	1280 app.cr.
242/243	1321 app.cr.
244	1306, 1321
388	1306

MAMA VII	*SEG* LVII
402	2172
560	2154

MAMA VIII	*SEG* LVII
132	538 app.cr.
346	1396 app.cr.
351	1396 app.cr.
362	1396 app.cr.
373	1396 app.cr.
375	1396 app.cr.
391	1396 app.cr., 2158
398	1396 app.cr.
455	2196
477	2077
484	2196
492b	2196
542	1007, 1011
553	1007, 1011
555	1011
556 I	1011
565/566	1007, 1011
574	1011
575	1007, 1011
578	1011
586	1011
589	1011

MAMA IX	*SEG* LVII
p. 180 P67	2174

IGR I	*SEG* LVII
14	987
17	985
28	962
73	962
75	962
125	955
146	955
149-156	955
421	1806, 2193
466	2138

IGR I	*SEG* LVII
468-471	949
476	974
501	865
507	865
524	933
634	2196
834	2196
854	2196
860	699
933	1272 app.cr.
1024	1991
1035	2002
1192	1978
1198	1978
1258	1969(1)
1263	1963
1274	1975

IGR III	*SEG* LVII
4	2071
85	1272 app.cr.
87	2196
93	1869 app.cr.
137	1298
174	1814
190/191	2196
299	1397
345	1408 app.cr.
360	2112
364	2196
365	1234 app.cr., 2196
369	2196
374	1037 app.cr.
376	1037 app.cr.
377	2196
382/383	2196
445	2196
448	2196
456	2196
488	1670
495	2196

IGR III	*SEG* LVII
693	1635 app.cr.
715-717	1648 app.cr.
719	1648 app.cr., 1665 app.cr.
720-722	1648 app.cr.
780	2196
796	2196
916	2196
958/959	2127
1028	2143
1032	1803, 2143
1043	2143
1093	1774
1128	1876
1136	1775
1164	2196
1260-1263	1884
1265-1267	1884
1269	1884
1432	1293

IGR IV	*SEG* LVII
33	490
145	1216 app.cr.
163	635
164	2127
292/293	2115
294	2115, 2183
386	1397
503-506	2067
513	1270
632	2196
794	2196
808	1367
902	1670
914	1670
960	2196
1049	771(14)
1061	2196
1100/1101	2196
1238	2077, 2196
1276	2142

IGR IV	*SEG* LVII
1381	1206
1393	2196
1428	2195
1430	2195
1525	1206
1533	1397
1544	2196
1567	1397
1568	2196
1570	2196
1611	2133, 2196
1614-1635	1206
1637-1653	1206
1692	2140
1729	2196
1760-1762	1206

I.Adramyttion	*SEG* LVII
34	2118

I.Alexandreia Troas	*SEG* LVII
1-3	1263
188	1207 app.cr.
T65	773

I.Amyzon	*SEG* LVII
2	2133
9	2117
18	2133
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I.Anazarbos	*SEG* LVII
25	1733

I.Apameia und Pylai	*SEG* LVII
118	1292

Aphrodisias and Rome	*SEG* LVII
3	771(20)

Aphrodisias and Rome	*SEG* LVII
15	1008

ALA	*SEG* LVII
22	2147
151	1011
230/231	1005

I.Arykanda	*SEG* LVII
25	2110
82	1653-1661
161	1636

I.Assos	*SEG* LVII
22	2196
28	1745 app.cr.

I.Burdur Museum	*SEG* LVII
passim	1393
28/29	1401 app.cr.
239	1359 app.cr.
334	1637
337	1430

I.Didyma	*SEG* LVII
7	2157
11	2157
149	1109 bis app.cr.
217	990
259	2077
358	2077
479-481	2077
488	2115

I.Ephesos	*SEG* LVII
1	863
2	2108
4	2118
21	1652 app.cr.
40	1785 app.cr.
252	1112

I.Ephesos	*SEG* LVII
275	1397
293	1397
501	1115 bis
526	1119
587	2147
678	1115 bis
725	1115 bis
731	1115 bis
742	2077
803	1112
810	2112
902	1112
1001	1113
1008	1191 app.cr.
1040	1193 app.cr.
1192	2075
1244	2160
1301	2147
1355	2147
1523-1525	1113
1548	2087
1615	1116
2240	2147
3022	1142 app.cr.
3067	2127
3076-3079	1115 bis
3082-3085	1115 bis
3329	1397
3401	2118
3506-3510	2110
3513a-b	1113
3706	1130 app.cr.
3716	1189 app.cr.
3717	1190-1193
3719/3720	1194 app.cr.
VIII.2 p. 24	1191 app.cr.

I.Erythrai	*SEG* LVII
1	2123
31	1838 app.cr.
63	2196
105	2196
201	554/555, 1121
210a	2175

I. Hadrianoi	*SEG* LVII
151	1287 app.cr.

Altertümer v. Hierapolis	*SEG* LVII
1	1361
3	1362 app.cr.
4	1361, 1367
9	1361
30	1745 app.cr.
352	1362

I.Iasos	*SEG* LVII
1	1050 app.cr., 1074 app.cr.
4	1089 app.cr., 2117
18	1053 app.cr.
20/21	1053 app.cr.
24	1084/1085
25	1091
30	1084/1085
32	1055 app.cr., 1067 app.cr., 1068 app.cr.
33	1064 app.cr.
36	1057 app.cr., 1082 app.cr.
37	1060 app.cr.
38	1076 app.cr.
39	1057 app.cr.
41	1086
42	1053 app.cr.
43	1050 app.cr., 1062 app.cr., 1064 app.cr.
44	1068 app.cr., 1084
45	1056 app.cr.
47	1050 app.cr., 1068 app.cr.
48	1065 app.cr., 1067 app.cr.
50	1067 app.cr.
51	1074 app.cr.
53	1060 app.cr.
54	1056 app.cr.
56	1063 app.cr., 1075 app.cr., 1076 app.cr.
58	1084
59	1050 app.cr., 1068 app.cr.
64	1057 app.cr.
71	1060 app.cr.
76	1091
80	1046 app.cr.
82	1083 app.cr.
84	2196
87	2183
94	2077
98	2077, 2138
99	2087
121	2183
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153	1081 app.cr., 1087
160-167	1091
160	1081 app.cr., 1088 app.cr.
162	1082 app.cr.
163	1093 app.cr.
164	1074 app.cr.
170-217	1091
176	1046 app.cr.
177	1074 app.cr.
184	1090 app.cr.
204	1074 app.cr.
205	1092
207	1093
208	1094

I.Iasos	*SEG* LVII
213	2146
245	1059 app.cr.
252	1081 app.cr.
616	2196
620	1115 bis
629	1034

I.Ilion	*SEG* LVII
2	1265
3	688, 1265
5/6	1265
10	2146
11	1265
23	773
24	1264 app.cr., 2118
25	1264 app.cr.
31	1264 app.cr., 2115
34	771(3)
36	1264 app.cr., 2118
40	1264 app.cr., 2138
66	1264 app.cr.
73	2115
75	1123
90	688, 1650 app.cr.

I.Iznik	*SEG* LVII
127	1280 app.cr.
195a	1271
219	1280 app.cr.
631	1312 app.cr.
1041	1277
1086	1279 app.cr.
1381	1271
1392	1280 app.cr.
1458	1287 app.cr.
1588	1271

I.Iznik	*SEG* LVII
pp. 39-44	1278 app.cr., 1281 app.cr.

I.Kaunos	*SEG* LVII
30	1745 app.cr.
35	1095, 1666

I.Keramos	*SEG* LVII
6	1663 app.cr.
9	2115
19	2196

I.Kibyra	*SEG* LVII
1	490, 1637 app.cr., 1664, 2140
2	1637 app.cr.
12	1639
36	1639, 1670
41	1670
43	1639
93/94	1393
97	2158
99	1393
107	1639
192	1393
275	1393
318	1393
368	1393
389	1393

I.Kios	*SEG* LVII
19	2176
98	2092

I.Klaudi-opolis	*SEG* LVII
16	2142
65/66	1272 app.cr.

I.Knidos	*SEG* LVII
31	1936
33	490, 1097
59	2115
131	2175
147	1207 app.cr., 1833
148-159	1207 app.cr.
221	2118

I.Kyme	*SEG* LVII
13	2077
20	2089

I.Kyzikos	*SEG* LVII
24	1665 app.cr.
100	1267
297	1268 app.cr.
538	1266

I. Labraunda	*SEG* LVII
5	1074 app.cr.
8	2118
12	1074 app.cr.
47	2118
66	2087

I. Lampsakos	*SEG* LVII
9	2125
9	2125

I.Laodikeia am Lykos	*SEG* LVII
69	2158
94	1386
117a	1328 app.cr.

I.Magnesia	*SEG* LVII
7 B	2108
16	1124
67-131	2073

I.Magnesia	*SEG* LVII
156	2196
163	2196
167	2196
215a	2175
241	1125
289	1125

I.Magnesia am Sipylos	*SEG* LVII
1	1637 app.cr., 2118, 2146

I.Manisa	*SEG* LVII
192	1189 app.cr.
427	1244 app.cr.
525	1156 app.cr.

Milet I.2	*SEG* LVII
6/7	2077
15	2077

Milet I.3	*SEG* LVII
96	1069 app.cr., 1084 app.cr.
124	1082 app.cr.
133	1128
135	2108, 2146
136	2146
140	2146
145	2077, 2118
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149	2084, 2109, 2118
150	2118
164	2072
178	2157
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Milet I.7	*SEG* LVII
203	2115

Milet I.9	*SEG* LVII
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Milet VI.1	*SEG* LVII
332	2077
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Milet VI.2	*SEG* LVII
734	2138
944	1652 app.cr.

Milet VI.3	*SEG* LVII
1144	2196
1169	2196

I.Mylasa	*SEG* LVII
1-3	2118
102	2109
107	1745 app.cr.
207/208	1099, 2086
210	1099, 2086
214	1099, 1101 app.cr.
801-854	1102 app.cr.
861	2109
866/867	2109
913	2109

I.Parion	*SEG* LVII
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I.Pergamon	*SEG* LVII
9	1269
13	577
223	1269
245	2109
246	2115

I.Pergamon	*SEG* LVII
255	1150 B app.cr.
256	2115
381	1665 app.cr.
383	1665 app.cr.
434	1270
576	2199
622	1270

I.Perge	*SEG* LVII
56	2196
58	2196
66	1193 app.cr.
68	2078
117/118	2196
122	2196
124	2196
205-207	2158
356	2196

I.Pessinous	*SEG* LVII
53	2172
54	1720 app.cr.
170	2196

I.Pisid. Cen.	*SEG* LVII
5	2158
31	1393
33	1393
59-61	1393
83	1393
88/89	1393
104-107	1393
105	2196
159	2158

I.Priene	*SEG* LVII
3	2133
55	1745 app.cr.
81/82	2077
99-103	2077
107/108	2077

I.Priene	*SEG* LVII
109	1745 app.cr., 2077
111-113	2077
114	2077, 2195
173	2175
201	2118
203	2118
313	1193 app.cr.
317	833
350/351	1193 app.cr.

I.Prusa	*SEG* LVII
42	2034 app.cr.
53	2127
56	1271
57	1287 app.cr.
80	1271
138	1287 app.cr.
152	1271
1036	1280 app.cr.
1066	1280 app.cr.

I.Prusias	*SEG* LVII
7	2196
39	1291 app.cr.
90	1290 app.cr.

I.Sardis	*SEG* LVII
4	1838 app.cr.
27	2138
36	1142 app.cr.
41/42	1206
111	2175

I.Selge	*SEG* LVII
1	1394
2	2196
4	2158
11	1394
20a/b	2196
55	1394

I.Sestos	*SEG* LVII
66	2172

I.Side	*SEG* LVII
23	2158
206	2172

I.Sinope	*SEG* LVII
1	1263
4	2108
62	1296 bis
114	1869 app.cr.
170	1296 ter app.cr.
173	1296 ter

I.Smyrna	*SEG* LVII
192	1132
202	1251 app.cr.
214	1251 app.cr.
219/220	1251 app.cr.
225	1132
234	1251 app.cr.
250	1251 app.cr.
550 + add.	2092
573	1131, 1637 app.cr., 2146
589	1103 app.cr.
598	1397, 1652 app.cr., 2195
600	1397
622	1397
637	2112
643	2196
731	2196
753	1251 app.cr.
767	1229 app.cr.
898	1132

I.Stratonikeia	*SEG* LVII
16	1105
170/171	2196
174	2196
184	2196
186/187	2196
189	2196
200/201	2196
208	1105
210	2196
214	2196
230a/b	2196
289	1105
293	1105
310/311	1105
326	1185 app.cr.
536	1997
626	2196
663	1997, 2196
665a	2196
669	1105
678	1105, 1997
688	2196
692/693	1997
717	2196
1024-1026	2196
1118/1119	2151
1309	1653 app.cr.
1321	1106

I.Sultan Dagi I	*SEG* LVII
510	1716 app.cr.
580	1395, 2158

I.Tralleis (und Nysa) I	*SEG* LVII
3	2118
39	2196
103	2092
127/128	2196
130	2196

I.Tyana	*SEG* LVII
11	1694 app.cr.
57	987
92	1710 app.cr.

I.Tyana	***SEG* LVII**
130	1697 app.cr.
II pp. 317/318	2133
Strubbe, ***Arai Epitymbioi***	***SEG* LVII**
32	1107 app.cr.
55	1207 app.cr.
76	1107 app.cr.
141	1107 app.cr.
228	1107 app.cr.
Petzl, ***Beicht-inschriften***	***SEG* LVII**
1	1224 app.cr.
3	2034 app.cr.
5	1185 app.cr., 1186 app.cr., 1222 app.cr.
6	1187 app.cr., 1210 app.cr., 1240 app.cr.
7	1240 app.cr.
9-12	1224 app.cr.
21/22	1210 app.cr.
59	2034 app.cr.
72	1186 app.cr.
106	1224 app.cr.
I.Kition	***SEG* LVII**
2047/2048	1733
I.Kourion	***SEG* LVI**
34	1745 app.cr., 1746
77	1747
90	1743, 1750
92	1743, 1749
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210	1743

I.Kourion	***SEG* LVI**
214	1743, 1755 app.cr.
215	1743, 1755
374	1746
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I.Salamis	***SEG* LVI**
28	1733
XIII 238	1759 app.cr.
***IGLS* I-VII**	***SEG* LVII**
99	1766
215	2057
221	2057
223	2057
269	1774
310	1779(6)
312	1774
315	1774
530	1779(6)
569	1774
652	1774
863	908
938	908
998	2069
1183	2117
1184	1852
1185	2196
1265	1733, 1805
1282	2057
1319-1321	1782
1403	1784
1490	1779(2)
1532 bis	1779(3)
1539	1779(1)
1685	1779(2)
1809	1779(4)
1905	1785 app.cr.
1945	1816 app.cr.
2061	2155
2079	1774

***IGLS* I-VII**	***SEG* LVII**
2125	1785
2126	1785 app.cr.
2510	895
2704	1779(4)
4041	1774
6987	1806
9122	1887 app.cr.
9363	2172
***IGLS* XIII**	***SEG* LVII**
9006/9007	1876
***IGLS* XIV**	***SEG* LVII**
443a/b	1881/1882
443c	1880
548	1876
549-552	1877 app.cr.
556	1877
***IGLS* XV**	***SEG* LVII**
90	1878 app.cr.
***IGLS* XVI**	***SEG* LVII**
59	1895 app.cr.
62	1895 app.cr.
72	1904 app.cr.
75	1904
83	1904 app.cr.
97	1904 app.cr.
297	1895 app.cr.
649	1876
650/651	1904 app.cr.
671	1904 app.cr.
688/689	1904 app.cr.
778	1885 app.cr.
798	1895 app.cr.
812-860	1884
817a	1890
818a	1886
818b	1887
819	1885 app.cr.
823	1885

IGLS XVI	*SEG* LVII
824	1888
824a	1889
829a	1884
839a	1884
844a	1884
845a	1884
848	1884
848a	1891
849a	1893
849b	1892
854	1895
854g	1899
859	1894
859a	1897
859b	1898
859c	1896
908	1893 app.cr.
1211	1904 app.cr.

IGLS XXI	*SEG* LVII
14	1931
64	2174
94	1835
128	2057
131	1812
135	1774
137	1774
154	1873 app.cr.
157/158	1812

IGLS XXI.4	*SEG* LVII
138	1906

IGLS XXI.5	*SEG* LVII
388	1886 app.cr.

I.Estremo Oriente	*SEG* LVII
213	1774
221	1774
271	1838 app.cr.
416-418	1772
420	1772
437	1907

Jens.d.E	*SEG* LVII
605-607	1772

I.Gerasa	*SEG* LVII
352	2057

SB	*SEG* LVII
13/14	1974
427	1974
599	1962
960	1937
971	1946
1323	2172
4527	1966
6157	1738
7906	2154
8162/8163	1969(5/6)
8164	1969(1)
8165	1969(3)
8210-8213	1978
8217	1978
8219-8221	1978
8303	1961
8339	1978
8349 A-C	1978
8357	1978
8384	1975
8396	1943
8444	1963
8650	1975
8858	1944
8883	1943
8896	1978
8904	1938
9990	1969(2)
9991	1969(3)
9992	1969(8)
10011	1943
10096	1943
10176	1978

Bernand, *Inscr. métriques*	*SEG* LVII
46	2172
57	1949
175	2159

Lefebvre, Recueil	*SEG* LVII
334	913 app.cr.

I.Alex.Ptol.	*SEG* LVII
78	2138

I.Alex.Imp.	*SEG* LVII
14	1940
98	2138

I.Fayoum	*SEG* LVII
103	1738
114	1745 app.cr., 1940
135	1745 app.cr.

I.Hermoupolis	*SEG* LVII
4	1962

I.Kanais	*SEG* LVII
9 bis	1957
47	1957
50	1957

I.Ko.Ko	*SEG* LVII
41	1954
45	1969(1)

I.Col. Memnonion	*SEG* LVII
11	1978
13	1978
19	1978
20	1979
23	1978
28-31	1978
36	1978
51	1978
69	1978
92	1978
101	1978
120	1954

I.Pan	*SEG* LVII
18	1969(1)
19-21	1969
24-26	1969
28	1969
30/31	1969
32	1969(8)
33	1969(10)
36	1969
38	1969(2)
42	1969(2)
52	1954
69	1975
87	1954

I.Philae	*SEG* LVII
19	1943
128	1936
142	1941
190-192	1974

I.Portes	*SEG* LVII
24	1940
30	1976
48/49	1951
56	1951
58	1940
62	1951
65	1937
67	1938, 1951, 1954
85	1951
86/87	1954
94	1951
103	1951

I.Prose	*SEG* LVII
6	1745 app.cr.
8-10	1944
16	1944
21	1943
24	1745 app.cr., 1943
42-44	1745 app.cr.
54	1745 app.cr.
55	1961
57 B	1963

IthSy	*SEG* LVII
189	1943
244	1943

I.Éthiopie	*SEG* LVII
279	1986 app.cr.

I.Khartoum Greek	*SEG* LVII
18	913 app.cr.
p. 88	913 app.cr.

I.Caesarea Maritima	*SEG* LVII
168	1774

Syll.[3]	*SEG* LVII
1	1945
56	334
275	487
393	403, 893
398	771(1)
429	893
453	893
461	2138
462	39
495	688
529	2139
543	2139
546 B	2109
569	771(12)
578	1134-1137, 2115, 2118
641	36
647	2109
693	2140
694	2140
715	949
725	765, 893
732	490, 2140
735/736	2176
793	2196
798	1216 app.cr.
804	2196
808	2090
813a/b	2196
814	1408 app.cr., 2090
819	766
852	2067
854	2196
879	2196
883	1206
941	2108
963	32
975	752
976	2084
985	1206
987	2118
993	490
1020	1035
1028	771(16/17)
1044	2157
1080	389

Syll.[3]	*SEG* LVII
1080	389
1173	961
1181	2172
1225	763
1227	2138
1234	1662 app.cr.
1830/1831	771(12)
1834/1835	771(12)

OGIS	*SEG* LVII
42	771(6)
51	1745 app.cr.
56	1944
60	1958
90	1944
137-139	1943
141	771(19)
149	1744 app.cr.
168	1943
186	1745 app.cr.
223	1838 app.cr.
230	1838 app.cr.
234	1071 app.cr.
245	1852
266	577
321	1775
322	1269
325	1134-1137, 2149
326	2149
350	36
383	1765
418	1884
470	2133, 2196
488	1206
526	1206
532	1298
543	2142
545	2142, 2196
565	1670
593	1805, 1839
595	1806, 2193

OGIS	*SEG* LVII
598	1814
645	2143
649	2143
652	2142
654	1936
666	1961
669	1963
674	1938
717	1975
748	2115
762	490, 1664, 2140
764	2183

GIBM	*SEG* LVII
1067	1961
1098	2069

I.Louvre	*SEG* LVII
1	1944
112	2154

I.Varsovie	*SEG* LVII
42	1943
72	1949

CIJ[2]	*SEG* LVII
283	2153
351	959
401	959
514	2057
635b	949/950
647	2057
725	2172
803/804	1782
998	1774
1167	2057
1400	1814
8054	1782

IJO II	*SEG* LVII
14	1010, 2135, 2153
49	1774
53-145	2135
63	2153
187-209	2135

ISE	*SEG* LVII
13	211
16	139
58	402, 893
60	397
62	447
108	2139
135	2140
148	696
151	2140
169	2140
186	2140

JIWE I	*SEG* LVII
139	949

JIWE II	*SEG* LVII
41	2098
112	2098
535	2153
548	2098

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p. 131 no. 8	2123
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p. 132 no. 40	2032 app.cr.
p. 168 no. 3	2123
p. 168 no. 8	2123
p. 170 no. 39a	2123
p. 200 no. 34	925 app.cr.
p. 201 no. 52	2123
p. 215 no. 14	2026 app.cr.
p. 220 no. 9	2123
p. 220 no. 15	2123
p. 224 no. 8	2176
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*LSAG*²	*SEG* LVII
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*LSAG*²	*SEG* LVII
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LSAM	*SEG* LVII
6	2176
16	2118
22	119
28	1038 app.cr.
48	2175
50	1128
72	2157
73	119

LSCG	*SEG* LVII
11 B	119
14	113
18	30, 119
20	2188
29	119
45	119, 135
65	2176
68	2176
72	537
76	2123
97	2123
113	819
118	2118
163	119
165 I	771(16/17)

LSCG Suppl.	*SEG* LVII
3	2123

LSCG Suppl.	*SEG* LVII
27	2123
32	2176
64	820
69	569
115	2000, 2123
120	920

Wessel, IGCVO	*SEG* LVII
28	864, 906
80	909
129	949
149	949
227	2057
287	906
605	949
692	949

CEG	*SEG* LVII
51	2092
68	2092
89	2128
93	2175
132	2123
148	887
190	2092
227	2092
303	2123
317	2175
326	428, 2123
352	770
357	2123
363	2092, 2123
388	949
394	758, 971, 2123
400	926
432	2069, 2092, 2123
446	484
452	2069
454	2069, 2123, 2171
457	2123
459	2123
461	2123
464	1129 app.cr.
566	2175
594	221
707	776
827	2092
860	2175
902	648

GV	*SEG* LVII
289	495
311	2042
351	1206
380	1206
381	987
426	776
437	1206
463	1003
536	2092
557	1942(1)
586	960
608	1206
685	1206
696	956
721	960
749	2092
755	2138
780	1206
785	1003
864	776
977	1003
1017	956
1039	2092
1049	960
1062	776
1132	1206
1149	1942(2)
1150	1942(3)
1165	1206
1333	960
1344	2092
1378	776
1390	495
1451	2138
1516	2138
1571	960
1647	1003
1680	2092
1729	776
1805	1206
1809	1296 ter app.cr.
1870	2092
1875	2172
1888-2015	1880 app.cr.
1916	2138
1924	960
1983	1880 app.cr.
2005	907
2031	2092
2040	2092, 2199
2092	1003

Kaibel, *EG*	*SEG* LVII
880	2127
932	771(1)
987	1978
995	1978
1038-1041	2158
1103-1106	2069

Merkelbach-Stauber, *SGO* I	*SEG* LVII
01/20/12	2072
01/20/25	2138
02/12/05/02 /12/06	1361
03/05/01	1122
04/01/01	1189 app.cr.
04/02/99	1206

Merkelbach-Stauber, *SGO* I	***SEG* LVII**
04/23/02	1206
04/24/01	1206
04/24/02-04/24/16	1206
04/24/97-04/24/99	1206
05/01/12	1206
06/02/03	2194
06/02/32	2199

Merkelbach-Stauber, *SGO* II	***SEG* LVII**
08/01/07	2127
08/01/08	635
08/06/11	1266
08/08/10	2092
09/04/08	2127
09/05/07	1296 ter app.cr.
09/06/18	1271
10/03/07	1294
10/06/09	1296 ter app.cr.
10/06/12	1296 ter

Markelbach-Stauber, *SGO* III	***SEG* LVII**
13/07/05	987
14/02/04	2154
14/06/16	2154
16/07/01	1989 app.cr.
16/31/15	1785 app.cr., 2154
16/43/06	2154
16/61/02	1398

Merkelbach-Stauber, *SGO* IV	***SEG* LVII**
18/04/02	1393
18/11/01	1393
18/01/99	1393
19/10/01	2092
20/05/02	1779(2)
20/10/01	1786
20/14/01	771(1)
20/17/01	1788
20/22/01	1779(2)
20/27/01	2172
21/09/01	1839
22/21/01	1880 app.cr.
22/35/02	1908
22/91/01	1772

Merkelbach-Stauber, *SGO* V	***SEG* LVII**
24.11 (04/23/03)	1206
24.12 (04/24/17)	1206
24.13 (04/24/96)	1206

Pfuhl-Möbius	***SEG* LVII**
251-253	2175
334	1206
354	1206
418	2175
423	1206
546	1206
633	1206
701	1206
795	1206
1093	1206
1230	1206
1555	1267
1618	1206
2087	1206
2189	1206
p. 537	1344 app.cr.

Tod, *GHI*	***SEG* LVII**
117	95
183	99

Meiggs-Lewis, *GHI*/*GHI*²	***SEG* LVII**
1	2123
7	1945
13	489, 2123
15	67
17	2123
20	2123
23	3
24	71
26	96
30	2118, 2123
42 B	2123
52	2123
79 B	739 app.cr.
82	2123
94	62

Rhodes-Osborne, *GHI*	***SEG* LVII**
11	2
29	4
35	4
63	30
76	6
79	6
81	30, 100
88	117

RC	***SEG* LVII**
15	1838 app.cr.

RC	*SEG* LVII
30	1702 bis
45	2117
50	771(16)

Staatsverträge	*SEG* LVII
110/111	2146
120	2146
146	2146
147	860
148	334
149	2146
155	2146
228	2146
287	2146
289	2146
293	2146
295	2146
297	2146
320	2146
403 II	99
407	2108, 2146
408	723 app.cr., 2146
429	2146
472	2146
476	2146
480	2146
482	2146
492	2146
523	2146
539	2146
542	2146
545	771(11)
551	2146
565	2146

CIL I	*SEG* LVII
348	2098
370	2098
385	2098

CIL I^2	*SEG* LVII
1696	974
3109(g)	976

CIL III	*SEG* LVII
107	589
128	1904 app.cr.
251	1304
291	1397
382-384	561
399	2138
408	1206
7301	483
12435	677
12441	681
13750	699
14165(8)	1806
14406d	589

CIL III Suppl. 1	*SEG* LVII
7103-7104	1206
14147	1936

CIL IV	*SEG* LVII
3407(2, 5/6)	2069

CIL V	*SEG* LVII
785	908

CIL VI	*SEG* LVII
105/106	962
427	962
828	962
10153	955
21664	956
28511	965
29850	962
35906	973
36910	1650 app.cr.
40307	1650 app.cr.

CIL VIII	*SEG* LVII
2823	1407 app.cr.
9597/9598	1003
10977	1003
11658	1003
15567	1003
16833	1393
16867	1003
21445	1003
25916	1003

CIL IX	*SEG* LVII
232	973
6164	973

CIL X	*SEG* LVII
11	949
1748	946(2)
1785	2090
7563-7578	907

CIL XII	*SEG* LVII
1277	987
3232	985

CIL XIII	*SEG* LVII
7661	994
11340	2098

CIL XV	*SEG* LVII
3	2051

ILS	*SEG* LVII
38	617
222/223	1650 app.cr.
1017	1397
1373	1304
4251	680 app.cr.
4333	987
4569	994
5082	985
5165	955
7742	2120

ILS	*SEG* **LVII**
7780	2138
8991	2024 app.cr.
8995	1936
9352	1673 app.cr.